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ARTES SCIENTIA VERITAS

ENGLISH ETYMOLOGY;
OR, A
DERIVATIVE DICTIONARY
OF THE
ENGLISH LANGUAGE:
IN TWO ALPHABETS,

Tracing the ETYMOLOGY of those ENGLISH WORDS, that are derived

- I. From the GREEK, and LATIN Languages;
- II. From the SAXON, and other *Northern* Tongues.

THE WHOLE COMPILED FROM

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MERIC CASAUBON,
SPELMAN,
SOMNER,
MINSHEW,
JUNIUS,

SKINNER,
VERSTEGAN,
RAY,
NUGENT,
UPTON,
CLELAND,

AND OTHER ETYMOLOGISTS.

By the Reverend GEORGE WILLIAM LEMON,

Rector of *Geytontborpe*, and Vicar of *East Walton*, NORFOLK.

Multa renascentur, quæ jam cecidère; cadentque,
Quæ nunc sunt in honore *vocabula*; si volet usus;
Quem penes arbitrium est, et jus, et norma loquendi. ART. POET. 70.

Etymologia continet autem in se multam eruditionem; sive illa ex *Græcis* orta tractemus, quæ sunt plurima, præcipueque *Æolicâ* ratione (cui est *sermo nostrer* simillimus) sive ex historiarum veterum notitiâ nomina Hominum, (Rerum) Locorum, Gentium, Urbium requiramus.

QUINTILIAN. Cap. I. Sec. 6.

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PHYSICS 311

LECTURE 1

MECHANICS

1.1 Kinematics

1.2 Dynamics

1.3 Energy

1.4 Angular Momentum

1.5 Oscillations

1.6 Relativity

5/11

A

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IN DEFENCE OF THE

ENGLISH LANGUAGE;

AND THE

Use of ETYMOLOGY.

WORDS are the elementary and constituent parts of every language, made use of by every nation on the face of the globe, both barbarous and polite, to express their various ideas to each other, and give names and appellations to the different objects around them.

Nay, even in the *Vegetable* race, tho' not indued with the powers of utterance and articulation, yet even in them are to be found the wonderful powers of communicating their different affections and influences to each other; for we often find in plants and flowers a sympathy and antipathy, working by internal influence; as may be observed in that most amazing plant called *the Sensitive*, to whatever cause it may be owing; which has been placed as it were by Providence in a middle scale of existence, between plants and animals; superior indeed to the former, but inferior to the latter: some *Trees* and *Shrubs* likewise seem to declare a mutual love and affection for each other; else, why does the vine so cordially embrace her elm; and why do the ivy and the eglantine so eagerly enclasp their oak? others again, express a horror and detestation in their growth, when planted in the neighbourhood of obnoxious society; else, why does the olive-tree detest the yew; and why the pear, the pine?—is it not because the former enjoy the kind and friendly support, while the latter avoid and shun the baleful influence?

If now these reciprocal sensations are communicated and imparted by the vegetable race, and trees of statelier growth, to each other; how much more visibly are they perceived in the actions and passions of *Insects*, and *Animals*; from the provident ant, up to the half-reasoning elephant? who have not only the powers of sensation imparted to them in an eminent degree by their beneficent Creator, but the powers of reason likewise, in a limited degree; else, why do we see the ant so busily employed; or why do we find the bee so wisely industrious in her hive?—are these no marks of reason?—yes, and they are great ones too; they

show that GOD, who at first displayed his goodness in the creation, did not confine the operations of reason, and the powers of communicating it, to any one particular tribe of creatures; but has given them all a variety of utterance, and expression, according to their various exigences;—to all, except *the numerous Inhabitants of the great Deep*:—and yet, even there, no doubt, they have some method of communicating their ideas to each other, sufficient to supply their own wants; to propagate their own species; and to provide for their own safety and defence: for we cannot but suppose, that even *the mute inhabitant in his shell*, tho' having neither eyes to see, nor ears to hear, nor tongue to give him utterance; is nevertheless *indued with powerful operations* to communicate his wants, his fears, his apprehensions, and his joys, to others of his own formation:—so wonderful are the ways of Providence, ruling in those dark and gloomy mansions of silence and obscurity!

From these *dumb and deaf* creatures, to whom

Non datur ac veras audire, et reddere voces;

let us turn our thoughts to *the Feathered tribe*; among whom we shall find a most exquisite and amazing modulation of voice, which certainly by far exceeds all instrumental sound; and by far surpasses all human harmony! and yet, even here we find no articulation of speech; for amidst all this variety of sound, there is a sameness of expression, given to every individual of the same species.

But to *Man* is given, not only a variety of expression, but likewise a vast variety of thought: how wonderful is that variety! no two authors whatever, tho' writing on the same subject, and in the same language, can possibly make use of the same identical manner of expression, throughout a whole work; there may be indeed a similarity of thought in some few instances, but there will scarce be a similarity of expression even in those few; no, there will be a variety in that sameness; (if it does not sound too much like contradiction to say so) according as those different authors are possessed of a greater copiousness of words, and a greater variety of phrases: this variety will be still farther increased, if we only suppose our two authors writing on the same subject in different languages; then indeed the variety is truly amazing!

The different tongues and languages that are spoken in different parts of the habitable globe, and likewise the mutual connexion we find between the antient and modern, between the living and dead languages, are subjects that will always deserve the admiration and attention of a contemplative mind.

Who shall be able to account for the origin of language; or who shall say which was the original of all? such an attempt would be a task too difficult for mortal man to accomplish, and far beyond the abilities of any human creature to perform: as well might he pretend to write a history of his own origin, and attempt to give an account of those ideas and sensations he felt operating in his own mind, during his state of infancy, and before he was able to utter a word in his own mother tongue:—who then shall be hardy enough to affirm, that any language, now at present made use of in any nation, is the very same, unaltered, and unvaried language, that has been spoken on that very spot, ever since the creation?—who shall be vain enough to say, that his language has continued pure and uncorrupt, unmixed, and uncontaminated, from the earliest ages down to the present?

On

On the contrary, who will not be candid enough to acknowledge, that his native tongue has undergone a number of changes; and has proceeded daily in improvement, till it has arrived at its present degree of perfection?—at least, this must be acknowledged with regard to all modern European languages, and particularly our own.

Let any one but read the history of our own nation, written only a century or two past, and he will presently be struck with the uncouth appearance, both in stile and orthography, made use of by his good old ancestors.

Mankind, as they have advanced in the knowledge of things, and as they have made a greater progress in the arts and sciences, have been obliged to invent, or to adopt, new names, and give new terms to new ideas; and thus in time have acquired new knowledge, and a new language.

This gradual advancement in science, and this acquired improvement in language, has in a great measure arisen from that mutual connexion and communication, which commerce has introduced into the world, by opening new channels of knowledge to mankind; and thus, by importing and adopting the improved accomplishments of other nations, they have enlarged their own former stock; and have increased in knowledge, as they have increased in trade.

By travelling into foreign parts, and there observing the customs, manners, and learning of other nations, they have been able to bring away a certain portion of their wisdom, as well as a certain portion of the produce of their climate*: whereas, had they never travelled, nor removed from their native habitations, both they, and we ourselves, might have continued as ignorant, and as barbarous, as the first inhabitants of our island, or of any other place, must naturally be supposed to have been; or at least, if either they, or we, had arrived at any degree of knowledge, or made any tolerable improvements in the arts and sciences, without travel, it must have been, like that of the inhabitants of *Otaheite*, by the mere dint of application, thro' necessity, and the acquired experience of unnumbered ages.

Such must naturally be the state of every nation and language that pretends to originality: it must be confessed indeed that original languages, or those which are properly so called, seem to have one advantage over their descendants, or derivatives; viz. that they can say, they are the source from whence the moderns have sprung: but this is only a small and trivial advantage, to what a modern language, and *the English* in particular, is endowed with; notwithstanding both that, and all other modern languages, labour under many inconveniences, which the originals were intirely free from; I mean the superabundant use of particles, and the almost total want of declensions in their nouns, and of conjugations in their verbs: these, and some others, are the inconveniences and disadvantages which all modern languages labour under, and in which the originals have so just a title to clame the superiority; but then, these ought not to be magnified too high, nor modern languages, our own especially, be decried too

* *Ex mercaturâ etiam non levis sæpe linguarum mutatio oritur: mercatores siquidem non minus verba, et loquendi modos, quam alias merces ab unâ regione in aliam exportare et importare solent: Shering. Pref.—Let me only observe, that notwithstanding the similarity of thought in both passages, this Preface was written, long before I was favoured with all the authorities, which will hereafter be quoted from this author.*

low, and held in that mighty contempt which some foreigners, nay, which even some among ourselves, have shewn for it.

The *English language*! say some foreigners (as remarkable for their vivacity, as their impertinence; and who are more fit to lead the way in the mode of a ruffle, or trip of a minuet, than to reason on the strength, the genius, and the composition of *the English language*; which, say they) is only a *botch-potch*, composed of all others*.

These are nothing more than the trifling and insignificant objections of pertness and vanity, and ought to be passed over with that scorn and contempt they so justly deserve: others however must not be intirely passed over in silence, since they are not the false opinions of foreigners, but the prejudices of even some of our own countrymen, and have stood against our language ever since the time of good old Verstegan, who wrote about two centuries ago, i. e. early in the reign of James I.; and being an author of some credit in antiquity and etymology, I shall desire leave to quote his own words, in his *Seauventb* Chapter of the ancient English Toung; (which he would have to be purely Saxon) where he says, p. 204, "Since the tyme of Chaucer, more Latin and French hath bin mingled with our tounge, then left out of it; but of late wee have falne to such borrowing of woordes from Latin, French, and other tounes, that it had bin beyond all stay and limit; which albeit some of vs do lyke wel, and think our tounge thereby much bettred, yet do strangers therefore carry the farre lesse opinion thereof; some saying, that it is of itself no language at all, but the scum (—it may now surely with greater propriety be called the cream—) of many languages †: others, that it is most barren; and that wee are dayly faine to borrow woords for it, as though it yet lacked making, out of other languages to patche it vp withal; and that yf wee were put to repay our borrowed speeche back again to the languages that may lay claime vnto it, wee should be left litle better than dumb, or scarcely able to speak any thing that should be sencible."

So much then for the objections of foreigners; let us now hear his own:

"For myne own parte, (quoth he) I hold them deceaued that think our speeche bettered by the aboundance of our dayly borrowed woords; for they beeing of an other nature, and not originally belonging to our language, do not, neither can they, in our tounge beare their natural and true deryuations: and therefore as wel may we fetch woords frō the Ethiopians, or East or West Indians, and thrust them into our language, and baptize them all by the name of English, as those which we dayly take from the Latin, or other languages thereon depending: and heer-bence it cometh, as

* *Claudius Duretus* tantam *linguæ Anglicanæ* vilitatem inesse contendit, ut ab omnibus aliis gentibus contemni, spernique soleat; (says Sheringham in his Preface) scripsit ille librum linguâ Gallicâ, cui titulum fecit, *Treſor de l'histoire des langues de cet univers*; quo in linguam nostram acerbè et contumeliosè inuehitur: "*Cette LANGUE ANGLOISE, inquit, est si peu estimee des estrangers, qui vont en Angleterre, qu' il y en a peu qui veulent se pener de l'apprendre, et de la parler, si se ne sont les seruiteurs, ou ſaſſeurs pour l'usage des choses utiles et necessaires a la vie lesquelles dependent du menu peuple, qui ne ſcait parler autre langue.*"—Nobis difficile non est paria convicia, pariaque mendacia in alias gentes excogitare:—the handsome and polite compliment, paid likewise to our nation by Janus Cæcilius Frey, medicus Parisiensis, (as mentioned by the same author, p. 16) ought not to be forgotten; *Nulli sunt in Anglia lupi; et tamen ipsi maximè lupinis sunt moribus.*

† Unâ cum Grammaticâ disceptationem quoque emittere statui de antiquitate, progressu, et præstantiâ *linguæ Anglicanæ*, (says Sheringham, in his Preface) ut eorum convicia diluam, qui nobis *linguam nostram* impropere, eamque linguarum omnium *spumam* vocant, quia ex aliis linguis decerpta quædam vocabula nobis in usu sunt; et quia *lingua nostrâ multùm ab antiquâ dialecto deflexa.*

by

by often *experience it is found, that some Englishmen discoursing together, others being present, and of our own nation, and that naturally speak the English tongue, are not able to understand what the others say, notwithstanding they call it English that they speak.*"

He then proceeds to give two examples of the fantasticalness of writing and speaking in technical terms, or terms of affected quaintness and innovation; but as the same absurdity has been more elegantly exposed by Addison, I shall decline transcribing them; and only observe, that notwithstanding this good old Anglo-Saxon has thus nobly stood up in defence of what he judged to be his mother tongue, (the Saxon) yet all those words in the foregoing quotation, which have been here purposely *printed in Italics*, are neither English, nor Saxon, but undoubtedly derived from *the Greek*.

It would therefore almost make one smile, to hear him abuse the English language, for having lent him words to abuse it with; and which are now become so numerous, and consequently so powerful, that it is not the writing of a Verstegan will ever persuade the present race of Englishmen to revert back again to the antient Anglo-Saxon tongue, any more than an antient Anglo-Saxon lady could prevail on any of her modern English fair country-women at this day to adopt the manner of her garb; or, if any one, merely thro' frolic, should be hardy enough to attempt it, I believe she would not venture in that habit to walk openly in our public streets: such a dress might perhaps be admitted at a masquerade.

Our language therefore, even in the time of Verstegan, and undoubtedly long before him, had assuredly been *bettered by the abundance of our daily borrowed woordes*, and had received great strength and vigor from such firm ingraftings, as they may be called, of *Greek and Latin*, into the main stock, and strong branches of our antient Celt-English tongue: whenever, therefore, we may in future hear any one complain of the weakness and poverty of *the English language*, it may well raise a scruple, whether that complaint ought not rather to be attributed to a deficiency in the complainant, than to any deficiency in the language itself*.

The *English language*, in the hands of good authors, like keenest weapons in the hands of skilful artists, is much more powerful than what those complainants are aware of; witness the immortal writings of our best authors:—your best authors; which are they?—we have many noble and sublime writers; in whose works, altho' there may be some little imperfections, and inaccuracies of expression, yet certainly there are no defects of such mighty prevalence, as either to depreciate those writings in point of stile, whatever there may be in point of thought; or give such doughty pedants any just occasion to calumniate our own tongue.

It is true indeed *the English language* is not an original one;—but what then?—an original language ought not surely to be admired, merely on account of its originality; for the first inventors of names, and letters, must unavoidably

* Quod autem semiliterati quidam nobis ab aliis linguis desumpta vocabula, variasque linguæ nostræ mutationes exprobrant, suam inscitiam prædunt; possumusque nos vicissim aliarum gentium sermones pari ratione Hybridæ, Proteosque vocare; cum vix ulla sit totius Europæ lingua insignis, quæ non magis quam nostra cum aliis linguis permixta, et non æque etiam mutata sit. Shering. Pref.

have labored under many difficulties; as may be observed from the paucity of their primitive roots*: and therefore to admire them only on account of their antiquity, (if there were no other excellence in them) would be as preposterous and absurd, as to prefer the appearance of a *naked Piſt*, or *Indian chief*, with only his leathern, or his feathered cincture round him, or one of our antient British chieftains, (before the arrival of the Romans) with his skin punctured in a variety of grotesque figures, and then stained with woad to make him appear the more horrible in war, to a modern prince, or potentate, dressed in all the ensigns of royalty:—the native nakedness of the former might inspire an idea of terror; but the comely dignity, and majestic appearance of the latter, will always strike its beholders with veneration and respect.

Others then may admire the slenderness of *the French*, the neatness of *the Italian*, the gravity of *the Spanish*, nay, even the native hoarseness and roughness of *the Saxon*, *High Dutch*, *Belgic*, or *Teutonic* tongues; but the purity and dignity, and all the graceful majesty, which appears at present in our *modern English language*, will certainly recommend it to our most diligent researches; and it will be found on a close examination, that *our language* is constructed chiefly on the basis of *the Greek tongue*; but not on that alone, for it has been enriched and adorned by the adoption of *the Latin*, and many other foreign words likewise; and thus in a manner have we been taught at length to speak a language not our own.

This noble composition therefore ought so far from being looked on as a disgrace to *our mother tongue*, that those adoptions should rather be esteemed as the *Decus et tutamen*, the *Ornament and defence*, of the *English language*; and are like so many graceful decorations to a noble building, they add both strength and beauty to the edifice.

In nations, cultivated and improved by letters, the works of those eminent men, the Greek writers, will always be read, and regarded with pleasure; for even now, at this distant period, when the authors themselves have long ago ceased to instruct mankind, their writings constitute the basis, and are become the foundation of all that knowledge and learning, which can cultivate and adorn the human mind; for, what is all the knowledge and learning, which at present subsists among us? what is it all, but a knowledge of the works, and the labors, which those truly great men have transmitted to posterity; and which have been so happily, and so successfully adopted by our best *English writers*: for the Greeks and Romans have been those happy men, I mean in the more virtuous and refined periods of their commonwealths, who spent their lives and their talents in the study of nature, and the various operations of the human heart; they devoted their hours to the sweet enjoyments of study, and employed their whole leisure, not in folly and dissipation, but in the pursuit and contemplation of what

* Thus, for instance, our Saxon ancestors had not names in their own tongue for several things; that is, they had the things, but they had no appellations for them, and therefore were forced to express their meaning by a circumlocution, which, tho' some may admire on account of the significancy of the composition, yet certainly such modes of expression betray at the same time great poverty of language: as for example, our Saxon ancestors had GRAPES; but, having no name for them, they were obliged to call them *Wine-berries*: they likewise had GLOVES; but, having no name for them, were obliged to call them *Hand-shoes*; as the High Dutch do to this day: and, to mention only one more, they had the article of BUTTER among their delicacies; but having no name for it, they politely called it *Kuofmeer*, i. e. *Cow-smear*, or that unguent, which the cow afforded, and which they smeared on their bread.

was good, what was just, what was honest; and these delightful subjects they delivered in language so exalted, and in sentiments so truly sublime, that the study of their works is become, as it ought to be, the darling delight of our younger years, and the more serious employment of our maturer hours; and the man, who engages himself in the riper periods of his life in the contemplation of their works, will always enrich his mind, and improve his ideas, in proportion to the progress he makes in their writings; they being the standard of true eloquence, and the criterion of refined taste: the schools which the Romans undoubtedly planted among us, and the seminaries which they founded, tho' now utterly unknown, were, as I may call them, the cradles and nurseries of *our own tongue*.

Whoever then does but consider *our language*, as being thus compiled from all the elegances of the Greek and Latin poets, orators, and historians, cannot but admire and esteem it the more, for being thus beautified and embellished with every ornament of antiquity, and modern polite literature; and as *England* is the *Land of liberty*, so is her *language* the *Voice of freedom*; and she need not doubt but it will make a conspicuous figure in the province of letters, and shine with all the splendor and perspicuity of writing, and be read, and studied, so long as there are men of learning, and men of reading in the world*.

The many noble and bold compounds; the strong and impetuous flow of epithets; the sublime use of metaphors; and the constant flight of poetical figures, which *our language* so readily admits of, and seems to be so peculiarly adapted for; and above all, the infinite number of words, that have been so gloriously borrowed from the politest nations of the world, both antient and modern, in all the arts and sciences; have given it such a fluency and rapidity of expression, as may be very justly compared to a noble and majestic river, enlarged and augmented by all the numerous streams that flow into it, and render it capable of conveying and diffusing fertility and plenty, over those extensive regions thro' which it may direct its course.

So far then from complaining of *our English language*, for being thus compounded of so many others, we acknowledge it the peculiar happiness of *our mother tongue*, that it has been thus adorned and enriched with such an infinity of words, adopted and transplanted into her native soil; where they have flourished so long, and prospered so much, where they have taken such strong hold, and caught such deep root, that they are in a manner become her adopted sons, and ought not any longer to be looked on as foreigners, and as aliens.

Nay, it would not be any ostentation to affirm, that *our modern English language* by far excells the modern Greek, as it is at present spoken, and written, if indeed written at all, in its own native country; which is now inhabited by a race of men, who, tho' descended from their great progenitors, and tho' living in the very same climate, yet are now reduced to such a wretched state of ignorance and slavery, being in subjection to those more than savage barbarians to all literature, the Turks, that they are not able now to speak their own mother tongue classically, having intirely lost all conceptions of grammar.

* Ego interea loci, (says Maïldunensis, in Shering. 398.) strenuè causam meæ patriæ defendam, et famam ejusdem modis quibus possim omnibus promovebo, augebo, ornabo.

Such is the mighty change which that noble language, the Greek, has undergone in its own climate;

Tantum ævi longinqua valet mutare vetustas!

and so true is the observation, that it has fared with languages, as it has fared with all the other arts and sciences; they have had their infancy and minority, as well as their maturity and manhood; and then, after having endured for a certain period in their most flourishing and prosperous state, they have declined and fallen away, till at last they are become in a manner extinct, and may now with true propriety be called the dead languages; for even those two most noble tongues, that ever yet graced the dignity of human elocution, the Greek and Latin, have been in all these different states; as may be easily seen in the writings of their antient laws and records; in those of a maturer date; and in their present state of barbarism: and yet, what is still more extraordinary, both those languages are continued down to us, even to this present time, with the utmost purity and perfection, I mean in the writings of their poets, orators, and historians, notwithstanding they have so long outlived their primitive pronunciation: for the works of those eminent Greeks and Romans are totally different from those two languages, as now spoken by the present inhabitants of those countries.

Such surprising revolutions have those two tall pillars, those firm and graceful supporters of *the English language*, undergone; not indeed as to their internal and original structure, but as to their present pronunciation in the modern dialect of their own climates: for, whoever were now to visit the shattered remains of those cities, where once they flourished in so much perfection; whoever were now to go to *Sparta*, where *Lycurgus* wrote; or to *Athens*, where *Demosthenes* pronounced his thundering orations; whoever were now to visit imperial *Rome*, where *Tully*, and where *Virgil*, and where *Horace* lived;—would be astonished at the mighty change, which has happened in those places, and to those languages, within that short space of time.

But, without going so far from home, let any one but consider what a mighty alteration has been wrought, and what a wonderful change has been produced, in the original language even of this our own island: with this only difference, that in the former instances, the change has happened for the worse; but in the latter it has happened for the better; and shews the improvement which has been made in *the original language of Britain*:—the original language did I say? which was that?—we have had so many invaders, and been oppressed by so many intruders, that it would be difficult to say, which was the first and original language spoken on this island.

Let the first however have been whatever it might, it is certain there is but very little, if any, of it remaining at this day; and what at present pretends to that originality, is found to be so harsh, so dissonant, so rough, and so discordant, as scarce to be understood; and that the very little of it which is intelligible, is so far altered and transformed, that was an antient Briton to rise up among us at this period, he would not be able to understand his own mother tongue; and with respect to our *modern English*, he would be at a still greater loss, and unable to ask for any of the common and ordinary conveniences of life; nay, he would be as utter a stranger to our present language, as we ourselves should

should be to any of the Indian dialects, were we on a sudden conveyed to one of the remotest habitations on either continent of America.

Not only the language is changed, but the dress, the food, the agriculture, the arts, the arms, the architecture, of this little spot of earth, have undergone as great an alteration; nay, the very face and appearance of the island itself has been changed as much; and our great progenitor above mentioned would be as much perplexed to find now the spot of his own habitation, as the five Indian chiefs, who lately made us a visit from the *Cherokees*, would have been to have found the way to their own lodgings without the help of their guide.

Since then *our language* has most certainly undergone this mighty alteration for the better, and this great improvement has been intirely owing to the numberless words that have been adopted into it from the Greek and Roman languages, (other adoptions are but trivial in comparison with them) as Englishmen, and as scholars, let us cultivate the study of those two languages, and we shall presently find, that by having acquired a greater degree of knowledge in them, we shall have acquired at the same time a greater degree of knowledge in our own; by observing the wonderful connexion, and the close conformity there is between all three.

Having said thus much on the general texture of the *English tongue*, it may now be proper to give an historical account of those several languages, which chiefly constitute the basis of the English in particular; an investigation that may prove the more entertaining, as it will in some measure enable us to account for that great variety of expression, which is to be found in *modern English writing*, both poetry, and history, beyond that of any other modern tongue; because it is compounded of more.

The basis then of *the English language* having been founded chiefly on the six following; viz.

- I. The *Hebrew*, or *Phœnician*;
- II. The *Greek*;
- III. The *Latin*, or *Italian*;
- IV. The *Celtic*, or *French*;
- V. The *Saxon*, *Teutonic*, or *German*; and,
- VI. The *Icelandic*, and other *Northern dialects*;

permit me to say something on the antiquity of these several languages, and shew the connexion, which the different nations and people who spoke them, have had with this our island: And,

I. Of the HEBREW, OR PHOENICIAN Tongue.

The very few words in our language, that are immediately descended to us from the Hebrew or Phœnician tongues, would scarce have justified me in ranking those languages among the six that principally constitute the basis of our own; but, since the Phœnicians trafficked very early in this island, no doubt there have been a great number of their words adopted into our language, thro' the channel of other nations; but not being myself conversant enough in those or the oriental tongues, to discover all of them, let me hope, that whenever the reader may happen to meet with any, he will be satisfied with my having traced the etymology of them up to the Greek language, without taking any notice of

the *Hebrew* or *Phœnician*, any more than I do of the *Egyptian*, *Coptic*, *Arabic*, *Syriac*, or *Chaldean languages*; from every one of which, no doubt, the *Greeks* took many words, and transplanted them into their own tongue*: whatever connexions therefore we may have had with the *Hebrew*, *Phœnician*, or with any other of the *Eastern nations*, they have been derived to us thro' the channel of those traders, and the *Greek* and *Roman writers*.

Let me then only add a few reflexions on the antiquity of the Hebrew tongue.

Whenever we speak of the *Hebrew*, we mean the language, unconnected with writing; for undoubtedly the language itself, like that of all others, must have been many centuries prior to the invention and use of those letters, or marks, that characterise the writings of their authors; because we must naturally suppose, that the first ages of mankind could speak, before they could write †.

Now it is generally supposed, that the *Hebrew* is the most antient language; but how it can clame a priority over the Chaldean, Syrian, and Egyptian, would perhaps be no very easy task to shew ‡. The earliest mention made in scripture of the Hebrews is in Gen. x. 21, where *Shem* is called the father of the children of *Eber*; i. e. the Hebrews were descended in the third generation from *Shem*, who was the great-grandfather of *Eber*, who must consequently have been descended from *Noah* in the fourth generation; viz. 1. *Shem*, being the son of that patriarch; 2. *Arphaxad*, the son of *Shem*; 3. *Selah*, the son of *Arphaxad*;

* Meric Casaubon de Quatuor linguis, p. 19, quotes his father Isaac in these words; "Nos autem observamus, in antiquissimis quibusque Græcorum scriptoribus, multa vocabula Hebræica, quæ postea vel desierunt esse in usu, vel admodum sunt mutata: observamus etiam Asiaticos Græcos magis Ἑβραϊστικῶν, quam Europæos:"—and Sheringham, in his Preface, says, "initio quidem ipsa Græca lingua rudis, inopisque fuit, sed decursu temporis, ab Hebræis, aliisque gentibus mutuatis vocabulis exulta est."

† Thus, for example, we know that the kingdom of Egypt was founded by *Mizraim*, so early as the year 2288 before Christ; but we do not find that the Egyptians had any letters among them, till they were said to have been invented by *Memnon* in 1822, i. e. 466 years after the founding of their monarchy: but can we suppose, that they were all that time without a language? certainly not:—thus likewise we find that Greece was colonized from Egypt, under *Ægiæus*, in the year 2079; but letters were not brought into Greece by *Cadmus* from Phœnicia, till the year 1450, i. e. 629 years after their establishment: and lastly, with respect to the *Hebrews*, we find that *Eber* was born 2281 years before Christ; but we do not find that they had any letters till the time of *Moses*, who was born in 1571, and was 80 years old at the Exodus; after which, he received the two Tables of the law on Mount Sinai; i. e. from the birth of *Eber*, 790 years.—But Sammes, p. 428, says, "I am sure, Scaliger, Vossius, Grotius, and the common consent of the critics, make the present Hebrew character of no higher date than the days of *Esdra*:"—now *Esdra* is known to have lived in the time of *Artaxerxes*; i. e. only 457, or, according to Rollin, 467 years before Christ; which is no less than 1100 years after the birth of *Moses*;—then in what character and language did *Moses* write his Pentateuch? particularly after he himself had been brought up in all the learning of the Egyptians; among whom the Israelites had sojourned for 430 years before he conducted them out of the land of Egypt*: nay, what is still more remarkable, Sammes tells us, in p. 149, that "*Saron*, the third king of the Britains and Celts in this island, reduced the laws and constitutions of his father and grandfather into one volume; and is said to have erected public places for students:"—this *Saron* he tells us died 1936 years before Christ, which is 114 years before letters are said to have been invented by *Memnon*; 365 before *Moses*; and 1469 before the times of *Esdra*; if there be any truth in Sammes' author, who is quoted likewise by Selden.

‡ Cæterum, says Casaubon, p. 413, de primævâ illâ linguâ, ut pauca quædam etiam hic dicam: minimè eorum proba mihi videtur sententia, qui Hebræicam hanc fuisse statuunt; à quâ illi, non modo omnes alias per totum terrarum orbem linguas, sed nostram quoque Germanicam, i. e. Celticam, derivatam arbitrantur.

* To solve this point, Casaubon, p. 163, says, "Hebræi certe in Ægypto per trecentos plus minus annos, primo hospites, deinde servi, propriam linguam, puram, illibatamque (uno fortasse, aut altero verbo, quo linguam suam locupleterunt, excepto) conservarunt:"—and then, which is very remarkable, he immediately adds, "iidem in Babylonia non totis centum annis captivi, adeo patriam linguam dediderunt, ut interpretibus, quod ex sacra discimus historia, opus haberent, cum Hebræa loquerent."

and,

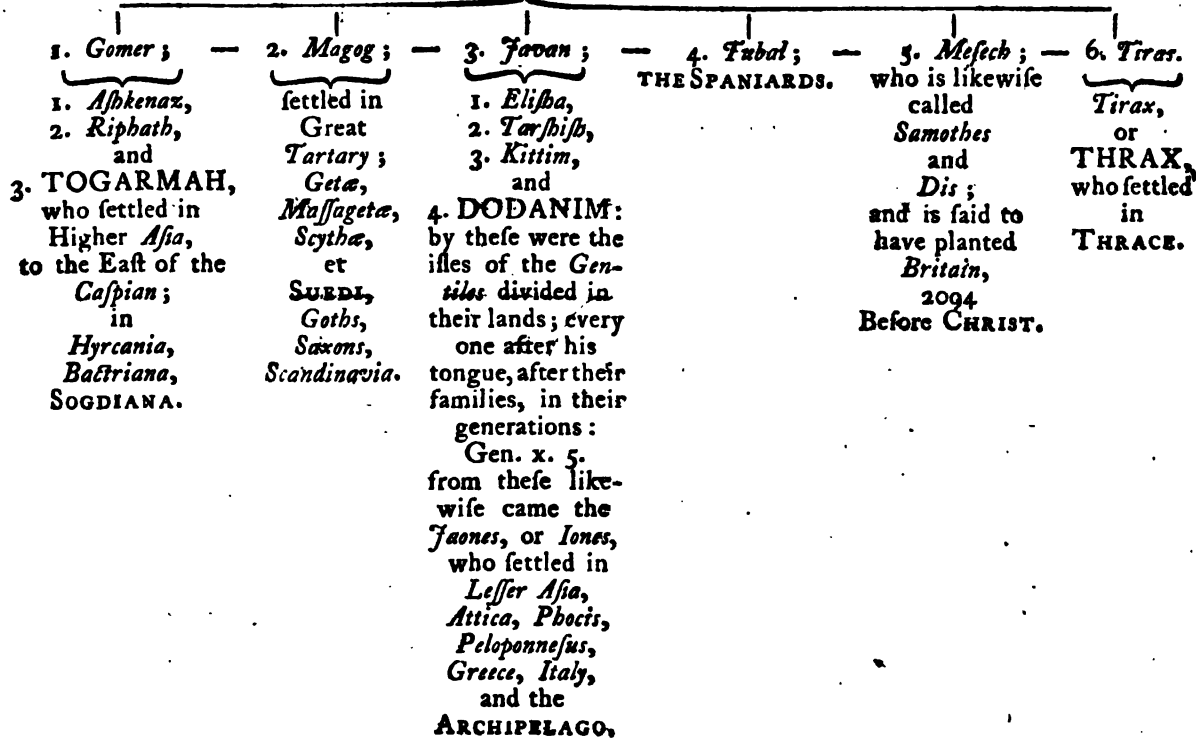
and, 4. *Eber*, the son of *Selah*:—but *Mizraim*, the founder of the Egyptian monarchy, was descended likewise from the same patriarch in only *the second generation*; viz. 1. *Ham*, being another son of *Noah*; and, 2. *Mizraim*, the son of *Ham*:—nay, even *Nimrod*, the founder of the Babylonian kingdom in *Chaldea*, was prior to *Eber*; for he was descended likewise from the same patriarch, in only *the third generation*; viz. 1. *Ham*, being the son of *Noah*; 2. *Cush*, the son of *Ham*; and, 3. *Nimrod*, the son of *Cush*: so that their generations and establishments may be more visibly deduced from the four following Tables, taken from the chronological index to the Holy Bible.

T A B L E I.

130. 105. 90. 70. 65. 50. 65. 187. 182. 600.
 Adam. 1. Seth. 2. Enos. 3. Cainan. 4. Mahalaleel. 5. Jared. 6. Enoch. 7. Methuselah. 8. Lamech. 9. Noah.

Before *Christ* 2348. — ^{600.} *Noah* — in whose time the Flood happened.

His first son was — 1. *Japheth* — from whom were descended



P R E F A C E.

T A B L E II.

Before Christ 2348	—	^{600.} <i>Noah</i>	—	in whose time the Flood happened.
His second son was	—	2. <i>Shem</i> ;	—	who two years after the Flood begat
in the year 2346	—	<i>Arphaxad</i> ;	—	who at 35 begat
in — 2311	—	<i>Selah</i> ;	—	who at 30 begat
in — 2281	—	<i>EBER</i> ;	—	who at 34 begat
in — 2247	—	<i>Peleg</i> ;	—	who at 30 begat
in — 2217	—	<i>Reu</i> ;	—	who at 32 begat
in — 2185	—	<i>Serug</i> ;	—	who at 30 begat
in — 2155	—	<i>Nabor</i> ;	—	who at 29 begat
in — 2126	—	<i>Terah</i> ;	—	who at 130 begat
in — 1996	—	ABRAHAM ;	—	who at 76 goes into Egypt, about 1920 years before Christ; or 368 after <i>Mizraim</i> had founded that monarchy*.

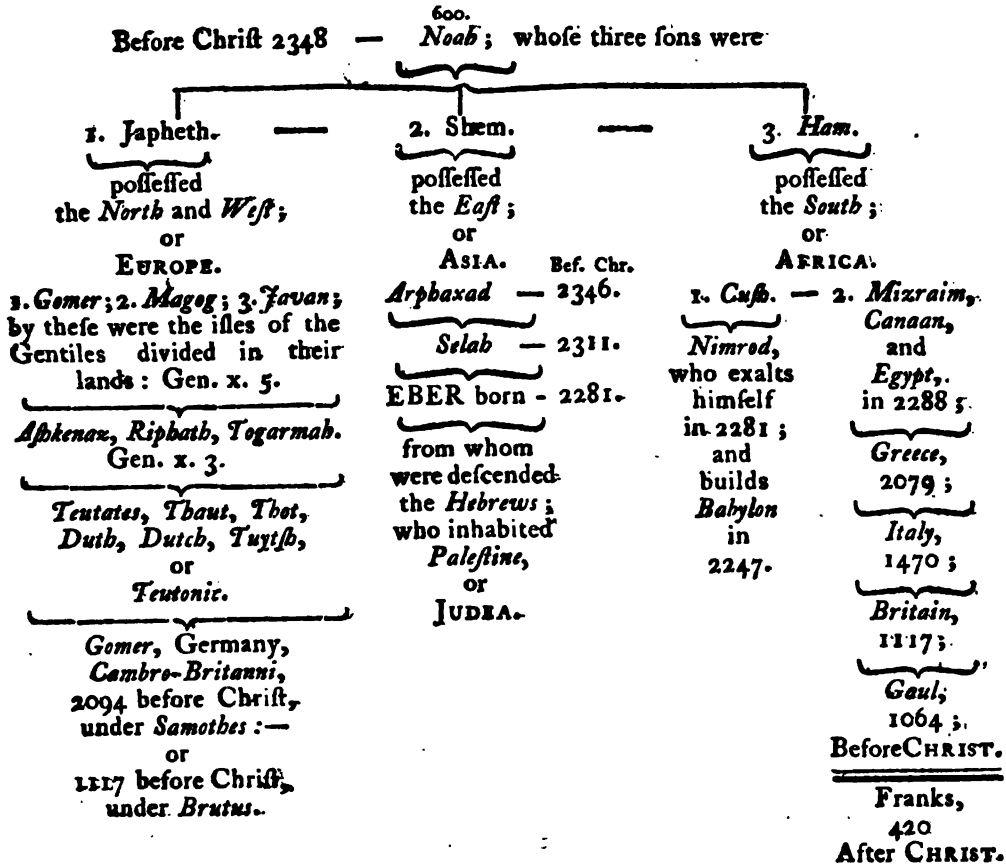
T A B L E III.

Before Christ 2348	—	^{600.} <i>Noah</i>	—	in whose time the Flood happened.
His third son was	—	3. <i>Ham</i> ;	—	from whom were descended
<hr/>				
1. <i>Cush</i> .	—	2. <i>Mizraim</i> .	—	3. <i>Phut</i> .
<hr/>				
<i>Shebah, Havilah, Raamah, and Sabtecah; and Cush likewise</i>	—	<i>Ludim, Anamim, Lebaim, Naphtuhim, Pathrusim, Capthorim, and Casubim,</i>	—	<i>Sidon, Hetb, Jebusite, Emorite, Girgashite, Arkite, Sinite, Arvadite, Zemorite, and Hamathite;</i>
begat <i>Nimrod</i> , who built the cities of <i>Babylon, Erech, Accad, and Calneh</i> in <i>Shinar</i> ; from whence came <i>Asbur</i> , who built <i>Nineveh, Reboboth, Calah, and Resen</i> : <i>Gen. x. 10.</i>	—	out of whom came <i>Philistim</i> : <i>Gen. x. 13.</i>	—	from <i>Sidon</i> to <i>Gerar, and Gaza</i> , to <i>Sodom</i> and <i>Gomorrhah</i> , and <i>Admah</i> and <i>Zeboim</i> ; even unto <i>Lashab</i> : <i>Gen. x. 15.</i>

* Reiskius, the commentator on Cluver, 404, says, "*Japhetum*, Noachi filium, qui primus gentium Græcarum conditor, apud Phœnices, aut *Egyptios*, ipsis Græcis innotuit, variato paulum nomine *Iawêlu*, aut mutato:"—but *Japheth* is allowed by all historians to have peopled *Europe*, not *Africa*, in which *Egypt* is situate: it seems therefore more probable, that *Mizraim*, the younger son of *Ham*, was the founder of *Egypt*, and not *Japheth*; for *Ham*, and his posterity, peopled *Africa*, of which *Egypt*, or the land of *Haw*, is a principal part; and *Japheth*, and his posterity, peopled *Europe*; notwithstanding the similarity of names.

The countries now, which these different descendents, nations, and people, are said to have inhabited, and first of all colonized, may be seen in the following Table :

T A B L E IV.



Thus have we seen that *Eber*, from whom the *Hebrews* are descended, is almost equal in time, tho' something inferior in descent, to *Nimrod*, the founder of the *Chaldean* race; and much inferior to *Mizraim*, the founder of the *Egyptian* monarchy: which makes it the more remarkable, that some editions of the Bible should tell us in the chronological dates, placed in their margins, that *Nimrod* began to exalt himself, *circiter*, about 2218; which is only one year before the birth of *Reu*, in 2217; but this is most probably a transposition of the prefs; viz. 2218 instead of 2281, the very year in which *Eber*, the grandfather of *Reu*, was born; for it is scarce possible to suppose, that a person of so haughty and aspiring a disposition as *Nimrod* (the third in descent) is always represented, should not have given some earlier proofs of his ambition, than to have deferred the time of his beginning to exalt himself, till *Eber* (the fourth in descent) should have been 63 years of age.

But the misfortune is, there is but little dependence to be had in the chronology

of events so very remote * : and to convince us still farther of the truth of this assertion, we find that *Eber* was born in the year 2281 before Christ; but those authors tell us, that the kingdom of Egypt was founded by *Mizraim* in 2188, which is no less than 93 years after the birth of *Eber* : that date therefore for the foundation of Egypt is very probably wrong; though it is the same with the date given by Monf. Rollin : for we cannot suppose, that *Mizraim*, the second in descent, should not have been able to have established a kingdom in those early ages of the world, when he had nobody to oppose him, till *Eber*, the fourth in descent (or as the index asserts, the fifth in descent) should have been 93 years of age : nay, what is still more remarkable is, that the Oxford quarto Bible of 1712, and the Cambridge quarto Bible of 1762, in the chronological index, should call *Mizraim* the grandson of *Ham*; whereas it ought to have been printed either *Mizraim*, the son of *Ham*; or *Mizraim*, the grandson of *Noah*.

The time then for his settling a colony in Egypt, could not possibly have been so late as the year 2188; for that would be only three years before the birth of *Serug* in 2185, who was the great-great-great grandson of *Arphaxad*, the grandson of *Noah*; which *Arphaxad* is in the same degree of descent from that patriarch with *Mizraim* himself; *Arphaxad* being the son of *Shem*, and *Mizraim* the son of *Ham*; that date therefore ought perhaps to have been printed 2288, not 2188; and then the Egyptian monarchy would have been founded by *Mizraim* about 7 years before *Nimrod* began to exalt himself, or 41 before he built *Babylon*; and not 59 years after it, according to their account; particularly when we consider that *Mizraim*, the founder of Egypt, was uncle to *Nimrod*, the founder of *Babylon*; and therefore the nephew can scarce be supposed to have established a kingdom 30 years before his uncle, though he might about 41 years after him.

From the *Hebrew*, let us now turn our thoughts on the antiquity of the *Greek* language.

II. Of the G R E E K.

We find by the chronological Tables to the *Universal Antient History*, that the Egyptians, about the time of *Abraham*, colonized *Greece*, under *Ægialeus*, who founded the kingdom of *Sicyon* so early as the year 2079 before Christ, which is about 83 before the birth of *Abraham* in 1996; or 159 before his descent into *Egypt* in 1920 †:—and that they sent another colony into *Greece*, under *Inachus*,

* As the studies of *Geography* and *Astronomy* ought to be conjoined; so ought those of *History* and *Chronology* to walk hand in hand; for facts without dates are at best but unedifying instruction; thus, for instance, to tell us that such a transaction was performed, or that such an event happened, without telling us at the same time the period when it was performed, and the date when it happened, is really giving us but very slender information: it is thro' the want of attending to this useful part of writing in our earliest historians, that we find so great a difference in the account of subsequent writers; thus some have affirmed, that an eminent person performed such an exploit, or invented such an art; without telling us the time when, or the place where: others tell us that such an event happened, or such a battle was fought; without ever mentioning the date of either; and if the dates are mentioned, they sometimes differ so widely, as to render the truth of those events very much suspected, or the veracity of the authors themselves very much doubted: but by fixing the chronology of any action, and telling us the precise time, when such an event happened, they give as it were a sanction to their narration, and stamp it with the authority of time.

† Urbem ipsam *Sicyonem* Abrahami temporibus conditam narrat historia:—Postremò; quum variis ante affecti cladibus essent *Sicyonii*, ipsam urbem terræ motus ad solitudinem et vastitatem redegit.—*Bunon* in *Cluver*, 410. This city antiently stood to the West of *Corinth*.

to *Argos*, about the year 1856.—That *Ogyges* likewise founded *Thebes* in *Bœotia*, in the year following, viz. 1855:—and that a third colony from *Egypt*, under *Cecrops*, established the kingdom of *Athens* in 1582, some say 1571; or rather, according to others, 1556 years before Christ.

It would be impossible to say what the Greek language was at those early periods; but, whether it was spoken (it certainly could not be written) with that elegance, purity, and perfection, which is found in the writings of their orators, poets, and historians, after the taking of *Troy*, may be very easily conjectured; and most probably it was not; but this we may without any controversy be assured of, that at the times of *Homer*, which was about 1000, or 900 years before Christ, or 277 after the siege of *Troy*, it was then undoubtedly spoken, and we find it undoubtedly written, or left to be written, by that great poet, with such sublimity and elegance, as have rendered his works so justly admired even to this very day.

To convince us then of the great antiquity of the Greek language, let us just take a review of this argument:—*Homer* is said to have lived about 1000, or 900 years before Christ; therefore it can hardly be supposed, from what has been here advanced, that the Greek language was then in its infancy; since his writings are allowed to be the standard of Greek epic poetry: that language then must have subsisted for many centuries, before it could have arrived at that perfection of style, that harmony of numbers, and that loftiness of expression, which are to be found in the writings of *Homer*: two or three centuries only before his own times would carry us up no higher, than the period of those transactions, which are the great subjects of his *Iliad* and *Odyssey*; the taking of *Troy*, and the adventures of *Ulysses*, after that catastrophe; which happened about 277 years before his own birth: but the kingdom of *Sicyon* had been founded in 2079 before Christ, which is 895 years before the taking of *Troy*, or 1172 before *Homer*; so that the arrangement of these numbers will appear thus:

From the founding the kingdom of <i>Sicyon</i> , to the siege of <i>Troy</i>	—	<div style="display: flex; align-items: center; justify-content: flex-end;"> <div style="font-size: 2em; margin-right: 5px;">{</div> <div style="text-align: right;"> Bef. Christ. 895 </div> </div>
From the siege of <i>Troy</i> to the times of <i>Homer</i>	—	<div style="display: flex; align-items: center; justify-content: flex-end;"> <div style="font-size: 2em; margin-right: 5px;">}</div> <div style="text-align: right;">277</div> </div>
From <i>Homer</i> to the birth of <i>Alexander</i>	—	<div style="display: flex; align-items: center; justify-content: flex-end;"> <div style="font-size: 2em; margin-right: 5px;">}</div> <div style="text-align: right;">551</div> </div>
From the birth of <i>Alexander</i> to that of <i>Christ</i>	—	<div style="display: flex; align-items: center; justify-content: flex-end;"> <div style="font-size: 2em; margin-right: 5px;">}</div> <div style="text-align: right;">356</div> </div>
The year in which <i>Troy</i> was taken		<div style="display: flex; align-items: center; justify-content: flex-end;"> <div style="font-size: 2em; margin-right: 5px;">}</div> <div style="text-align: right;">1184</div> </div>
From the founding the kingdom of <i>Sicyon</i> to the birth of <i>Christ</i>	—	2079
From the birth of <i>Christ</i> to the present age	—	1783
Total number of years from <i>Sicyon</i> to the present times		<div style="display: flex; align-items: center; justify-content: flex-end;"> <div style="font-size: 2em; margin-right: 5px;">—</div> <div style="text-align: right;">3862</div> </div> <div style="text-align: right; margin-top: 5px;">years.</div>

So long a period has elapsed, since Greece was first of all colonized:—now, let any one of our antiquaries, or etymologists, point out to us a period earlier than the taking of *Troy*, or than even the times of *Homer*, in which the *Celtic*, *Gaulish*, *Welsh*, *Saxon*, *Teutonic*, or *Icelandic* tongues, were spoken, or written with greater elegance, purity, and perfection, than the *Greek* was, at either of those early periods: nay, even tho' a manuscript might at any time hereafter be found,

written in any one of those polite languages, and dated five hundred years before Homer; still would the kingdom of *Sicyon* have subsisted above six hundred years, before the date of such a manuscript.

Perhaps here it may be asked, by what channel, and at what period, can we suppose the *Greek* language should have made its way into *Britain*?—to this it may be answered, by means of the *Druids*, *Celts*, and *Gauls*; concerning whom, tho' we have no authentic history before *Cæsar**; yet, that there were a people who inhabited this island for ages prior to the coming of *Cæsar*, is a fact that is founded on truth; for the *Romans* at their landing saw it was not only inhabited, but inhabited by a people of a very warlike race; as we shall find presently in the Fourth article:—but let us first endeavour to trace out those inhabitants, and see, whether they were the first men, who ever peopled this island.

That those inhabitants of *Britain*, whom the *Romans* found here, were a race of *Celtic Gauls*, is a supposition very probable; but it is very far from being probable to suppose, that those *Celts* were the first set of men who inhabited this country, notwithstanding their proximity to it: and *Cæsar* himself acknowledges thus much †, because we do not find, nor indeed do we know enough of these antient *Britons*, or even of those *Celtic Gauls*, to assert, that in those early ages of the world, they had any kind of shipping, or made use of any sort of vessels, to carry on the least kind of trade or traffic, by navigation, with other distant parts of the world; for we do not read that the *Britons*, *Celts*, or *Gauls*, for any long period before *Cæsar's* time, were mariners; they might have had barges, and small craft enough to cross over to each other: but the *Phœnicians*, *Greeks*, and other *Eastern nations*, are known to have been early navigators, and to have made long voyages: therefore, what *Milton* says in the beginning of his *History of England*, before the arrival of the *Romans*, is undoubtedly just; that “relations, often accounted fabulous, have been afterwards found to contain in them many footsteps and relicks of something true:”—this something therefore is the only fact required:—permit me then to proceed with his narration.

“This island,” says he, p. 8, “might have been inhabited before the Flood; at least this we are assured of from scripture, that *Gomer* and *Javan*, two sons of *Japheth*, the eldest son of *Noah*, journeyed leisurely from the East, and peopled the Western and North-western climes:”—for by their descendents were the isles of the *Gentiles* divided; as we have just now seen in *Tables I. and IV.*

The most early part of our fabulous history, though it does not look up so high, as to any period before the Flood, yet, according to *Sammes*, 148, we find this island peopled, very soon after the Flood, by *Mesech*, the 5th son of *Japheth*, who is surnamed *Samothbes* and *Dis*: he is said to have begun his reign in this island, which from him was called *Samathea*, about 2038 years before Christ, or 310 years after the Flood.

* De primis *Britanniæ* incolis, nihil certum:” says *Sheringham*, p. 7.—With regard to the name of *Britain*, see the work itself, under the article *BRITAIN*: Gr.

† *Britanniæ* pars interior ab iis incolitur, quos natos in insulâ memoriâ proditum affirmant: maritima pars ab iis, qui prædæ, ac belli inferendi causâ, ex *Belgio* (*Gallico*) transferant. And *Sheringham* likewise observes, sub temporibus *Cæsar*, coloniz aliquot è *Belgio* (*Gallico*) migraverant, et ad loca quædam maritima habitabant; in mediterraneis, antiqui *Britanni*; qui se indignam gentem putabant, p. 7.

Samothbes

			Years.
<i>Samobes</i> is supposed to have reigned	—	—	46
<i>Magus</i> his son	—	—	51
<i>Saron</i> his son	—	—	61
<i>Druis</i> his son	—	—	14
<i>Bardus</i> his son	—	—	75
		in all	247

In the days of this *Bardus*, we are told, that the island was subdued by *Albion*, who called it *Albion* after his own name; about 674 years before the coming of *Brutus*, the Trojan, who is supposed to have arrived here in the year 1117, before Christ; as we shall see presently *.

“Hitherto,” continues Milton, pages 10, 11, “the things themselves have given us a warrantable dispatch to run them soon over; but now of *Brutus* and his line, with the whole progeny of kings from him descended, to the entrance of *Julius Cæsar*, we cannot be so easily discharged †: descents of ancestry, long continued laws, and exploits, not plainly seeming to be borrowed or devised, (are facts) which on the common belief have wrought no small impresson; been defended by many, and utterly denied by few ‡:”—“nay, though *Brutus*, and the whole Trojan pretence were yeilded up, yet those old and inborn names of successive kings, never any to have bin real persons; or don in their lives at least som part of what so long hath bin remembered, cannot be thought, without too strict an incredulity: *Brutus* then at length passed the straits of the Mediterranean, and landed in *Aquitain*, or South *Gaul*; which, after many adventures, he departs

* Let me here only observe, that those four last names above-mentioned, viz. *Magus*, *Saron*, *Druis*, and *Bardus*, seem all to be the names, not of persons, but of office; they being all of the same import, and signifying the *Druids*; particularly the three first, which are all *Greek*: for *Sammes* himself, p. 149, acknowledges, “that the *Saronides* (so called from *Saron*) were but another name for the *Druids*, as appeareth by the derivation of their name from *Σαρον*, being the same with *Δρυς*, *quercus*; an oak; as likewise by the description *Diodorus* gives of them; viz. that without the *Saronides*, no sacrifice, either public or private, could be rightly performed: which is the very same that *Cæsar* writes of the *Druids*.”—which by the way shews how early the opinion of the *Druids* was established in this island.—*Sammes*, 149, imagines “the *Druids* took their origin from the Oaks that grew in the plain of *Mamre* in *Phœnicia*, under which those religious men, to whom the office of priesthood was committed, lived most devoutly: and that it was a holy place, we read in *Gen. xiv. 13*; and *xviii. 1, 4*; that *Abraham* dwelt in the plain of *Mamre*, where three angels appeared unto him, and he feasted them under a tree: from these Oaks of *Mamre* sprang the original sect of the *Druids*.”—about 1936 years before Christ: after which, we may suppose, the *Greek* philosophers came and settled here; and in time, by mingling among the *Druids*, became one and the same with them.

† *Brutus* was the son of *Silvius*; he of *Ascanius*; whose father was *Æneas*, a Trojan prince: Milton, p. 12.—consequently a *Greek*.

‡ “*Sigebertus Gemblasensis*, Gallus, circiter annos centum ante Galfridum (Monemuthensem) claruit; is de adventu *Bruti*, et *Trojanorum in Britanniam*; deque eorum etiam transitu per Gallias; de urbe à *Bruto* conditâ; de ejusdem vicissim à *Galliâ* discessu; de introitu felici in insulam destinatam, prompt ab oraculo fatidico vaticinium acceperat, mentionem facit; atque hæc omnia in antiquâ *Britanniæ* historiâ extitisse testatur.” *Shering. 9*:—*Geoffry* lived about the year 1150, after Christ, in the reign of king *Stephen*; and consequently *Sigebert* must have written in the time of *Edward the Confessor*, about 20 years before the *Norman Conquest*, in 1066:—with regard to the inhabitants, which *Brutus* may be supposed to have found on this island, at the time of his landing, *Shering. p. 19*, imagines they were some of the descendents of *Cham*; “pauci ex posteritate *Cham*, juxta *Britannicam* historiam, quibus gigantes imperaverint, cum *Brutus* primum appulit, insulam incolebant; quos ille omnes oppressit, et ab insulâ fugavit: id si verum sit, vix dubitari possit, quin *Phœnices* fuerint.”—*Sammes*, 148, as we have seen above, supposes they were the descendents of *Mesech*.

from, and steering still more Northward (towards *Albion*) with an easy course, arrives at a place, since called Totness, in Devonshire, p. 19:—about 1117 years before Christ; and 67 after the taking of Troy*.

“After this,” says Milton, “*Brutus*, in a chosen place, builds *New Troy*, or *Troja Nova* (contracted in after times to *Trinovant*; by Tacitus called *Londinum*, now *London*:—) about the time of Saul and Jonathan, or 1060 years before Christ; i. e. about 124 years after the taking of Troy †.”

“The lynage of *Brutus*,” says Stowe, p. 24, “continued to govern this realme by the space of 616 years ‡.”

There is however, another fact mentioned by Stowe, p. 21, that deserves some attention, because it belongs so immediately to our present subject; and that is the fact he relates, concerning “*Bladud* (founder of Bath, and son of Rudhudibras) who about the year 980 before Christ, builded the temple of *Apollo* in Bath §.”

“This

* “*Ipsi Cambro-Britanni se à Trojanis fatos, idque ab antiquis Bardis traditum, referunt: Brutum nimirum Æneæ pronepotem, in Græciâ exulasse, atque cum reliquis Trojanorum profugis, oraculi monitu, inde in Britanniam venisse tradunt:*” Shering. 8:—Sammes affirms, p. 74, “that the Greeks were later than the Phœnicians on these coasts, where,” he says, “they arrived not above 160 years, or thereabouts, before Cæsar’s time, under *Phileus Taurominites*; as Mr. Camden, out of Athenæus, seems to intimate:”—that the Phœnicians were very early traders to this country must be allowed; and that the Greeks, particularly under this leader, might have succeeded them, as merchants, may perhaps be allowed likewise: but that these were the first Greeks who ever arrived on this island, will scarce be admitted; since it is evident that there must have been some of that nation settled here, as inhabitants and as philosophers, among the Druids, long before the period here mentioned; for, what are 160 years only before Cæsar’s time? they amount to only 212 years before Christ: but we shall see, at the close of the *Sixth* article, that we had the names of Greek deities given to several temples, built here by the descendents of the Trojans, i. e. our ancient British ancestors, 900 or 1000 years before Christ, or about 200 after the taking of Troy: nay, what is more extraordinary is, that Sammes should begin his history with these very words; “*Britain*, the most renowned island of the whole world, was called by the ancient Greeks ΛΑΒΙΩΝ:”—now, how ancient must this name have been, when he acknowledges, as we have just now seen, that it was called *Albion*, in the days of *Bardus*, in whose time it had been conquered by one *Albion*, who called the island after his own name? this event is supposed to have happened about the year 1796 before Christ, or 679 before this arrival of *Brutus*:—if ΛΑΒΙΩΝ then be a Greek name, as all our etymologists do allow, the Greeks must have been acquainted with this island (I do not say by what means, nor at what time) for ages immemorial before the Trojan war; which will carry us up to at least 1796, i. e. very near 1800 years before Christ, instead of only 160:—the name of *Albion* will receive a different derivation in the work itself, without having recourse to giants, prodigies, or monsters, or any of the aids of superstition, or fabulous history: see ALBION, ALBIFY, or ALPS: Gr.

† Rapin, perhaps with greater probability, follows Geoffrey of Monmouth, who says, “*Brutus* landed here about sixty years after the taking of Troy, or 1118 before Christ:”—therefore 1060 seems to be rather too late a date; for that would make *Trinovant* to have been built above 70 years after the landing of *Brutus*; which is rather too much. Let me add from Shering. p. 12, “*narrationi autem huic non modo veterum testimonia, sed ipsa etiam ratio favet; non leve enim hujus rei indicium est, quod urbs Britannicæ capitalis olim Trinovantes, Cæsari Trinobantes, aliis Troi-novantum, i. e. Troja nova vocaretur:*”—and in p. 97, he adds, “*nequeunt porro ullam idoneam causam excogitare nuperi, cur capitalis urbs Britannicæ Trinovantum, i. e. Nova-Troja, nisi in Veteris Trojæ memoriam, appellaretur: aut cur à temporibus Cæsaris, Trinovanti nomine deposito, Luddinum, sive Lundinum (nunc Londinum) vocaretur, si historię Britannicæ fidem minuant: nam quod aiunt nomen à Saxonibus mutatum, incertum commentum est.*”

‡ But if the lineage of *Brutus*, according to Sammes, continued to the coming of Cæsar, they must have governed this realm for the space of 1088, or rather 1164 years; which is almost double the time here mentioned by Stowe.

§ This temple is rendered remarkable for the death of its founder; for Sammes, 164, and Milton, 23, tell us, that *Bladud* was a man of great invention, and taught (or rather perhaps studied) necromancy; till, having made himself wings to fly, he fell down on the temple of *Apollo* in *Trinovant*:—

now

“This *Bladud*,” continues Stowe, “is affirmed to have long studied at *Athenis*; (by whatever means he formed connexions with that eminent seat of learning *) and to have brought with him from thence four philosophers to keep school in Britain; for the which (in the 17th year of his reign) he builded *Stamford*, and made it a university; (about 863 years before Christ) wherein he had great numbers of scholars, studying in all the seven liberal sciences; which university *dured* to the coming of St. Austin:”—in the year 600 after Christ:—nay, it must have *dured* much longer; since, according to other historians, on a secession at Oxford, in the 29th of the reign of Edward III. 1356, many of the scholars retired from thence to *Stamford*:—let this article likewise be considered by others, and treated as a fact, not altogether fabulous, and without foundation, but only wanting sufficient testimony, and confirmation of records, which it is absolutely impossible ever now to obtain; since the records of these events, if ever they were committed to writing, have been all lost and destroyed in the general devastations of war and bloodshed, which have followed those more happy times †: nevertheless there is an undeniable, and as it may be justly called, a living testimony of the truth of these facts;—a proof, more strong and prevalent, than the authority of monks, or the memoirs of any legendary writers whatever, and that is, the language of the people proves it; that language which the Greeks spoke, and that very language which we ourselves now speak, even to this day, curtailed, transformed, transfigured, and transposed, in so wonderful a manner, by the harsh, discordant, and unpolished dialects of *Celts, Gauls, Welsh, Picts, Scots, Saxons, Danes, Normans, Germans, and Dutch*, as have almost intirely effaced the primitive purity of the Greek tongue, which was undoubtedly spoken very early on this island.

The people then, who very early visited this country, having been *Phœnicians* and *Greeks*; and those philosophers who were established here by *Bladud* having been *Greeks* likewise, it is no wonder that *the Druids* (whose very name is Greek, tho’ not derived as is commonly imagined) should have understood, and spoke, and wrote that language ‡.

When it was said that the *Druids* wrote Greek, it is to be understood in a limited sense; for, as Milton from *Cæsar* observes, they did not commit the sacred mysteries of their religion to writing; (for they were the priests, as well as the

now Westminster-abbey:—but here these great historians seem to have been misled by *Geoffrey of Monmouth*; for it is scarce probable to suppose, that *Bladud* would have travelled from *Bath* to *Trinovant*, or *London*, merely to shew his dexterity in the art of flying; tho’ perhaps his majesty might have had vanity enough to have crossed the whole island in order to display his whimsical feats of activity: and yet no doubt he could have made, and no doubt he did make, the fatal experiment from the top of his own temple of *Apollo in Bath*:—and therefore good old *Master Stowe*, in p. 22, is rather in this point to be attended to, who saith, “that *Bladud* decked himself in feathers, and presumed to fly, but by falling on his own temple (of *Apollo in Bath*) he brake his necke when he had reigned twentie yeares.”

* “*Commercium certe nulla antiquis Britannis cum Græcis intervenerint, nec cum ipsis Romanis, qui multo quam Græci viciniores erant: sunt tamen, qui affirmant Bladudum, Britanniae regem, Athenas perlustrasse, atque ibi Græcis disciplinis institutum: quod, si ita factum sit, historiae utcumque Britanniae fides inde confirmatur: Trojanorum enim aditus in Britanniam, et regum pariter omnium res gestae à Bruto usque Cæsarem, majori, quam Bladudi iter in Græciam, autoritate nituntur:”* *Shering.* 97, 8:—true; but still even those authorities do not invalidate the accounts of *Bladud*.

† “*Post tantos præsertim annorum cursus ambitusque, quibus antiquorum scripta bello, incendio, temporisque injuriâ, maximâ ex parte perierunt:”* *Shering.* 122.

‡ “*Græcas autem literas illic (in Britannia) ante Cæsaris adventum, in usu fuisse, ipse Cæsar testis est:”* *Shering.* 99:—as we shall see presently.

preceptors of the nation) but all their public and private transactions were written in Greek, as Cæsar himself acknowledges; who found these *Druids* subsisting both in Gaul and Britain, even down to those very times, when he with his forces landed first on this island*.

These facts then most undoubtedly prove, that the Greek language was at that time, and consequently long before, known, written, and perhaps spoken, among the *Helvetii*, to the East of Gaul; at *Marseilles*, to the South; in *Spain*, more South still; and in *Britain*, among the *Druids* and *Celts*, to the North-west of Europe †.

Many arguments might have been here produced to prove, that these *Druids* were not at first natives of Britain, but really and truly Phœnicians and Greeks; such as the *articles of their religious system*, their *manners, customs, discipline*; all of which do plainly shew, that they were not the growth of this island; but brought and transplanted hither from time immemorial ‡: and if at Cæsar's arrival they entertained any religious notions and ceremonies, different from their great ancestors of Phœnicia and Greece, it must undoubtedly have been owing to the length of time, which had elapsed from their first coming hither, to that of Cæsar's invasion; or to the various mixtures of other nations, who might in after-times have incorporated with them, during so long a period, which might not have been less than 1900 years; or, if not altogether so much, they might have been brought hither by Bladud, 980 years before Christ; or perhaps they might have migrated hither from *Marseilles*, which we know was built by the *Phœceans*, a

* "In omni Gallia, eorum hominum, qui aliquo sunt numero, atque honore, genera sunt duo; alterum est *Druidum*, alterum equitum:—disciplina in Britannia reperta, atque inde in Galliam translata esse existimatur:—neque fas esse ea literis mandare; quum in reliquis fere rebus, publicis privatique rationibus, *Græcis literis utuntur*:" Bell. Gall. lib. VI. sec. 13, 14. :—tho' Shering. p. 142, seems to be rather of opinion, that the Gauls came over to Britain, or at least sent their youth over hither, in order to be instructed; and gives this reason to support his conjecture; "atque hinc factum arbitror, quod Galli postea in Britanniam ad disciplinam querendam se contulerunt; quia Trojanorum optimates et præcipuos duces, præcipuos etiam dicendi magistros, et disciplinarum, artiumque præceptores, secum Brutus in Albionem advexit:"—and Cæsar, in his First Book, sec. 29, has these remarkable words, "in castris Helvetiorum (a people of Switzerland) tabulæ repertæ sunt *Græcis literis confectæ*, et ad Cæsarem perlatæ:"—Verstegan, 125, asserts, "that these *Helvetii* were the *Vytes*, or *Jutes*, that went and inhabited among the mountaines that deuyde Germanie from Italy; (and at last came over with the Saxons into Britain, and in time settled in the isle of *Wight*, *Velis*, or *Vites*;) and the German name of *Suifers*, or *Switzers*, doth also heerunto concurre; for the *s* beeing set before the *v*, or *w*, is often in the Teutonic vsed for abreuiation of the article *the*; as *swinter*, for *the winter*;" &c.—but Sammes, 418, with greater probability, derives the *Suifers* from the *Suavi*.

† "Porro autem libenter à nuperis quæsierim, unde Græcæ literæ in Britanniam advectæ; unde Græca item lingua cum antiquâ Britannicâ ita permixta sit, nisi antiqui Britanni ex Græciâ, ubi *Brutus* cum suis coloniis diu habitasse dicitur; aut à Trojanis, quorum, ut etiam totius Asiæ minoris, lingua vernacula cum Græcâ plurimum mixta et confusa fuit, easdem in insulam secum adduxissent:" Shering. 97.

‡ "Nuperis insuper difficile erit explicare quomodo Græcorum disciplina, consuetudines, et ipsa etiam religio in Britanniam advecta sit, quibus per omnia fere cum Græcis convenit: *animas* ab aliis in alios *migrare* vetus erat Græcorum opinio; apud Britannos etiam *Druides* eadem opinione instituti, atque imbuti sunt: habuerunt Græci suos *poetas, cantores, et recitatores*, qui carminibus exequias, conjugia, illustrium virorum res gestas, et deorum laudes, publicè datâ occasione, coram populo celebrabant, et decantabant, quos *oides, parvodes, et syxodes* suâ linguâ vocabant; habuerunt etiam Britanni suos *cantores, et recitatores*, quos suâ linguâ *Bardos* vocabant; quibus mos erat eodem modo carmina ad populum referre:" Shering. 105:—and in p. 127, he adds, "multa *Dryades*, ut author est Cæsar, de sideribus, atque eorum motu, de mundi, atque terrarum magnitudine, de rerum naturâ, de Deorum immortalitate, vi, et potestate, disputabant, et juventuti tradebant; nam ut literas, ita disciplinas illas à Græcis comparasse videntur."

Greek people, about 600 years before Christ; or from some of the descendents of *Hercules*, who, as we shall see presently, conquered *Spain*, a few years before the taking of *Troy*; and in subsequent generations, their posterity might have come into Britain; even before the Celts and Gauls had any connexions with this island; and might perhaps have been the very people, who, after a long and violent struggle, had been at last subdued by those Celts and Gauls, whose posterity remained in possession of this kingdom, at the coming of the Romans; for, that there had been a continued series of wars, carried on between the Britons and Gauls, long before the Romans arrived here, is evident from history; for Milton tells us, p. 31, "that all Gallia, or Gaul, or France, was overrun by *Brennus*, a British king, the turbulent younger brother of *Belinus*, who built *Belin's-gate*, now *Billing's-gate*, in London, about the year 400 before Christ:"—and then, after mentioning a few more short reigns, he concludes his first book, in his noble manner of writing, p. 37, with these words; "by this time, like one who had set out on his way by night, and travailed thro' a region of smooth and idle dreames, our history now arrives on the confines, where daylight and truth meet us with a clear dawn; representing to our view, though at a farr distance, true colours and shapes:"—permit me however only to add, that where there is so much vapor, there must be some internal warmth; and where there is so much fume, there must be some latent fire: and to convince us that these names and transactions are not altogether fabulous and fictitious, we shall find this very *Brennus*, the former of these two British kings, making dreadful ravages in the next article but one.

Let us proceed now to the consideration of the *Latin* language.

III. Of the LATIN, or *Italian* tongue.

1. "If what they say be true, (says *Dionysius of Halicarnassus*, in his First Book of the Roman Antiquities, sec. xi.) the first inhabitants of *Acbaia*, who left their country many generations before the Trojan war (about 286 years) were *Greeks*; and could be a colony of no other people, but of those who were then called *Arcadians*; for these are the first of all the *Greeks*, who crossed the Ionian gulph, under the conduct of *Oenotrus*, the son of *Lycaon*, and settled in *Italy*:"—about 1470 years before Christ.—This colony is mentioned likewise by *Virgil*:

Est locus *Hesperiam* Graii cognomine dicunt,
Terra antiqua, potens armis, atque ubere glebæ;
Oenotrii coluere viri; nunc fama minores
Italiam dixisse; ducis de nomine gentem. Æn. l. 534.

2. And in sec. xvii. *Dionysius* says, "afterwards some of the *Pelasgi*, who inhabited *Thessaly*, settled among the Aborigines; (or natives of *Italy*), this colony was conducted by *Pelasgus*; and landed at one of the mouths of the *Po*, called *Spines*; and were also a Greek nation, antiently of *Peloponnesus*, settled first in *Thessaly*, and from thence removed into *Italy*.*

* It would too much interrupt the connexion of these articles, were I in this place to take into consideration *Cleland's* argument, to shew that the term *Pelasgi* is a Celtic denomination for inhabitants of a hill-country: *Vocab.* 192.

3. Then

3. Then again, in sec. xxxi. he mentions "another colony of Greeks, who landed in Italy, from Pallantium, a town of Arcadia; about threescore years before the Trojan war; (i. e. about 1244 before Christ) this colony was led by *Evander*:"—and is mentioned likewise by Virgil:

*Arcades his oris, genus à Pallante profectum,
Qui regem Evandrum comites, qui signa secuti,
Delegere locum, et posuere in montibus urbem,
Pallantis proavi de nomine Pallanteum.* Æn. VIII. 51.

4. And in sec. xxxiv. he says, "a few years after the Arcadians, another colony of Greeks came into Italy, under the command of *Hercules*, who was just returned from the conquest of *Spain*, and of those parts that extend to the Western ocean:"—even to the straits of Gibraltar, from that event called *Hercules' pillars*; about 1216 years before Christ; or 32 before the taking of Troy: this colony likewise is mentioned by Virgil:

————— postquam Laurentia victor
Geryone extincto, Tirynthius attigit arva,
Tyrrbenoque boves in flumine lavit Iberas. Æn. VII. 661.

5. And at the close of the forty-fourth section, *Dionysius* says, "the second generation, and about the fifty-fifth (or rather perhaps the forty-fifth) year after the departure of *Hercules*, *Latinus*, the son of *Hercules*, and reputed son of *Faunus*, was king of the Aborigines, and in the thirty-fifth of his reign, when the *Trojans* (who were *Greeks*, and with *Aeneas* had fled from Troy, after it was taken) landed at *Laurentum*, on the coast of the Aborigines, lying on the Tyrrhene sea, not far from the mouth of the Tiber:"—about 1181 years before Christ; and 3 after the taking of Troy: the arrival of *Aeneas in Italy* is a fact so well established in a Dissertation by the late learned Mr. Spelman, that it will be sufficient only to refer to it, at the end of the First Book of his Translation of *Dionysius*.

This now being the fifth colony of *Greeks*, who migrated into *Italy*; and not only settled there, but became kings and sovereign princes of that country; it is no wonder that there should be such a prodigious number of Greek words adopted into the Latin language: and yet it is very remarkable, that when in succeeding ages the Romans conquered Greece, they knew no more of the native inhabitants, and their language, than our own Saxon ancestors (who probably, say some historians, were descendents of a colony from Britain, and settled in Germany) knew of England, when they were invited over by prince *Vortigern*, after the departure of the Romans from this island.

But, before we speak of the departure of the Romans, let us first inquire into the cause of their coming hither; and this will naturally lead us to inquire into the situation of affairs, that brought us first of all acquainted with the Roman power; and who those inhabitants were, that had the possession of this island, when *Cæsar* first landed here.

IV. Of the CELTIC, or French tongue.

That those people, who inhabited this island, at the time of *Cæsar's* invasion, were a mixture of native British, and the Celtic Gauls, is an article beyond dispute:

but

but who those Celts were, or what was the perfection of their language, at or rather before that time, we have no authentic account*.

Most of the intelligence we have received concerning the *Celts, Gauls, Britons, Druids, and Germans*, is collected either from *Cæsar* himself, about 52 years before Christ, or from *Tacitus*, about 100 years after Christ; and since what they say of them, and particularly *Cæsar*, may be reduced to a very small compass, it may not be amiss to transcribe some part of it:—*Cæsar* then begins his history of the Gallic wars (*quorum pars ipse magna fuit*) with “*Gallia est omnis divisa in partes tres; quarum unam incolunt Belgæ; aliam Aquitani; tertiam, qui ipsorum linguâ Celtæ, nostrâ Galli appellantur.*”

The *Celts* and *Gauls* then were one and the same people; and that these people were mixt by conquests and intermarriages with the inhabitants of this island, when the Romans first landed here under *Cæsar*, is the more probable, because he farther tells us in his *Bell. Gall. IV. 21*, that there was at that time great intercourse and traffic between the *Britons* and *Gauls*; insomuch that the *Gaulish* merchants gave the *Britons* their first intimation of *Cæsar*'s design to invade them: “interim, consilio ejus cognito, et per mercatores perlato ad Britannos, &c.”

The design of his invasion was not, as some authors imagine, merely thro' ambition, and a thirst of glory; it was not a desire of enlarging the bounds of empire inspired him with a design of extending his conquests, and bringing the *Britons* under the dominion of the *Romans*; as *Rapin* has observed; neither was it altogether for the reason given by *Cleland*, one of the greatest etymologists on our language, and a gentleman very well known in the literary world for his *Vocabulary on the Celtic tongue*; who has discovered in that work a great depth of knowledge in British antiquity; and of which work he has been pleased to grant me full permission, which I have accordingly made great use of in the following undertaking, and there is no doubt but the reader will often wish I had made use of it more frequently: it would therefore have given me the greatest satisfaction, if our opinions had coincided in this first article before us: but this gentleman in his *Celtic Vocabulary*, p. 177, says,

“By the best lights I could obtain, it was precisely a violation of the right of sanctuary that paved the way for the invasion by *Julius Cæsar*: *Imanuentius*, a chancellor of one of the London alburys, had been murdered for his attempt to defend the jurisdiction of his college against *Cadsfallan (Cassivelaunus)* a military officer, or general, for so the name imports, who had invaded his district upon a quarrel about the cognizance of a murder: his son *Mandubratius* fled upon this to *Cæsar*; and the *Londoners*, exasperated against the general, did not fail to recommend the protection of the injured party to *Cæsar*, who was ready enough to seize so fair a pretext of intermeddling with the affairs of this island †.”

Granting

* *Sammes*, 145, gives us a list of 23 Celtic kings, from *Samoths* (who at first named this island *Samoths*, about 2094 years before Christ) to *Phranicus*, in whose days king *Brutus* is supposed to have entered this island in 1216, (or rather 1117) before Christ; i. e. a space comprehending 878, or rather 978, years: after which, he gives us another longer list of 74 kings, from *Brutus* to *Julius Cæsar*; i. e. according to the different periods of their reigns in his account, 1088 years; but, unfortunately for *Basingstok*, the historian whom he follows, this is 76 years too short; for this makes *Cæsar* arrive in Britain 128 years before Christ; whereas all chronologers allow that *Cæsar* first landed here in the year 52 only before Christ.

† The story is thus related, with some small variations, by *Sammes*, 180, from count *Palatine*, who

Granting now to this gentleman the whole force of his argument; that here had been a murder committed in a quarrel about the cognizance of a murder; still this seems to have been but a very weak pretext indeed to have justified an invasion; and was scarce a sufficient reason to have induced a Roman general to have intermeddled with the British affairs, tho' twenty chancellors had been murdered: there seems to have been some weightier cause, which neither Rapin nor this gentleman have so much as hinted at; but is evident enough from the very situation of affairs between *Cæsar* and the Britons, long before these two murders had been committed; and appears rather to have been this:

The inhabitants of this island had long intermeddled, and perhaps from their close connexion and natural amity with the Gauls at this present juncture, could not have avoided intermeddling, with the Roman affairs in the Gallic wars, which had been but so lately and so fully concluded by *Cæsar*.

It is not thro' a desire of justifying the conduct of the Romans in any of their political measures, more particularly in this their invasion of my own country, that I have thus far entered on this subject; but truth and impartiality ought to have their due influence in every debate; and every one ought to write according to unbiassed principles; for the public alone will determine on which side the greater truth, or at least the greater probability, appears: it can be but a matter of very little moment at the present age, what were the causes that moved *Cæsar* to shew such a readiness in this expedition; but let me with all impartiality observe, that both Britons and Gauls, under *Brennus* I. a British king, might, if they pleased, have avoided intermeddling, and dreadfully intermeddling, twice with the affairs of Italy, about three hundred years before *Cæsar's* time: the former of these irruptions was, when the Gauls, about the year 384, or 378 before Christ, without any cause, without the least provocation, or the least recommended invitation, ravaged all Italy; and without any other pretext, than that of plunder and spoil, (as bad, if not a worse, cause for the invasion of any country, than either ambition or glory) they besieged, sacked, burnt, and pillaged Rome itself: an injury so heinous, so unprovoked, and so unprecedented, we may be sure would call for vengeance on any future convenient occasion; for we find it made so strong and so lasting an impression on the minds of the Romans, that even to the times of Augustus, about 350 years after this greedy and merciless treatment, it continued to rankle so deep, that *Virgil* has impressed the siege of the Capitol by the Gauls, on the shield of *Æneas*:

Atque hic auratis volitans argenteus anser
Porticibus, Gallos in limine adesse canebat;
Galli per dumos aderant, arcemque tenebant,
Defensi tenebris, et dono noctis opacæ. Æn. VIII. 655.

This fierce, cruel, and unjust irruption happened in the time of *Camillus*, and *Caius Manlius*, about 380 years before Christ;—and the second irruption happened about 63 years after that; viz. about 315, or 20 before Christ; when *Brennus* II. a Gaulish king, joined his forces to those of *Acichorius*, a Pannonian

who tells us, that "*Lud* was surnamed *Immanentius*, and was slain by his brother *Cassibelan* at *Troy-novant*; and that his eldest son *Andrageus* was surnamed *Mandubratius*; and was the same prince of the *Trinobantes*, whom we find in *Cæsar's* commentaries to have fled into *Gallia*, and to have put himself under the protection of *Cæsar*."

chief;

chief; and with an army of 150,000 men, and 15,000 horse, ravaged not only all Italy, but Greece likewise; and would have ransacked and plundered the temple at Delphi; which was actually rifled and burnt down in the year 277 before Christ; about 40 years after this irruption by *Brennus II.* which desolation happened in the time of *Antigonus Gonatas*, and *Antipater*; as mentioned in the Supplement of Livy, lib. xxxviii. sec. 16, or rather under *Sosthenes*; as mentioned by Rollin, vol. vii. p. 227 to 234*.

Who now invited these *British*, *Gaulish*, and *Pannonian chiefs*, to make all this cruel devastation? and what rational cause can be assigned for the *Britons* and *Gauls* thus *dreadfully intermeddling* with the affairs of Italy?

Cæsar therefore having now by his *Gallic wars* at last subdued the descendents of those fierce and savage barbarians, and fully avenged the unprovoked injuries of his bleeding country, was determined likewise to chastize the inhabitants of Britain, who had not only joined the Gauls in their former ravagings and plunderings of Italy, but had now recently joined them, and assisted them with their forces, in these late *Gallic wars* against Cæsar himself; and therefore it was but natural for him, after having subdued the Gauls, to turn his eyes against the *Britons*, their associates: accordingly, in book iv. sec. 20, he says, “*exiguâ parte æstatis reliquâ, Cæsar, etsi in iis locis, quæd omnis Gallia ad septentrionem vergit, maturæ sunt hiemes, tamen in Britanniam proficisci contendit; quæd, omnibus fere Gallicis Bellis, hostibus nostris inde subministrata auxilia intelligebat:*”—*because* he found, that in almost all the Gallic wars (particularly as he advanced the more Northward) the enemy drew their chiefest aids *from thence*:—and indeed it is but natural to suppose, that the Britons assisted the Gauls against Cæsar; not only from their proximity of situation, but from their mutual connexions, and reasonable apprehensions, that if they did not, the Gauls might at last be subdued by the Roman power; they therefore assisted them; but, notwithstanding all their assistance, the Gauls were vanquished; Cæsar therefore, now being at leisure from his Gallic wars, seems to have resolved on his expedition against Britain.

Since this was the real situation of things, in order to facilitate his approach, he sent a vessel beforehand to reconnoitre the coast; and the first Roman on record, who ever saw Britain, was *Volusenus*, “*vir et consilii magni, et virtutis:*” lib. iii. 5.

Every thing now being in readiness, (lib. iv. 21) “*ipse cum omnibus copiis in Morinos proficiscitur, quæd inde erat brevissimus in Britanniam transjectus†:*”—there he shortly after embarked his forces, and the whole fleet weighing anchor (from *Portus Iccius*, late *Vissant* in *Picardy*, between *Calais* and *Ambleteuse*, in *France*) he presently arrived on the British shore, near *Deal* in *Kent*, about ten at night, on the 26th of August; where, notwithstanding *the recommendations*

* “*à Cimbris tota ferè Gallia, ut Cæsar narrat, subacta est; qui inde in Italiam, Brenno duce, excurrentes, Romam diripere; et nisi Cimbri bellum cauponari voluissent, jam inde de Romano imperio actum fuisset:—inde vero in Græciam; et postremò in Asiam denuo tendentes, magnâ Phrygiæ parte potiti sunt, quæ ab ipsis Gallo-Græcia, sive Galatia, dicta est:*” Shering. 451, 2:—a savage nation may conquer, and a brutal race of men may forcibly take possession of, and give names to any country whatever; but it is Justice alone can sanctify conquest.

† For a derivation of the name of these people, see the Work itself, under the article *MARINER*: Gr.: the *Morini* being a people who lived on the *sea-coast* of Gaul; lately called *Vissant*; and now *Bologne* in France.

he might have received from the Londoners, his reception was very far from being an amicable one; for he himself tells us, (lib. iv. 23) that as soon as "cum primis navibus Britanniam attigit, in omnibus collibus expositas hostium copias armatas conspexit:"—he saw on all the hills *armed troops of enemies, drawn up* in readiness to receive him; and his reception was a warm one in the military sense; for he himself acknowledges it was "pugnatum ab utrisque acriter;" *stoutly fought on both sides*: his landing however, after some difficulty, was made good; though not for any long continuance*.

Cæsar was obliged to pay Britain a second visit, the year following; and then indeed he penetrated something farther into their territories; but even yet he could not advance to any great distance from the coast; *Verulam, or St. Albans*, seems to have been the farthest of his progress Westward†: nay, the Romans knew very little more than the outskirts of this island, for several years after Cæsar had been assassinated; and did not so much as actually and experimentally know that Britain was an island, till the time of *Agricola*, who was the first Roman that ever sailed intirely round it; which was performed by him in the 84th year after Christ: i. e. above 130 after Cæsar's first landing.

Having thus far established the Romans on this island, it is sufficient for our present purpose, thus to have shewn, how we came at first acquainted with the Roman power in Britain:—it would not be consistent with the bounds of a Preface, to speak more fully of their affairs, during their connexions with this island, which were carried on with a great variety of success, for the space of about *five hundred years* after Cæsar's first invasion; viz. to the time of the emperor *Valentinian*; when the affairs of the Roman empire became so entangled, and were reduced to so miserable a state, by the irruption now of *Attila*, king of the Huns, Goths, and Vandals, that the Senate were obliged to recall Gallio; and all the Roman forces from Britain; which event happened about 447 years after Christ; a period long enough to have established *the Roman language*, though not the Roman discipline, among the inhabitants of this island.

* Sheringham, p. 14, observes from Tacitus, that "antiquos Britannos in bello Gallis ferociores fuisse; quod et Cæsar expertus est, ab iisdem in primo congressu suo victus: quam cladem, ipse licet Cæsar silentio præterit, atque alii minuant, Lucanus clare innuit his verbis,

Territa quæsitis ostendit terga Britannis;
And to th' invaded Britons turn'd his back:"

he expected to have found a few undisciplined savages; he met with soldiers both brave and numerous:—by the very particular manner in which Cæsar (lib. iv. 24, and 33) describes the method, in which the Britons attacked him with their *essedæ*, or *chariots armed with scythes*, any one might suppose, as the commentators in the Variorum edition have supposed, that *these chariots* were either of British or Gaulish invention: "si Servio credimus (says D. Voss.) *in Belgio inventa sunt essedæ*:"—if by *inventæ* he meant only *were found in use*, it might pass; but if he meant *found out*, or *invented*, they were so far from it, that Rollin, in his Antient History, vol. ii. 14, in speaking of *Ninus*, (who lived 2120 years before Christ,) says, "after he had finished the building of Nineveh, he resumed his expedition against the Bactrians; his army, according to the relation of Ctesias, consisted of a million seven hundred thousand foot, and two hundred thousand horse; and about sixteen thousand *chariots armed with scythes*:"—if such a prodigious army is not rather too large for those very early ages of the world.

† "Strabo, et Eustathius ad Dionysium," says Shering. p. 14, "Cæsarem bis in Britanniam trajecisse, et brevi infecto negotio recessisse, neque longius in insulam penetrasse, narrant: δι, δι, φασί, δι, δι, και επανηλθι δια ταχυται, και μεγα διαπραξαματος, και προελθωι επι το πολυ της ημου.

So that now we must come to speak of those times, and of those people, who succeeded the Romans in the government of Britain; and they were *the Saxons* *.

V. Of the SAXON, TEUTONIC, or *German* tongue.

No sooner had the Romans quitted this island, than the Britons, who had so long been disused to arms, and indeed had no occasion for them, while they continued under the protection of the Romans, who were, as we observed, no sooner withdrawn, than the Britons were overwhelmed with an inundation of Picts and Scots, who came pouring down upon them from the Northern parts of the kingdom, and brought desolation and destruction with them wherever they roved: in this deplorable situation, exhausted of their best forces, which had been drawn off by the Romans in their distant colonies, actuated by their own fears, sensible of their own inability to defend themselves against such a torrent of calamity, and induced by the counsels of *Vortigern*, their prince, who it seems was both wicked and unwarlike, they sent a deputation to the *Saxons*, a nation of Germany, (not clamping any relationship with those people; which we might naturally suppose they would have done, had there ever subsisted any such alliance between Saxony and Britain; but it seems they only desired them) to come over to their assistance †.

* From this time we must bid adieu to all the refined language of *Greece* and *Rome*; we must now no longer be delighted with the powers of eloquence; but instead of the noble, open, and sonorous language of those people, we must now hear of nothing but the harsh, discordant, guttural utterance of the different *Teutonic dialects*; instead of the smooth and easy vowels of the Southern climates, our ears must now be tortured and tormented with the rude, rough, rugged consonants of all the Northern regions; and in this uneasy state did our language continue, till the times of the Reformation; when our princes and nobility began once more to study Greek, under those two able masters, Sir John Cheke, and Roger Ascham, who flourished under Edward VI. Q. Elizabeth, and the Lady Jane Grey; which is generally known by the period of the *Revival of learning and letters*; for about that time was the noble art of Printing invented, in 1440; i. e. from the departure of the Romans about a thousand years.

† Verstegan, 118, says, "heer by the way it may be noted, that it was but somewhat more than twentie yeares, before the coming of the Saxons into Britain, that *the Frankes*, beeing a people also of Germanie, bordering neighbours vnto the Saxons, and speaking in effect one same language with them, did, vnder Faramund, their leader and elected king, enter into the countrey of the *Gaules*; where they seated themselves, and became in syne the occasion that the whole countrey, after their name of *Frankes*, was called *Frankenryc*, that is to say, the kingdome or possession of *the Frankes*, and since by abbreuiation, *France*:"—now here it is very remarkable, and what perhaps would have greatly surprised this good old Anglo-Saxon very much, to have heard it affirmed, that the names of *France*, and *Franka*, and *French*, are Greek: for, in the same manner as the name of *Saxons* was given to those people, on account of the weapons they wore; so likewise *the French* seem to have acquired their name from a similar circumstance; as may be seen under the article FRANKS, in the *Work* itself:—as to this arrival of the *Saxons*, it must be observed here, that notwithstanding the silence of all modern historians, this was very far from being the first time, that any of that nation had landed on this island; for our early writers tell us, that there had been great intercourse between the *Picts*, *Scots*, and *Saxons*, in their several incurfions and depredations, so high as in the time of *Dioclesian*; about the year 285 after Christ; and of *Valentinian I.* in 366 after Christ, or about 80 years before the reign of *Vortigern*; and again in the time of *Honorius*, when *Stilico* gave them many defeats: i. e. 395 after Christ; or in all, about 165 before the present period of their being invited over:—as to the people themselves, it is allowed that the *Saxons* were natives of *Scythia*, and migrated from thence, about Mount *Taurus*, to the *Cimbrica Chersonesus*: the period of their migration is said to be about the time of *Woden*, i. e. 2910 years before Christ: under what appellation they were known, from that period to the time of *Ptolemy*, is uncertain; but *Casaubon* tells us, that "Ptolemæus, qui primus, aut inter primos, illos memorat; in *Cimbrica Chersoneso* (quæ nunc *Dania*) et *Balthici maris oris* constituit:"—but *Ptolemæus* lived about 140 after Christ; which makes a period of above 3000 years from *Woden* to *Ptolemy*.

Accordingly, about the year 450 after Christ, and in the fourth of king Vortigern, the Saxons to the number of *sixteen hundred* men, according to some writers, came over to Britain: but Verstegan and others tell us, that their forces amounted to the number of *nine thousand* men, who, under the command of two brethren, *Hengist* and *Horfa*, landed at *Ippedsfleet*, now *Ebbesfleet*, or *Webbesfleet*, in the isle of Thanet, in Kent*.

Let us now attend to these new adventurers, if they may really be termed new, who it seems were called *Saxons*, only from the *Seaxes*, or weapons they wore †; which will likewise be found to be another Greek appellation in the

* There are two or three things in this article, that deserve a more full consideration; viz. *the number of troops and ships; the names of their leaders; and the place of their landing*:—with respect to their numbers, some authors mention only *sixteen hundred*, which, considering that they were called over to repel the fury of an enemy, who attacked the Britons for the sake of plunder; and consequently could expect no more, than what they could win by their swords; the number of *sixteen hundred* seems to be by much too small for such a purpose: Verstegan, Baker, and others, therefore, have with greater probability made their numbers amount to *nine thousand*; but then, both they, and Milton, 131, make use of only *three* long galleys, *cyulæ*, or *kyules* (i. e. *keels*) to transport *nine thousand* men;—great and long indeed must they have been to contain *three thousand men each*:—but if 9,000 men came over in three keeles, then 120,000 more must have come over with *Occa* and *Ebissa*, who shortly after arrived with *forty pinnaces*:—such credit is due to these exaggerated accounts!—Now as to the names of their leaders, *Hengist* and *Horfa*: (who are supposed to be descended from *Woden*, in the third degree:—but to shew the absurdity of such a supposition, it will be sufficient to observe, that *Woden* is said to have flourished about 2010 years before Christ; to which must be added, 450 for the time of these two heroes; consequently they are distant from their supposed progenitor 3360 years; and therefore their three intermediate ancestors must have each of them been 1120 years old:—) it appears something remarkable, that the Saxons should have had two names for the same animal, when sometimes we find, that they had not even one name for many other things; but here we are told, that *Hengist*, or rather *Hengst*, is Saxon for *a horse*; and that *Horfa* signifies *the same thing*; this might lead us to suppose, that *Hengst*, and *Horfa*, were only synonymous terms for one and the same person; but the ancient annals of the Saxons put this out of doubt; for they write thus, “*Hengist* and *Horfa*, in the year 455, fought against *Vortigern* (*Vortimer* rather, according to Speed) at Egelsthrup, now Aylesford, in Kent, where *Horfa* was slain, leaving his name to *Horsted*, the place of his burial:” Sammes, 472:—however, whether these two names belong to one and the same person, or whether they are different appellations for these two different chieftains, though signifying the same thing, is a point not material enough to detain us; but our British ancestors have given us another convincing proof of their knowledge in the Greek tongue, in a translation of their own, respecting the name or names of these two Saxon leaders; and that is in the appellation they gave to *the place where they landed*:—Verstegan, 117, tells us, that “the first ancetors of English men came out of Germanie into Britaine, and aryued at *Ippedsfleet*, now called *Ebsfleet*, in the isle of Tanet, in Kent:”—Baker, in his Chronicle, p. 3, writes it *Wippedsfleet*; which is no more than prefixing the digamma before a vowel; many instances of which may be found in our language; thus, what the Greeks wrote *ῥίος*, or *ῥίος*, we write *wet*; what the Greeks wrote *ἄνιος*, or *ἄνιος*, the Latins wrote *ventus*, and we write *wind*, &c. &c.: thus likewise the place where *Hengst* or *Hengist* landed, was from that circumstance denominated *Ippedsfleet*, or *Wippedsfleet*, contracted to *Ebsfleet*; to account for which, the authors on whom Milton, and Sammes, 472, rely for intelligence in this point, have been so obliging as to kill us another Saxon chief, in order to fix his name to this place, “near to which in a battle one *Wipped*, a Saxon earl, lost his life:”—now it would have been worth while, if either they, or Verstegan, or Baker, or any of our Saxon etymologists, had inquired into the reason, why it received that appellation; instead of so conveniently killing that gentleman: the reason then seems rather to have been this; our ancestors understanding Greek, gave the name of *Ippedsfleet* to this place, where *Hengst* their deliverer landed, because *ἵππος* was Greek for *a horse*; by a happy allusion to his name.

† According to the good old jingle of the learned Engelhusius, as quoted by Blount, in his Glossary;

Quippe brevis gladius apud illos Saxa vocatur;

Unde sibi Saxo nomen traxisse putatur.

For, a short sword by them *Seax* was named;

Whence for the name of *Saxons* they've been famed.

“Aventinus sub Neronis tempore Saxonix gentes appellat; Saxonum enim et Saxonix nomen in Septentrionalium gentium annalibus longe ante illa tempora occurrit; inter Græcos et Latinos scriptores licet nemo ante Ptolemæum eorum meminit: *Saxones* enim sub Cæsaris ævo *Cimbrorum* nomine potissimum noti sunt:” Shering. p. 30.

Work itself; tho' Camden, and Milton, 129, tell us, that the "Saxons are thought by good writers to be descended of the *Sacæ*, a kind of *Scythian* in the North of Asia; thence called *Sacafons*, contracted to *Saxons*, or *sons of Sacæ*, who with a flood of other Northern (Asiatic) nations, came into Europe, and using piracy from Denmark all along those seas, possessed all that coast of Germany, and the Netherlands, which took thence the name of *Old Saxony*."

Probable as this opinion may at first sight appear, it does not seem to be the true one; for, "to examine the lykelyhood of this," says Verstegan, 18, "wee are to note, that the Saxons did neuer wryte, or call themselves Saxons, but anciently *Seaxen*; and the syllable *en*, at the end of woords, doth serue instead of *s*, to signify the plural number; as in *brethren*, *children*, *oxen*:"—and then in p. 21 and 2, he endeavours to shew, that they were the Aborigines, or natives of Germany; which is only confessing his ignorance of their origin; but however he admits, that they received a different appellation from their neighbours in the Cimbrica Chersonesus, and, for the sake of distinction, were called *Saxons* from the weapons they wore: only here again, as we observed above, the appellation is Greek; as will be found in the Work itself.

To prove now the short-lived tranquillity of human affairs, when they rely for protection on foreign arms, and call over foreigners to defend them, the *Saxons* from being protectors, very soon became invaders, and presently sent over for five thousand more of their countrymen; and then entering into an alliance with the Picts and Scots, those very people whom they came over on purpose to drive out, turned their swords against the Britons, those very people whom they had been invited over to defend!—To solve this intricacy, Verstegan seems to hint, that "the Britons were grown into great auersion from their kyng, and no less hatred vnto the Saxons; seeing that kyng Vortiger, a British kyng, had married *Rowena*, a Saxon lady, and *neice* to one of their generals, and had left his lawful wyf*".

This indeed would have been provocation enough to have justified a revolt in the Britons, and for them to have joined the Picts and Scots against the Saxons; or at least an inducement sufficiently strong to have prompted the Saxons to have adhered to the interest of their host, united to them now the more firmly by the bonds of wedlock; and consequently to have supported his cause against that of his rebellious subjects: on the contrary, the good old gentleman himself tells us, p. 130, that "on May day, both Vortiger and Hengist met on Salisburie plaine, either of them accompanied with his chiefeſt lordes and followers; and there kyng *Hingistus* prepared for them a feast; and after the Britans were wel whited with wyne, he fell to taunting and girding at them; wherevpon blowes ensued; and the British nobillitie there present, beeing in all three hundreth, were all of them slaine; as VVilliam of Malmesburie reporteth; tho' others make the number more."

Whatever truth there may be in this narration, the conduct of the Saxons appears rather perfidious, and seems to wear the face of treachery: perhaps the Saxons at this entertainment might have despised the weakness both of prince and nobles; and consequently might have looked on this as a proper opportunity

* Nennius, William of Malmesbury, Henry of Huntingdon, Geoffry of Monmouth, Speed, and Sammes, with much greater probability, call *Rowena* the daughter of Hengist: and Shering. 14, adds yet another reason for this revolt; viz. "quòd debitum militibus stipendium non perolverant."

for

for re-asserting their native right, and for reviving their ancient hereditary claim to this island; if they were sensible of any such title;—but let their claim or their title have been ever so just, this certainly must have been a very unjustifiable method of vindicating it; and let the reason for this massacre have been whatever it might, the consequences of it were very dreadful to the nation; for this is an undoubted fact, that for near two hundred years following, this kingdom was a continued scene of desolation and confusion: the Saxons however prevailed in the end; and the few Britons, who survived those troubles, betook themselves for refuge to the wild and craggy mountains of Cornwall and of Wales.

But, notwithstanding the Saxons had thus gained firm footing and sure establishment on this island, such an event ought not certainly to have been deemed a sufficient foundation for Verstegan to assert, as he does in p. 188, that “the Saxon or Teutonic remains the ground of our language, and that it has had for its original no other source:”—in which assertion he is most probably mistaken; for if conquest alone be a sufficient argument for the establishing of any language, it might be worth while to ask him, and all our other Saxon advocates, what language they can suppose, and allow, that the inhabitants of this island spoke, after they had been conversant with the Romans for five hundred years before the Saxons were invited over to Britain?—what could it have been, but the British, improved by the Roman? for, as Milton acknowledges, p. 60, “the Romans beate us into som civilitie:” and, to bring the argument nearer to his own times; if the Saxon or Teutonic was the ground of our language, because they drove out the Britons, then in his own times the Norman must have been the ground of our language, because the Normans drove out the Saxons: in short, the language of this island is a mixture of all these; being compounded of these, and many others: but the ground-work of our modern English tongue is Greek; and so it was even in the days of Verstegan.

If then there are any words in our language, at this day to be found likewise in the Saxon tongue, they seem probably to be such, as they found here, established and manumised long before their arrival, and perhaps were adopted by themselves afterwards; and what makes this supposition the more probable is, that most of those words, which other etymologists have imagined to be Saxon, and many of the Saxon words themselves, are really in the course of this Work found to be Greek*; and therefore, that those etymologists, who would derive those words only from the Saxon tongue, do really stop short of their true derivation by at least two thousand years: for what Casaubon says in p. 378, is most justly true: “ut dicam libere, quod sentio: pauca puto vere et genuine Anglica sive Saxonica, i. e. vetera, reperiri; quæ (his exceptis quæ Latinæ sunt originis) si ritè, et diligenter expendantur, non possint ad Græcos fontes revocari.”

Whoever is acquainted with that intricate and unaffecting part of our English

* As to the structure of the Saxon tongue, Casaubon, p. 139, positively asserts, “eam vel Græcæ, sed ab ultimâ origine, propaginem fuisse; vel certe ab eâdem, quâ et Græcæ, origine, ut à Græcâ sola differt dialecto, profuxisse:” and Spelman, in his Glossary, under the article *VVic*, acknowledges the same; “Saxonice dictiones frequentius Græcis respondeant, quam Romanis:”—and not the Saxon only, but the German likewise; for Casaubon, 218, says, “ultimum nunc superest argumentum; quod ab historiâ, et rerum gestarum memoriâ: ego sic censeo: si funditus periisset lingua Germanica, ut nullum ex verbis argumentum duci possit; ex ipsarum tamen rerum gestarum, quæ memoriæ mandatæ sunt, circumstantiis probabiliter inferri posse, linguam Germanicam de Græcâ multum traxisse, et ex illâ partim constituisse.”

history, which treats of the Saxon Heptarchy, will presently allow, that the manners of the men were as rude as their language; and that the whole race of kings, as they are called, from *Hengist* to *Egbert*, a space of time comprehending 345 or 350 years, were a race of the most savage and brutal kind of men, and were really as uncivilized as the wild Indians in America: and that even after the Heptarchy was dissolved, and all the seven crowns were united on the head of *Egbert*, in 800 after Christ; yet even from him to *Harold II.* i. e. 266 years more, they were very little better; unless the building of monasteries, making pilgrimages to Rome, and kings and queens turning monks and abbesses, could atone for the shedding of human blood by assassination: for their whole history, except that of *Alfred the Great*, and two or three others, is taken up with very little more, than the narrations of battles, and murders, and massacres, with poisonings, and rapes, and incests, and adulteries; “altars defiled with perjuries; cloisters violated with fornications; the land polluted with the blood of their princes; civil dissensions among the people; and finally, all the same vices, which the mournful *Gildas* alleged of old to have ruined the Britons:” Milton, 221:—and yet it is from these very people that we have received a set of the wisest laws, and a constitution of the best government, that is to be found at this day subsisting on the face of the earth;—perhaps their very vices were conducive to the establishing of those laws; which have continued, with some small variation, and a very great addition, from *Hengist* the first king of Kent, in the year 455 after Christ; to the present times; i. e. above 1300 years.

Neither did *Egbert* and his successors enjoy a quiet possession; for the Danes made several desperate descents on this island, so early as the year 787, and continued their inhuman and bloody molestations for above two hundred years, when *Canute*, a Dane, seized the whole kingdom in 1017; however their domination of 25 years ended in 1042, when the Saxon line was again restored; but continued only 24 years longer; when *William*, the Norman, commonly called *William the Conqueror*, became sole monarch of this kingdom in 1066.

So that now we will look towards *Iceland*.

VI. Of the ICELANDIC, and other Northern dialects.

Having mentioned the *Germans*, *Saxons*, and *Danes*, it may be proper now to say something on the *Icelandic* tongue; since some etymologists have endeavoured to deduce many of our words from that, and the other Northern tongues, which are only so many different dialects of the Germanic nations.

Some have imagined, that when Christianity began to prevail in this island, the every where persecuted *Druids* retreated, as to their surest place of refuge, to *Iceland*:—this opinion is either wrong, or this persecution could not have been carried on against them by the Christians; for Christianity was not known, or if known, did not bear any great prevalence in this nation, till the times of *Austin* the monk; about the year 600 after Christ: it is true indeed we find mention made in the early part of our history, that *Joseph of Arimathea* came over into this island, so early as the year 31 after Christ; and that *Lucius* was the first Christian king, about the year 200; and that *Constantine* publickly declared himself a convert to the Christian faith, about the year 320: but the persecution of the *Druids*

was

was commenced long before that very period by *Paulinus Suetonius*, in the year 61 after Christ*.

On the other hand: if the *Druids*, those adepts in all the learning, both civil and religious, which was known in those early times, had actually retired to *Iceland*, when they were forced to retreat from Britain, it is something remarkable, that the sciences in *Iceland* should have been but in a state of infancy so late as the year 1056, which is only ten years before the Norman conquest; while Britain had enjoyed the benefit of letters above 1100 years, and the benefit of the Gospel above 450, or, according to others, 736 years before that period: for Dr. *Finnæus*, the learned bishop of Skalholt, in his Ecclesiastical History of *Iceland*, published in 1772, compares the state of the sciences in *Iceland* to the Four ages of human life: "their *infancy*," says he, "extended to the year 1056; when the introduction of the Christian religion produced the first dawn of light:—they were in their *youth* till 1110; when schools were first established, and the education and instruction of youth began to be more attended to than before:—the *manly* age lasted till about the middle of the 14th century; when *Iceland* produced the greatest number of learned men:—*old age* appeared towards the end of the same century; (short duration!) when the sciences gradually decreased, and were almost intirely extinct; no works of any merit appearing; history now drooped her head; poetry had no relish; and all the other sciences were enveloped in darkness; the schools began to decay; and in many places they had none at all; it was very uncommon for any to understand Latin; and few priests could read their breviary and rituals fluently:"—such is the account which this learned bishop has given us of the state of learning in *Iceland*†.

Whether or no there has been a resuscitation of learning in *Iceland*, within these two or three centuries last past, as we very happily find there has been in our own nation, I have not as yet been able to learn; but this is a truth that may be very safely admitted, that if there are any number of words in our language, in common with the inhabitants of *Iceland*, *Denmark*, *Norway*, *Sueden*, *Germany*, or any of the other *Northern dialects*, it will be evidently found, in the course of consulting the following Work, that they are either all, or most of them, derived, both to them, and to ourselves, thro' the medium of the Greek and Latin languages; those two being the origin or chief composition of most European tongues, except in some few particulars; and it is from those two languages chiefly, that we are possessed of all that copiousness of expression; and all that fluency of words, which are to be found in the writings of our best poets, and the speeches of our best orators: and indeed it is no wonder that these two should be the main sources of *the English language*, since, as we have seen, the Romans had been such powerful actors in the British affairs, for five hundred years before the arrival of the Saxons; and that very probably the Greeks had been here at least a thousand years before the Romans.

* And yet Stowe, p. 38, mentions the conversion of many of the Druydes to the Christian faith in the time of Lucius about 179, or rather 200 after Christ.

† It is much to be feared, this melancholy representation of the state of the sciences in *Iceland* may be applied much nearer home; for they do not seem to have been in a more flourishing situation, even 200 years after that very period, in our own island; for that would fall in very nearly with the times of Henry VIII. when an old monk, who had constantly in his breviary read *Mumpsimus, Domine*, for *Sumpsimus*, was admonished to correct his absurd expression; "No," says he, "no; I have read it so for above these fifty years past; and shall not now change my good old *Mumpsimus*, for your new-fangled *Sumpsimus*."

Whenever therefore we find any words at present subsisting in our language, similar in sound, but undoubtedly the same in signification, or very nearly so, with others in the Greek tongue, why should we at all hesitate to deduce their origin from thence; or be ashamed as it were at finding our *modern English* derived from so antient and so honourable a nation?—why then do our etymologists stop short of this great fountain, and endeavour to deduce their derivations from the muddy dialects, and impure branches of all the harsh, grating, Northern tongues, instead of tracing, following, and pursuing their etymologies thro' the main course of that most noble language, *the Greek*, which would infallibly lead them to the true origin of their own?

The study and cultivation therefore of the Greek and Roman languages would be a far more rational, and a far more advantageous employment for Englishmen, as Englishmen, than the addressing themselves so much to the French tongue; which has arisen of late to so great a degree, that they have in a manner almost totally neglected the cultivation of their own mother tongue, to adopt that of foreigners:—this fondness for the French, even so high up as the times of *Edward the Confessor*, in 1051, was carried to so great a height, that it actually paved the way for the *Norman conquest*, as Milton observes in p. 330; “then began the English to lay aside their own antient customs, and in many things to imitate *French* manners; the great peers to speak *French* in their houses; in *French* to write their bills, and letters, as a great piece of gentility, ashamed of their own; a presage of their subjection shortly to that people, whose fashions and language they affected so slavishly:”—how fatally applicable may this prediction be to ourselves, even at this present period!—“if these were the causes,” continues he, p. 357, “of such misery and thralldom to those of our ancestors, at the Norman conquest, with what better close can be concluded, than here in fit season to remember this age, in the midst of her security, to fear from like vices, without due amendment, the revolution of like calamities!”

To sum up this argument; let us just take a short retrospective view of the foregoing events, and their dates; which will most evidently prove the great antiquity of the Greek tongue; and at the same time shew us the periods very nearly when the other European languages commenced in this island:

I. The EGYPTIANS colonized GREECE, under the following leaders:

	Bef. Christ.
1. <i>Ægialeus</i> , who founded the kingdom of <i>Sicyon</i> ———	2079
2. <i>Inachus</i> , who founded the kingdom of <i>Argos</i> ———	1856
3. <i>Ogyges</i> , who founded the kingdom of <i>Thebes</i> in <i>Bœotia</i> ———	1855
and, 4. <i>Cecrops</i> , who founded the kingdom of <i>Athens</i> ———	1556

II. The GREEKS colonized ITALY, under the following leaders:

	Bef. Christ.
1. <i>Oenotrus</i> , from <i>Arcadia</i> ———	1470
2. <i>Pelasgus</i> , from <i>Thessaly</i> ———	1385
3. <i>Evander</i> , from <i>Pallantium</i> in <i>Arcadia</i> ———	1244
4. <i>Hercules</i> , first landed in <i>Spain</i> ; then next in <i>Italy</i> ———	1226
5. <i>Æneas</i> , from <i>Troy</i> , landed at <i>Laurentum</i> ———	1181
and, 6. The <i>Phœceans</i> ; who built <i>Marseilles</i> in <i>France</i> ———	600

III. GREEKS settled in BRITAIN.

	Ref. Christ.
1. The <i>Druids</i> , long before <i>Brutus</i> ———	2000
2. <i>Brutus</i> , from <i>Troy</i> to <i>Spain</i> ; from <i>Spain</i> to <i>Britain</i> ———	1117
3. <i>Bladud</i> brings four Greek philosophers from <i>Athens</i> ———	980
——— and afterwards builds his university of <i>Stamford</i> ———	963
4. Temples, built in <i>Britain</i> to Greek deities ———	962

IV. ROMANS settled in BRITAIN.

	Ref. Christ.
1. <i>Cæsar's</i> Invasion ———	52
	After Christ.
2. <i>Claudius Drusus</i> comes into <i>Britain</i> ———	55
3. <i>Trajan</i> ———	100
4. <i>Adrian</i> builds a wall in <i>Britain</i> ———	124
5. <i>Severus</i> likewise; and afterwards dies at <i>York</i> ———	211
6. <i>Constantius</i> too dies at <i>York</i> ———	306
7. <i>Constans</i> ———	354
8. The <i>Romans</i> leave <i>Britain</i> ———	447

V. The SAXONS begin to molest BRITAIN ———	285
are invited over by <i>Vortigern</i> ———	450

VI. The DANES begin their cruel ravages ———	787
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VII. The NORMANS invade ENGLAND ———	1066
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And, VIII. Learning flourished in ICELAND ———	1350
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Notwithstanding then all the partiality, that any of our etymologists may have desired to shew, for their different favourite systems; as, *Cleland* for the *Celtic*; *Verstegan*, *Junius*, and *Ray*, for the *Saxon*; *Skinner* for the *Belgic* and *Teutonic*; and *Lye* for the *Icelandic*, and other *Northern tongues*;—it is not possible to suppose, because it is not possible to conceive, that the Greeks and Romans, (the Greeks more especially) whose origin has been traced up to the earliest account of things, should not have had a *language* till they borrowed it from the *Celts*, or *Gauls*; nor a *religion*, till they borrowed it from the *Druids* in *Britain*: as well might we suppose, that *learning* should have been the offspring of *ignorance*; and *politeness* of *barbarism*: on the contrary, it seems to have been far more likely, that these latter people themselves, barbarous in their manners, and rude in their dialect, were taught both to refine the one, and polish the other, by the connexions, which they formed in many subsequent generations, by war, by commerce, by intermarriages, or by some other means of communication, with those two more polite nations: and perhaps it may not be altogether unreasonable to suppose, that they were brought to some degree of refinement by the *Druids* themselves; who, as we have already hinted, might have been at first some Greek philosophers, or at least some Greek emigrants, who settled here very early in this nation: for this is certain, that long before the arrival of the Saxons, the *Druids* both understood and wrote the Greek letters: and not the *Druids* only, for

for Sammes, 204, tells us, that between the times of Caligula and Drusus, "Adminus, the second son of Cunobeline, is said to have been a king about the year 44 after Christ, by an ancient coin, with this inscription, in Greek ;

ΜΗΤΡΟΠΟΛΙΣ ΕΤΙΜΝΑΙΟΥ ΒΑΣΙΛΕΥΣ :

Metropolis Etimni Reg-is."

this coin then must have been struck about 400 years before the coming over of the Saxons ; and 96 after they had been acquainted with the Romans.

This opinion, that our British ancestors understood Greek long before the arrival of either Romans or Saxons, will receive a yet fuller confirmation from the names of the several temples that were built by the British kings, long before *Cæsar* ; as mentioned by our ancient historians, particularly Stowe, p. 20, where he tells us, that "Ebranke buylded a temple to *Diana* in *Yorke*, about 962 years before Christ ; that *Bladud*, p. 22, made a temple to *Apollo* in *Bathe*, 853, before Christ, i. e. 800 years before the Romans ever saw Britain : and that *Lear*, his son, made a temple to *Janus* in *Leicester*, 844 before Christ ; and that *Conedagus*, grandson of *Lear*, made a temple to *Mars* at *Perche* (now *Perth*) ; another to *Minerva* in *Bangor* ; and a third to *Mercury* in *Cornwal*, about 800 years before Christ, or 52 before even the building of Rome.

From whence now can it be supposed, that they acquired those names ?—not from the Romans certainly :—if it should be said, that these were Celtic names, and that the Greeks adopted them from the Celts and Druids ; let me only offer in reply, that it may be very easily shewn from the writings of the Greek poets, and historians, that these very names were in common use among the Greeks, long before the times of the Trojan war ; which is many centuries before it can be proved, that the Celts had any connexion with the Greeks, or the Greeks with them ; nay, if it must be granted that they had any, then it is far more likely, that the Celts borrowed these names from the Greeks, than the Greeks from the Celts ; notwithstanding that Father Pezron, and Cleland, would have both the Greek and Latin languages come from the Celtic ; in which opinion, I believe the whole stream of classic scholars will unite to a man against them *.

II. On the Use of ETYMOLOGY.

LET me now say something on the *Use of Etymology* in general.

There are two branches of knowledge in the attaining of every language, both ancient and modern : the first, because the most easy and obvious, is the simple *signification*, or meaning of the common and ordinary words, which constitute that language ; and this is attainable by the most ignorant and illiterate ; for there are thousands of our own countrymen, who can neither read, nor write, much less spell, who yet are able to maintain a decent conversation on many intricate subjects : but then, what is the knowledge of such illiterate persons, compared to the knowledge of those, who have acquired a still farther insight into the powers

* Sheringham likewise is of the same opinion, that the learning of the Greeks in a great measure was derived from the Getæ, or Goths ; for these are his own words in p. 162, where he says, "totæ certe heroum, artium et scientiarum inventores, famâ celebres, et rerum experientiâ docti, inter Getas exsisterint, ut ab illis Græci magnâ ex parte literis ac disciplinis instructi sunt."

of *our language*, by having read our best authors, both of antient and modern times? it is hardly possible to suppose, that a yet greater fund can be opened to the minds of such readers, who seem to be already fraught, with all the knowledge that the *English* language is capable of bestowing; and yet there is another branch of science in the study of *our own tongue*, that may afford even them, if not a farther insight into it, at least may afford them some amusement in the pursuit of it; and particularly if novelty has any effect: and it is *etymology* will furnish us with this new discovery; for there are numberless words, that are familiar to our eyes, familiar to our ears, familiar to our tongues; but, notwithstanding all this easy familiarity, we may not perhaps know from whence they are *derived*; and why they carry that particular meaning, preferably to any other; or why perhaps they sometimes, tho' but seldom, carry a different meaning, and wear a different appearance from the original language: we all know that things are called so and so; but do we know why they are called so?—it is *etymology* will inform us, by giving us the original.

This knowledge will surely afford us the greater pleasure, because it will afford us as it were a double insight into the powers of each word; viz. *the common acceptation*, and *the derivative sense*; that is, the sense it borrows from the original language; and from this comparison will sometimes arise a new idea of that word; which, if we had not acquired before, must give a new pleasure to the imagination: many instances of which might be here produced, were it not for fear of lengthening this Introduction too far: one however shall just be mentioned; viz. the word *Coroner*, or, as it is commonly called *crowner*, which has been supposed by some to signify an officer belonging to the *crown*, or appointed by the *crown*; and undoubtedly derived from the Latin word *corona*; a *crown*, or *coronet*: but (to shew the powers of etymology) let me observe, that the words *crowner* and *coroner*, have no more connexion with a *crown*, or a *coronet*, than with a *nightingale*, or a *blackbird*; as will be most evidently shewn in the derivation of the word *Coroner* in the Work itself.

As to the former of these two branches, which concerns the *definition of words*, our best English dictionary-writers are certainly the best guides: but when they attempt any thing beyond the *meaning* of a word, and pretend to give *the derivation* of it, they attempt a province they have but too often failed in; they can readily inform us *what* it is, but they seldom inform us truly *whence* it is; for their *derivations* are generally either very erroneous, or very defective; they either give us a false *derivation*, or derive it from a language, which was itself but a derivative; they seem to have aimed at only pointing out the nearest language, from which they supposed we took it; not considering that that very language itself took it from some other, which took it from a third; and consequently was not the original, but only the derivative of a derivative: and therefore certainly they ought not to have stopt, in so indolent a manner, at the first language they could conveniently catch hold on; but to have traced it something farther, and have given us, if possible, the original.

Let the channel or channels then (for there undoubtedly are many) thro' which the words of our *modern English* have been derived to us, be whatever they may, *Roman*, *Gothic*, *Celtic*, *Saxon*, *Teutonic*, or *Icelandic*, still it is the *Greek alone* that is the true basis of the *English tongue*; for it matters not, as we observed above, from whom we borrow any word; if those, from whom we borrowed

borrowed it, borrowed it from those, who borrowed from the Romans, who borrowed it from the Greeks; then consequently the Greek is the only radix of that word; notwithstanding the various dialects it may have passed thro', before it came to be adopted by ourselves*.

Every Englishman undoubtedly thinks he understands the English language, because he speaks it, and is able to make use of it for all the purposes of common life; and this may, and does answer all his exigences; and that is enough for him: be it so. Many then may content themselves with the bare knowledge of a word, and think it a sufficient acquisition if they know *the general meaning* of it; and indeed such a knowledge is fully sufficient for their contracted sphere:—but an etymologist is not satisfied with the bare, simple *signification* of a word, he would wish to know the radical formation of it; he will not content himself with the mere knowledge, that any word *signifies* such or such a thing; he would be glad to know something farther; he would willingly be informed, whether it bears any connexion with the original idea: nay, it may be confidently asserted, that no person can thoroughly understand the power and energy of *the English tongue*, who does not trace it up to *the Greek*:—thus, for instance, every one knows *the meaning* of the following words, being part of a lady's dress, viz. her *cap, handkerchief, apron, ruffles, lace, gown, and sacque*; or the following, being part of the furniture of her work-basket, *rapper, silk, thread, scissors, needles, pins*:—thus every one knows *the meaning* of these expressions, *the duce take it*; such a thing is *spick and span new*:—every one knows *the meaning* of these words, *bridle, saddle, stirrups, whip, boots, spurs, and journey*; but does every one know *the derivation* of those words; and that all, and each of them are Greek; as will be found on consulting every one of them under their proper articles, among many hundreds more in the compilation of the following work.

But there are many words in our language that continue to wear so strange, and uncouth an appearance, as would require more than *an Oedipus* to develop and disentangle them from their present intricate and enigmatical disguises:—thus the expressions *bot-cockles, scratch-cradle, link-boy, boggle-boe, baut-gout, bon-môt, kick-sbaws, crutched-friers*, and innumerable others, can only be explained by their etymology:—every one of which is Greek.

Another great *use of etymology* is, that it will serve to fix the *orthography*, or true method of writing each word; by keeping as near as possible to the original, without deviating too far from the general method that has prevailed thro' custom.

Whoever is engaged in a work of this nature, will presently find, that there are many words, the orthography of which is still very far from being established: this is a subject, which has deservedly employed the thoughts and pens of several

* Indeed no wonder that our language should be constructed so much on the basis of the Greek tongue; for, notwithstanding we seem to have had a closer connexion, and a more intimate acquaintance with the Northern, than with either the Southern or the Eastern nations; yet this difficulty will presently be removed, when we consider that those very Northern nations themselves, I mean the *Goths, Vandals, Saxons, and Germans*, had a much more early connexion with the Greeks, than what is generally imagined: for Sbering. p. 270, says, “*magna tamen Gothis amicitia, et necessitudo cum Trojanis intervenerit, qui et Mysiam, Phrygiæ partem Troadi conterminam, in suam potestatem tempore belli Trojani redegerunt: Telephus enim, Gothorum in Mysiâ rex, Astyochar, Priami sororem, uxorem duxit; Eurypylusque filius ejus, in bello illo cecidit:*”—and again, in p. 288, he observes, “*artes et superstitiones istas magicas, Wodenus, ut verisimile est, à Græcis, aliisque in Asiâ, Africâ, et Europâ circumjacentibus populis, comparavit.*”

of our best writers, particularly Steele, Addison, and Swift, who have endeavoured to give a permanency to our language, by endeavouring to fix the orthography of it; and yet in how fluctuating a state does it remain even to this day; and how much room is there still left for reformation!—for while we have so many words in our language derived to us from the ancient Franco-Gallic, and the modern French; and so long as we will servilely continue to copy their manner of writing those words, we must be wrong; for there are no people in Europe who have deviated more from the Greek and Roman writers in their manner of orthography, than the Gallic nations: innumerable examples of which will be met with, in consulting the following Work:—not that I would be thought to mean, that France has never produced any men of genius, whose writings have not displayed both great learning, and depth of reasoning*; but that their language and orthography is most faulty and erroneous; because it contradicts etymology, in departing the farthest from the great originals; which makes their writings appear in many instances as distorted, as an oration of Tully would be, if translated into French by any illiterate person, and dictated to him by another equally as learned, with his nose full of snuff, or properly toned in the true Gallic twang: in such distortions therefore let us not follow them; but it is impossible to fix on any certain method of writing, that may be admitted by all, till some society of gentlemen, of sufficient authority and abilities, whose example might be prevalent enough to recommend their method to practice, would undertake this arduous task; for it is not the labors of one pen alone can be adequate to so great an undertaking.

While there still then continue, even in our best dictionaries, so many words which are either falsely derived, badly explained, or whose orthography contradicts derivation, the surest method of reforming them, and against which even prejudice itself could not raise an objection, would be, to convince our own countrymen, that *etymology alone* would be the safest guide, by attending diligently to the original word; and in what shape soever that appears, to let the derivative wear the same appearance, and be clothed as near as possible in the same letters:—this would stamp a sanction on our orthography; would become the standard method of writing; and be appealed to, as the dernier resort in all cases of doubt and difficulty:—thus, for example, many seem to doubt whether they ought to write *allum* with two *lls*, or with one; whether they ought to write *linnen* with three *nnas*, or with two; and whether they ought to write *ebony*, or *ebeny*; *stratagem*, or *strategem*;—then *etymology* would easily fix the propriety:—again; we often see the word *Catherine* in the works of men of learning; but this method is doubly wrong; for it is a Greek word, and the Greeks had no *C*; neither did they write the second syllable with an *e*; as the etymology of it plainly shews.

If any of our etymologists do but meet with a word that wears the least uncommon appearance, they have immediate recourse to the Saxon, or some other barbarous Northern dialect, for the original; thus the word *Arelumes* has by some of them been mistaken for a Saxon expression, tho' they have explained it by *suppellex gravior, quæ difficile movetur*; or, *omne utensile robustius, quod ab ædibus non facile revellitur*; eoque ad *Hæredem* transit tanquam *membrum Hæreditatis*; and consequently ought to have been written *beir-looms*, or rather

* "Ego non adimo scriptoribus Gallis eloquentiam, non adimo sermonis nitorem, non adimo acumen ingenii; sed habemus nos quoque scriptores Anglos, quos cum Gallis, aut quavis aliâ gente conferri posse jure, et sine fastu existimem." Shering. Pref.

beir-limbs; and then they might have seen that it was evidently Greek, and not Saxon; as will be found in the Work itself.

Only one instance more shall be produced from A List of English words, derived from the Greek tongue, and published by Dr. Nugent at the end of his *Port Royal Greek Primitives*; in which he has given us this word *Euphrasia*, with an *f*, and then immediately after has produced the Greek word *Eu-φ-ρασια*, which he tells us originates from the primitive root *Φρον*, *mens*; *the mind*:—then let me observe, that since the original is written with a *φ*, the derivative ought to have assumed a *ph*: but what makes it still more absurd is, that in the very next page the Dr. tells us, that “*Euphrasia* (now he writes it with a *ph*) is the name of an herb, which is said to be good for purifying the brain, and clearing the sight:”—then it were to be wished, some skilful hand had but administered a small dose of this same *sight-clearing* herb to the Dr. as an etymologist, that he might have seen the absurdity of writing the self-same word, in the self-same article, two different ways, and giving at the same time the original word, and its derivative, both which bear such palpable evidence against him: and yet it is possible that his first orthography may be right, tho’ not according to his own Greek primitive: see this word in the Work itself:—it is true indeed the Greek *φ*, and the Latin *ph*, do both of them sound with us like an *f*; but surely it would be phinical, phoolish, and phantastic, to write the proper name *Filip* with an *F*; and then immediately tell us, it was derived from *Philippus* in Latin, with a *ph*; as that again is derived from, *Φ-ιλίππος* in Greek, with a *φ*:—this puts me in mind of a circumstance that happened to an honest Norfolk shepherd, who once found a stray sheep in his flock, and on observing that it was marked with an *F. P.* began to recollect the names of all the farmers round him; but could not find any one, whose name began with those two letters; unless, it belonged to *Fil. Parlett*; accordingly he went to Mr. *Parlett*; but never was more astonished in all his life, than to find, that he would not acknowledge the stray, tho’ he saw it was marked with his own name:—I tell you no, says *Parlett*, *F P* does not stand for my name *Philip Parlett*, for then it it would have been marked *P P*:—how can that be? says Tom; is not your name *Fil*?—well then, says *Parlett*, not to puzzle yourself any longer, carry your stray to Mr. *Francis Pigge*, and he will set all to rights again:—Tom went, and was satisfied.

Another use resulting from the study of *etymology*, and which deserves at least to be mentioned, tho’ an article of no very great moment, but merits some attention; and that is *the proper division of words*, both in printing and writing; the neglect of which betrays either great carelessness, or gross inattention: who, for instance, can endure to see the words *dip*, or *dipb-thong*, and *prog-nostic*, cut in pieces, and hacked in so cruel and unworkmanlike a manner?—*dip-thong* is doubly false; false in orthography, and false in division; for it certainly is neither *dip*, nor *dipb-thong*, there being no such words; but *di-phthong*: neither ought the other word to have been divided thus, *prog-nostic*; but thus, *pro gnostic*; as their etymologies most evidently shew:—let others then *dip* and *prog* in the dirt as much as they please; they ought only to be sent, for a fuller conviction, to an equally learned inscription to be met with on a country grave-stone, which curiously informs us that it was erected in memory of John and Joan such-a-one, and also two of their *chi—ldren*.

Etymology is certainly one of the fairest fountains of polite literature; it not only

only leads us to *the meaning* of every word, but gives us at the same time the pleasure of tracing that word, thro' several other languages, which had adopted it before us, till we arrive at the great original, from which all took it; and thus by exploring and searching *the derivation* of each word, we are brought at last to the true fountain head; and in this search, it is *etymology* will lead us sure, by shewing us the connexion, and (if it may be so called) the consanguinity, that subsists between *the original*, and its *derivative*; between the *mother*, and her *daughter*; between the *parent*, and her *offspring*.

Then let not this be looked on as a vain and trifling study, or only a harmless and innocent amusement; it is more*: it is a study, in which the wisest men, in all ages, and nations, have taken a pleasure to investigate; such as *Aristotle*, *Plato*, *Julius Pollux*, *Suidas*, *Hesychius*, *Philoxenus*, *Eustatbius*, and many others in *Greek*: *Marcus Terentius Varro*, *Sextus Pompeius Festus*, *Cato*, *Cicero*, *Quintilian*, *Jos.* and *J. Cæs.* *Scaliger*, *Isidorus*, *Johannes Fungerus*, *Ger.* and *J. Vossius*, *Fabian*, *Gesner*, *Henry* and *Robert Stephens*, *Meric Casaubon*, the learned *Franciscus Junius*, and among our own countrymen, *Sir Hen. Spelman*, *Ray*, *Somner*, *Sberingham*, *Hickes*, *Skinner*, *Tbwaites*, and *Lye*, in *Latin*: *Casaubon* and *Junius* indeed were foreigners, and therefore excusable for writing on *the English language in Latin*; but for *Spelman*, *Ray*, *Somner*, *Sberingham*, *Hickes*, *Skinner*, *Tbwaites*, and *Lye*, who were all *Englishmen*, to write on *the English language in Latin*, is really something unaccountable, and unnatural; for they have by that means in a great measure defeated the very intention of their works, by confining them in a manner to the reading and instruction of only a few learned men, who scarce stood in need of their assistance, instead of diffusing their writings into the hands of every Englishman; and thereby rendering their labors of public utility.

Now, tho' it be impossible in a work of this nature, to avoid giving the words of the several authors, who have been, and must be consulted in such an undertaking, in the different languages they themselves wrote; yet care has been taken throughout this work, to give the meaning and interpretation of almost every article *in English*.

From hence will naturally arise *another utility* in consulting the following Work; and that is, the great variety of *synonymous expressions* that have been made use of, in order to explain any article under consideration: but let it always be remembered, that *synonymous terms* and *definitions* are very far from amounting to *derivations*.

Works of this nature are certainly never intended for perusal; for no man would willingly set himself down to read, much less to write, a dictionary; but only to consult it, whenever a word may occur in reading, writing, or in conversation: it is the duty therefore of every dictionary compiler, and particularly of an Etymological Dictionary, to give the reader all the information and satisfaction in his power.

The office of a mere dictionary writer is often but a very irksome task; and it may well be wondered, how such men of genius, as some of those gentlemen, and scholars, who have been already mentioned above, could possibly employ themselves and their talents in such undertakings; unless the desire of improving their own

* "Nec nova hæc quæstio est," says Casaub. 146, "sed jam multis retro sæculis, non inter grammaticos tantùm, sed et philosophos, agitata; an verborum sit etymologia verè scilicet et in rebus ipsis; an vero res sit *arbitrariæ*, et imaginaria, quæ solo constat nomine:—nullam puto esse tam certam artem, vel scientiam; cujus vel vanitas, vel incertitudo, si quis id agat, multis non possit verbis exagitari."

fund of knowledge, by tracing the true origin of words, and the pleasure of leaving the fruit of their labors to posterity, in some measure compensated all the trouble and pains they might have bestowed in such very intricate researches.

Permit me to close my observations, with mentioning only one thing more; in which the reader will intirely agree with me; viz. in censuring without reserve that total want of decency and decorum, which the compilers of many dictionaries, and etymologies, have shewn, in first of all collecting, and then afterwards explaining, thro' in Latin, and sometimes in plain English, many words which they must unavoidably have met with, and which are to be found in every language under the sun, but which convey such ideas of indelicacy, as would have been much more prudent, and commendable in those writers intirely to have omitted, instead of endeavouring to trace their etymology, and explain their meaning, which wanted no explanation; for, from objects, and from words, of obscenity and turpitude, not only the eyes and ears, but even the thoughts and imaginations too, ought to be kept pure and untainted:

Immodest words admit of no defence;
For want of decency is want of sense*.

Readers of such a cast ought to be sent to writers of a similar disposition; and indeed there are but too many of that stamp in every language; examples of which might have been here produced, were it not for the desire of avoiding that very error, into which they have already but too grossly fallen: let me then here assure those Ladies, who have done me the honor of their names to this Work, and others who may be pleased at any time to consult it, that there is not an article in it which can give the least offence; but that every one has been carefully attended to, and rendered such, as might entertain a modest eye, and please the chafteft ear; such, in short, as might gain and preserve their liberal approbation: hoping likewise, that in many, if not in most, of the following articles, even the learned reader may receive some satisfaction; leaving all to the superior judgment of those, who may be more happy in finding out the real derivation of any word in question; and in the mean time wishing that probability may please, or any failure on my side be pardoned by the more learned part of my readers, both in history, language, and etymology.

Let me then, with all humility, recommend the success of this undertaking to the candor and impartiality of the Public: or, as honest Holyoake says, “ne molestus, lector, tibi sim, finem jam faciam, si prius exoravero, ut mendas typographicas plurimas, quæ in hoc irrepsertunt, humaniter indulgeas, et hos meos etymologicos labores, mihi satis molestos, (mihi autem *jucundos*) æqui bonique consulere digneris:”—or rather, as Casaubon, p. 400, has more elegantly expressed himself, thus; “gaudebo certe, si alii nostro exemplo incitati, quod nos inchoavimus, melioribus ipsi auspiciis, et necessariis ad tantum opus præliis instructiores, perfecerint.”

With regard to the plan, which has been observed in compiling this Work, it has been divided into Two Alphabets: in the former (which is by much the larger) are contained all those words, most evidently derived either from the *Greek*, or

* A similar thought occurs; Cùm formosâ prætereunte puellâ Pericles exclamasset, *O formam pulchram!* dixit ei Sophocles, Etenim *non solum manus, sed etiam oculos, habere abstinentes decet.*

Latin languages; those from the Latin purely, are indeed but very few in number; because most of those, which seem to have been adopted from the Latins, the Latins themselves adopted from the Greeks: and in the latter Alphabet are contained all those words, most probably derived from the *Saxon*, and other *Northern tongues*; tho' even many of those are doubtful: by this division we are able to see, how much we are indebted to each particular language; a satisfaction which other etymologists, who have blended all derivations together, have not been able to afford us; but now, by their having been thus kept separate, we are able to see the whole force and power of the *English language*; and know how much the greater part of it has been constructed on the Southern than on the Northern tongues; as indeed the very great difference of bulk between the two Alphabets will sufficiently prove.

To these two Alphabets is added an *Index* of those words which, being but duplicates, or collaterals to some radix, for brevity's sake are omitted in the Work itself, in order to avoid repetition; and there are many other words derived from sources so widely different from what they appear to be, that the reader would not easily know what article to find them under: thus, for instance, the word ANT cannot be found in either of the *Alphabets*; but, if it is sought for in the *Index*, it will be easily found, and refers to the article EMMET in the Sax. Alph.:—thus likewise the words

<i>ensuing</i> <i>commerce</i> <i>colly-flower</i> <i>oblation</i> <i>obligation, &c.</i>	}	are referred to	{	SEQUENT MERCHANT CAULI-FLOWER DELICACY LIGATURE, &c.
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and most of those words, which being compounded of others, and omitted in the Work itself, will be found in the *Index*, either under the simple form, or some of its collateral branches, and referred each to its proper radix.

A B B R E V I A T I O N S.

Add.	—	—	Addenda
Æol.	—	—	Æolicum
Ainsw.	—	—	Ainsworth
Alm.	—	—	Almannis
Ant.	—	—	Antiquum
Arm.	—	—	Armoric
Art.	—	—	Article
Aug.	—	—	Augmentative
Belg.	—	—	Belgicum
C. B.	—	—	Cambro Britannicum
Casaub.	—	—	Meric Casaubonus
Celt.	—	—	Celtic
Clel.	—	—	Cleland
Dan.	—	—	Danicum
Deriv.	—	—	Derivation
Dor.	—	—	Doricè
Epenrh.	—	—	Epenrhesis
Etyrn.	—	—	Etyrnology
Etyrnol.	—	—	Etyrnologist
Eustath.	—	—	Eustathius
Extract.	—	—	Extraction
Fr. Gall.	—	—	Franco-Gallicum
Gall.	—	—	Gallicum
Ger. Voff.	—	—	Gerardus Voffius
Gern.	—	—	Germanicum
Hensh.	—	—	Henshaw
Hesych.	—	—	Hesychius
Horn.	—	—	Homerus
Icel.	—	—	Icelandicum
H.	—	—	Hiad
Inusit.	—	—	Inusitarum
Ion.	—	—	Ionicè

If. Voff.	—	—	Isaacus Voffius
Ifid.	—	—	Ifidorus
Jun.	—	—	Junius
Lat.	—	—	Latinum
Lib. vett.	—	—	Libris veteribus
Litt.	—	—	Littleton
Metath.	—	—	Metathesis
Minsh.	—	—	Minshew
N.	—	—	Note
Neg.	—	—	Negative
Nug.	—	—	Nugent
Obfol.	—	—	Obfoletum
Odyff.	—	—	Odyffey
Orthogr.	—	—	Orthography
Permut. lit.	—	—	de Permutatione literarum
Præterit. med.	—	—	Præteritum medium
q. d.	—	—	quasi dictum
Quint.	—	—	Quintilian
R.	—	—	Root
Sax.	—	—	Saxon
fc.	—	—	fcilicet
Skinn.	—	—	Skinner
Spelm.	—	—	Sir Henry Spelman
Succ.	—	—	Succicè
Sued.	—	—	Suedicum
Teut.	—	—	Teutonicum
Verft.	—	—	Vertegan
Voc.	—	—	Vocabulary
Voff.	—	—	Voffius
Upt.	—	—	Upton
Way.	—	—	Way to Things by Words

A S P E-

A SPECIMEN of the different ALPHABETS.

Hebrew.	Greek.		Latin.		Saxon.		English.	
א	Α	α	A	a	Ǽ	a	A	a
ב	Β	β	B	b	Ɔ	b	B	b
			C	c	Ķ	c	C	c
ג	Χ	χ	Ch	ch	Ķh	ch	Ch	ch
ד	Δ	δ	D	d	Ɔ	ḁ	D	d
	Ε Η	ε η	E	e	Ɔ	e	E	e
			F	f	Ɔ	f	F	f
ו	Γ	γ	G	g	Ķ	Ɔ	G	g
ז			H	h	Ɔ	h	H	h
	Ι	ι	I	i	Ķ	i	I	i
			J	j			J	j
ח	Κ	κ			Ɔ	k	K	k
ט	Λ	λ	L	l	Ķ	l	L	l
י	Μ	μ	M	m	Ɔ	m	M	m
כ	Ν	ν	N	n	Ɔ	n	N	n
	Ο Ω	ο ω	O	o	Ɔ	o	O	o
ל	Π	π	P	p	Ɔ	p	P	p
מ	Φ	φ	Ph	ph	Ɔ	ph	Ph	ph
	Ψ	ψ	Pf	pf	Ɔ	pf	Pf	pf
נ			Q	q	Ķp	cp	Q	q
ס	Ρ	ρ	R	r	Ɔ	r	R	r
ע	Σ	σ ς	S	ſ s	Ɔ	r	S	ſ s
							Sh	sh
	Σ Ϛ	ς	St	ſt	Ɔτ	rτ	St	ſt
פ	Τ	τ	T	t	Ɔ	τ	T	t
ק	Θ	θ	Th	th	Ɔ	θ	Th	th
	Υ	υ	U	u	Ɔ	u	U	u
ר	Ου	ου	V	v			V	v
					Ɔ	p	W	w
	Ξ	ξ	X	x	Ɔ	x	X	x
ש	Υ	υ			Ɔ	ÿ	Y	y
ת	Ζ	ζ Ϸ	Z	z	Ɔ	z	Z	z

ENGLISH ETYMOLOGY;

OR, A

DERIVATIVE DICTIONARY

OF THE

ENGLISH LANGUAGE.

Those Words printed with an Asterisc, are of doubtful Origin.

A B

From GREEK, and LATIN.

A B

AB-ACTION, ἄγω, *ago*; ἀβαΐς; *the driving-off cattle by herds or flocks.*

AB-ALIENATION, ἄλλος, *alius*: a term in the old Roman law, signifying *a simple sale of the goods of one citizen to another.*

A-BANDON, some of our etymol. suppose, that this word comes from the Sax. or Celt. word *Ban*; *to denounce imprecations*: but Spelman, with much greater judgment tells us, that *Bandum*, *Banderium*, et *Bannerium*, is *signum ducis*, quod mediâ acie spectatissimus quis ferebat: *vexillum*; *a banner*: and hence to *abandon* any thing, is *to desert it*; or as we might say in a military sense, *to run away from his colors*, i. e. *to abandon his BANNERS.* Gr.

A-BASE, βάσις, *fundamen*; *the foundation*, or *lowest part of a building*; figuratively signifying *to bring down*, or *debase the pride*, or *haughty spirit of man.*

A-BASH, ἄβασις, vel ἄβαξ, *axos*, *mutus*; ex *A*, *non*; et *βαζω*; *loquor*: Sappho, apud etymol. ἄβακη τὴν φρεν ἔχω. Hom. Odyss. Δ. 249. Οἱ δ' ἀβακησαν πάντες, *Illi autem omnes tacuerunt*; *they all stood abashed*, or *silent*; *Silens*, *cui ereptus est usus loquendi.* Upt." It must be acknowledged,

this gentleman has produced great authorities for this etym. (and that of Casaub. might have been added); but neither Jun. nor Skin. give us any such deriv. Junius, indeed, under the art. *abashed*, quotes Suidas for explaining Ἀβαζος by Ησυχος, ἦγεν ἐξηρημένος τῶ βαζεῖν, ὃ ἐστὶ λέγειν, *silens*, *cui ereptus est usus loquendi*; this, it is true, is the sense Upt. has here contended for; but under the art. *bashful*, he quotes Hesych. for deriving that word from Βασα, ἢ Αισχυνη, *puor*; *verecundia*; *shamefacedness*:—this certainly approaches nearer to the idea of our words *abashed*, and *bashful*.

ABATE, Πάτω, Βάτω, *batuo*; *to beat down the value of any article to be sold*; *to make a diminution*; *to lessen*: vel à Βαθος, Βασίς, *profundus*; signifying *to depress*, *demean*, *degrade.*

ABBOT, Ἀββα, *pater*; *father*; *monachorum pater*; *the head or chief governor of a monastery*: properly a Syrian word.

AR-BY; from common appearance, any person might suppose it was derived from the foregoing word *Abbot*; because it was the mansion of the head ruler, or governor of the monks; but Clel. Voc. 52, writes it "*Habby*,

or *Hab-bode*; which, dismissing its aspirate *b*, means *the appropriate residence of a bead professor of learning.*" All this might have passed for a pure Celt. deriv. if we had not been informed in p. 141, that "*Hab, Haf, or Hoff, and in p. 156, that Coff (or rather Keph) signified the bead:*" then, if so, they all originate à Κεφ-αλη, *cap-ut, the bead*: the latter part of this compound, Clel. tells us, signifies *bode*; consequently, will take the same deriv. as BIDE, *i. e. Abode.* Gr.

AB-DICATION, Δεικνυμι, Δεικνυω, *declaro; a renunciation.*

ABD-OMEN, Αποδιδομι-υμην, *abdo-omentum, unde abdomen, et abdo; to hide; the fat of the lower part of the belly; because the fat hides, or covers the flesh.*

AB-DUCTED, " Δεικνυμι, Δεικνω, Αγω, *duco; Voss.*" *to lead away.*

* A-BETT, Sax. *Betan; Belg. beteren; Teut. befferen*: all which are evidently the same with our word *better*; and consequently derived, not as Skin. supposes, from any one of those tongues; but from Βελτερος, *melior; better*: this word *abett*, therefore, must be either of Greek origin, or else we must refer it to the Sax. Alph.

AB-JECT, " Απο τῷ ἱεν αχος, *abjicio; to cast down*; vel simplicius deduxeris ab ἱεω, five ἱημι, seu à præsenti ἱασι, seu aoristo, ἑακα, vel ἱακα, ἱακω, *faceo; to cast.* Voss."

ABILITY, Αβω, *babeo, habilitas; ableness, power.*

AB-JURE, Ζευς, *jus; juro; jurejurando aliquid affirmo; to vouch any thing on oath: hence to abjure, to renounce.*

AB-LATIVE, Φερω, *fero, latus; aufero; ablativus; to take, or carry away.*

AB-LEGATION, Λεγω, *dico; a banishing, or sending out of a city.*

A-BLEPSY, Αβλεψια, ex A, *non*; et Βλεπω, *video; a blindness of mind, want of foresight.*

AB-NORMOUS, Γνωρισμα, *norma; a square, used by builders; also a law or prescript.*

A-BOGEN; Verst. supposes, " a bow taketh its name heerof, because it is made *abogen, or bowed*; a bough of a tree is also so called for being apt to *bee abogen, or bowed*; and *bowes* at the very first inuention of them, were made of *bowghs of trees*:" but we shall see hereafter, that a *bow, whether the instrument, or the branch, or bough of a tree,* is Gr.

AB-OLISH, Ολλυμι, Απολλυμι, *perdo, vasto; to destroy, lay waste*: though, if we follow the composition of this word, it might be better to derive it à Λειω, *leo, quod est, says Voss. leve, et glabrum reddo*; pro Λειω, et Λειωω, autem Λειαινω dicitur; utrumque à Λειος, *lævis*: et Hesych. exponit Λειαινεται, λειηται, εξαλειφεται, et Λειαινω,

deleo: quia autem unguento aliquid lævigatur, infactum, ut leo, levi, lini, μεταληπτικως significari lino, ungo: quamvis autem hac notione leo in præsenti amplius in usu non sit, remansit tamen præteritum levi, quod lino ab obsoleto leo mutuatur: à leo est ab-oleo, quæ à Nonio exponuntur, maculo; to stain, or blot out.

AB-OMINATE, Οψ, *os; oscio, i. e. oscito; unde oscimen; unde omen; hinc ominer, et ab-ominor; unde ab-ominosus, pro ominosus; ominous, bad, inauspicious; to be deprecated, detested.*

AB-ORTION, ex A, *non*; et Ορουαι, *orior, excitator; to rise, appear; to be born*: the preposition *ab* here is negative.

AB-OVE, " Sax. *buřan; Belg. Boven; supra: utrumque à Sax. uřan. Skin.*"—then they both are the same with *Up*; *i. e. are derived ab Ὑπ-ερ, super; above; quasi Ὑφ-ων, Buřan.*

AB-OUND, Ὑδος, vel Ὑδωρ, quasi Ἐνδωρ, *unda; hinc ab-undo; to overflow; figuratively to possess much, to be in great affluence.*

A-BRIDGE, " Βραχυς, *brevis; short*: according to Festus the Gramm. *Brevis* is formed by changing the Greek χ into the Latin *v*; thus Βραχυς, *brevis*; as Μαλαχη, *malva; mallovs. Nug.*"

A-BROAD. " Βαρδοι, αι Ὀδοι, παρα Γαλαταις: Hesych. Jun."—After which, under the art. *broad*, he says, " ubi tamen viri docti pro αι Ὀδοι felicissimè restitunt Αοιδοι" (or rather οι Ὀδοι, *cantores*:), "*bardus Gallis cantator appellatur*;" and indeed the mistake is evident enough; for Βαρδοι can certainly have no connexion with αι Ὀδοι, though it may with οι Ὀδοι; and the commentators on Hesychius plainly shew, that he meant *the poets, not the roads*: with regard now to the word *abroad*, Skin. supposes it intirely Sax. but if *brad, or brade*, signifies *latus; wide, broad; forinsecus, foris, in latiori extra domum spatio, sub dio, in aperto aère; beyond the limits of the house, in open air*; then with Casaub. both *brad, and abroad*, may originate à Πλατ-υς: for the Π, and the B are cognatæ literæ; the λ often converts into π, or ρ; and the τ, and the δ, or d, are related likewise; so that the Sax. *brad, and English broad, or abroad*, may have been formed very easily from Πλατ-υς Πλατ-ια, *latus, platea; broad, spacious streets.*

AB-RUPT, Ρηγγυμι, *rumpo; abruptio; a breaking-off, ending blunt.* Jun. in the art. *Trumpet*, has derived *rumpo* à ῥιπη, *impetus rerum projectarum, et solo allisarum*; inserto *m*: and then he proceeds to give many instances.

ABSCCESS, Χαζω, χαδω, *recedo; to retire into a recess, or secret place; also an impostume, bred internally.*

AB-SCIND, Σχιζω, σχιδω, *scindo; to cut off.*

ABS-CON-D; Δωω, δω, Διδωμι, *a treble com-*

pound of *abs, con,* and *do*; to *bide*, or *keep close*: though with If. Voff. we might rather derive *condo*, pro *abscondo*, à Καυδουειν, i. e. Καταδυειν, unde Καδυουαι, *subire*; to *go under cover*; to *be concealed*.

AB-SENT, Ειμι, *sum, absum*; at a *distance*; removed *far from*.

AB-SOLVE, Λυω, *solvo*; to *remit*:—this word carries with it many different senses; thus the terms of a proposition are said to be taken *absolutely*, i. e. *for granted*, or *without relation to any thing else*: a prince or king is said to be *absolute*, when he makes his own will a law: and sometimes it is understood *conditionally*; as when we say, *God does not forgive men their sins absolutely*; but on *certain conditions*; such as *repentance*, &c.: and sometimes *positively*; as when we say, *an incident is absolutely true*.

AB-SORB, ῥοφω, *sorbeo*; to *sup up*; to *carry away violently* and *swallow down*; as in the *stream of a whirlpool*, or *eddy*.

ABS-TAIN, Τεινω, τενω, Ion. Τεινω, *tenco*; unde *abs-tineo*; to *keep from*, to *refrain from*.

ABS-TEMIOUS: from the same root: *not given to excess*.

ABS-TERGENT, Τερσω, Æol. pro Τειρω, quod significat ξηραινω, *sicco*, sane ut Plautus duo hæc *lavantur, et terguntur* conjungit. Voff." *tergo*, vel *tergeo*; *abstergeo*; to *wipe clean*.

ABS-TRACT, Δρασσω, Δραγω, *traho*; to *draw aside*; to *be lost in thought*; also to *deduct one number from another*, &c.

ABS-TRUSE, Τρωω, *trudo*; to *thrust away*; also figuratively, *bidden, concealed, mysterious*.

AB-SURD, Σορδισμος, *sordus*, pro *surdus*; *muti enim et surdi semper confunduntur*. Voff." and Hesychius likewise explains Σορδισμος, by τὸ μη καθαρωσ διαλεγεσθαι, ποι Ἑλληνηζειν: proprie itaque, (continues Voff. under the art. *absurdus*) *absurdum dicitur, quod surdis auribus audiendum*; to *be deaf*, or *difficult of bearing*: we use this word, however, in a different sense, viz. *ridiculous, foolish*.

AB-USE; Εθω, *soleo*; ειθα, ειωθα, unde *oitor*, et *oifus*; nunc *utor*, et *ufus*; *use, custom*; and consequently, to *abuse any thing*, is to *put it past its use*, or *use it contrary to custom*.

A-BUT, Βωτιαζειν, Hesych. βαλλειν, *trudere, arietare*; atque adeo *confines terræ aduersis veluti frontibus videntur concurrere*; hinc etiam Belg. *aenftootende landen appellantur terræ contiguæ*; or *lands which border on each other, and as it were contend with butting horns*.

A-BYSS, Αβυσσος, *abyssus*; a *bottomless pit*: R. Βυθος, a *bottom*: Nug."—the Dr. is undoubtedly right as to the etym. of this word; but then

he has not afforded us that satisfaction which Voffius has given us, under the art. *abyffus*, and *afinus*; wherein he observes, that Iones pro Βυθος dixerunt Βυσος, unde Αβυσσος: nempe θ sæpe convertitur in σ: Βυθος vero *fundus*; itaque Αβυσθος, vel Αβυσσος, idem sonat ac quod tam *profundum sit*, ut quasi *fundo careat*; whenever *any thing is so deep, as really or apparently to have no bottom*.

ACADEMY, Ἀκαδημια, a *public place at Athens, planted with trees*; and so called from *Academus*, who made a present of it to that city. Nug."—to which, give me leave to add from Voff. Proprie ita dicebatur nemorosus extra Athenas locus, in quo philosophiam primus docuit Plato.

A-CAKIA, "the name of a family at Paris, so denominated from *Acakia*, physician to Francis I. who changed his French name *sans malice*, viz. *without malice*, according to M. Menage, in his origins, into that of *Acakia*, which bears the same signification in Greek: R. ex A, non; and κακος, *malus*; κακια, *malice*; ακακια, a *mind free from malice*. Nug."—but without all this display of learning, it must be granted, that this French family-name, hellenized, ought not to have been introduced by the Dr. into a collection of English words, derived from the Greek:—besides, according to the Greek, it ought to have been *A-kakia* with a *k*, not *Acakia*, with a *c*.

A-CATA-LEPSY, Ακαταληψια, *incomprehensibility*; ex A, non; κατα, *com*; and λαμβανω, *capio*; non *comprehendo*; that *cannot be comprehended, or conceived*.

AC-CEDE, Χαζω, καδω, *cedo, accedo*; to *approach, draw near*.

AC-CENSION, Χαω, Χαεντα, *candentia, accendo*, ab antiq. act. *cando*; to *burn*.

AC-CENT, Καννα, *canna*; unde *cano*; *accentus*, ab *accino*; ex *ad*, et *cano*; *legitima pronuntiatio, quæ syllaba vel attollitur, vel deprimitur: accentum*; a *tone of voice*; also, *those marks, which are used to signify the elevation or depression of that tone*; and not, as some grammarians have supposed, to express the length or shortness of those syllables, over which they appear; because they are placed over long and short syllables equally: the true antient use of them, therefore, having been long ago lost, the moderns begin to print Greek without them; except in some few instances, jult for distinction's sake.

AC-CEPT, Καπιω, αποδεχεσθαι, Hesych. *capio*, *accepto*; to *take, or receive*.

AC-CESS, Χαζω, *cedo, accedo*; unde *accessor*, *oris*; *he who comes to, or makes one among others*: to *approach unto, or draw nigh*: also to *succeed to the throne*.

AC-CIDENCE } Κατω, *deorsum*; unde *cado*;
 AC-CIDENT } *accido*; R. Κατω, *deorsum*;
 quod *cadere* nihil aliud sit, quam *deorsum ferri*;
to slip, or fall down; to happen by chance.

AC-CLIVITY, Κλιτος, *declivitas*; *a slanting, or sloping downward.*

AC-COM-PLICE, Πλεκω, *plico, complicatus*; *a complice, an accomplice; conjuratus; qui in eadem conjuratione fœderatus; in eodem fœdere, ac periculo complicatus: a confederate, or companion, embarked, engaged, entangled in the same scheme, bazard, danger.*

AC-COM-PLISHMENT, Πλειός, *plenus*; *pleo, inusit: compleo; to complete, bring to perfection; endued with the graces.*

AC-CORD } Κεαρ, *côr*; *the heart; the*

AC-CORDINGLY } *mind; to be of one mind;*
to act in concert.

AC-COST, Συνιστημι, *consto*; unde *costa*; *parum deflexo sensu latus signat; q. d. latus lateri jungeri; to approach, draw near; walk side by side: also to salute any one.*

AC-COUNT, Clel. Voc. 114. n. observes, that "the analogy of numbering by *the bead*, is very striking; *cenleo*, and *census*, include the telling by *the bead*:"—and in p. 141. n. he farther observes, that "Κεν is one of the old Celt. words for *bead*:"—then they may all originate à Γεινομαι, unde Γεινωω, unde Κεν: unde *gign-o, genero; to be, to beget, to be the bead, or fountain-cause of origin, and generation; and here made use of to signify unity, or the reckoning by individuals.*

AC-CUMBENT, Κυβω, Κυβω, *cumbo, cubo*; *to lie down.*

AC-CUMULATION, Κυμα, *fluctus*, quasi *acervus aquæ, cumulus*; *a heap, or pile; that which is over and above measure.* Vossius derives it rather from Χυμα, *tumultus effusio*; and then adds, Non video unde melius deducas, quam si dicas esse ὑποκοριστικόν ab obsoleto *cumus*; hoc autem esse à præpositione *cum* quæ congeriem notat: but If. Voss. thinks it may be derived from Θωμος, *cumulus*; *a heap*; which Hesych. explains by Σωρος σαρων, *a stack of corn, which is always raised by accumulation, or heaping up.*

AC-CURACY, Κεαρ-πυρ, *cura*; quasi *cor urat*; quod *cor urat*; et *uro, à πυρ. ignis*; primo quod fuit *buo*; postea *uro; whatever is done with care, caution, diligence.*

AC-CUSATIVE } Αιτια, Αιτιασθαι, *causa*; unde

AC-CUSE } *accusare; to accuse, blame, reprimand; hinc accusativus casus, qui et causativus, et laudativus dicitur; ut per quem, vel accusamus, vel laudamus; the accusative case among grammarians.*

ACE, "Εις, *unus; one*; the old Latins used *affis* in the same sense; which they borrowed from the Sicilian Αις, vel Ας. Upt."

ACELDAMA. Clel. Way, 19, observes, that "this word, which in Acts i. 19. is said, in the proper tongue of Jerusalem, to signify *a field of blood*, has precisely the same signification in the Celtic: a very learned man denies the word *aceldama* to be Hebrew, and forces it from the Syriac: without pretending to decide that point, *acelddam*, literally translated, is, *the field of murder*:"—but, if this word is to be pronounced hard, as if written *akeldama*, then it may probably be descended from the same root with *kill*, or *quell*; as if it was written *akildama*; consequently Gr. though even then, it might be difficult to shew how the termination *dama* should signify *a field*.

ACERBITY, Ακίς, *acies, acer*; *sour, sharp, barsh.*

ACERVATED; Ακίς, *acervus*; *an heap*; ut proprie sic dicatur *rerum minularum congeries fastigiata, sive in acumen desinens*: "Vel ab Αγερμος, quod Hesych. Αθροισιν interpretatur; nempe ακοτῶ ἀγαρευν, quod est *colligere; to collect, and heap together*: Voss."

ACHE, "Αχος, *dolor; pain*: Il. B. 694. κατ' αχων, *jacebat mœrens*; ab Αχew, *doleo; to grieve, vex, torment.* Upt."

ACHE-RON, ab Αχος, *dolor*; et Ροος, *fluvius*; *the river of sorrow*; one of the poetic rivers in hell; and often put for *the grave, or mansions of the dead.*

ACID, Ακίς, *acies*; vel ab Οξυς, *acutus, acinus*; *sharp; both as to form, and taste.*

ACMÉ, Ακμη, *acies*; figuratively used to signify *flos ætatis, firma ætas, juvenus; maturity, or the perfection of time, or substance.*

ACOLYTE, "Ακολυθος, *a companion, or follower; an inferior church officer*; others derive it from Ακωλυτος, formed from Α, *non*; and κωλυω, *arceo, impedio*; *the acolyte being the highest of the minor, or lesser orders, and who has thence a right to approach, or wait at the altar.* Nug."—Does this latter interpretation agree with the latter derivation, viz. *arceo, and impedio*?

ACONITE, Ακωνιτον, ex Ακων, οντος, *jaculum, telum*; seu potius *herba venenata, quæ εν ταίς Ακωναις, in cautibus nascitur*; ex Ακωνη, *cos*; *a rock, or stone.*

ACORN, Ακροδρυα, *fructus arborei, et proprie quidem qui putamen lignosum habent; the fruit of trees; particularly those that have a hard shell; as acorns, nuts, dates, &c.* R. Ακρος, *summus, præstantissimus, perfectus*; et Δρυς, *quercus*; vel *arbor quævis; an oak, or any other tree.*—According

ing to the etym. we ought to write it *acron*, not *acorn*; but custom has established the transposition.

ACOUSTICS, Ἀκω, *audio*; *medicines, or instruments made use of to help the hearing.*

AC-QUAINT } Γινωσκω, *agnosco*; q. d.

AC-QUAINTANCE } *ad-cognitus, notus*; a well-known, familiar friend.

AC-QUESTS, Ερομαι, Ερωταω, Ερω, *quæro, acquirō*; to purchase, or obtain; purchases made, or things bought.

AC-QUIT, Απιχω, *abstineo*; to abstain from, to release: R. απω et ιχω, *habeo, teneo*: Skin. has perhaps more judiciously derived our word *acquit* from *quietem dare*; quasi *adquietare*; but then in this, as well as in many other etym. and with many other etymologifts, he has stopt short, and left this word as if derived ultimately from the Lat. whereas the Lat. words themselves are both of Greek extract: and evidently derived either from Κειμαι, *quiesco, quies*; or else from Κω, *quiesco*; to lie down, to be at rest.

ACRE, Αγρος, *ager*; a field, or land, or measure of land: Verstegan supposes it to be Sax.

ACRID } Ακίς, Ακη, *acies, acrimonia*;

ACRIMONY } *sharpness, vehemence, earnestness.*

ACRO-STIC, Ακρος, *summus, extremus*; et σιχος, *versus, ordo*; a word, or name, read according to the initial, or final letters of the verses.

ACT, Αγω, *ago*; to do; properly transferred to the mind.

ACUTE, Ακίς, *acus*; a needle, a point; sharpened: or else from Ακαζεν, *acuo*: R. Ακη, *acies*; the edge, or point of a weapon.

A-CYRRED, or KYRED. Versteg. says, "wee use for this the French word *turned*:"—then most probably it is derived à Γυρ-ος, *gyr-us*; a circuit, or circle, *i. e.* any thing turned round.

AD-ACTED, Αγω, *ago*; to do; *duco*; to lead, or drive gently.

ADAGE, Αυδακιον, ab Αυδα, vel Αυδαζω, *adagium*; a proverb.

ADAGIO, Αγω, *ago*; to lead gently: a term in music.

A-DAMANTINE, Αδαμας, αντος, *adamas, antis*; lapis durissimus; a diamond; not easy to be cut: R. Α, *non*; et Δαμαω, *domo, are*; to subdue.

ADD, Δω, Διδωμι, *do, addo*; to give, or add by any means whatever.

AD-DENDA, from the same root; being articles to be added, or joined to some others, and which had been omitted.

ADDER: Ατιρος, *noxius*; ab Ατη, *noxa*; Αταω, *noceo*; hurtful, deadly, poisonous. Verstegan supposes it to be Sax. *Clel. Voc. 139*, supposes "naittir, or naidr, to be Celtic for a snake."—Naidr seems to be only a contraction of an adder; the

particle *an* being abbreviated, and joined to the substantive, thus, a nadder, unde naidr, or naidr: consequently Gr. as above.

ADDLE, Αθλιος, *miser*; Αθλω, *laboro*; *corrumpo*; quasi *ovum ægrum, seu corruptum*; a decayed egg: Verstegan supposes it Sax.

AD-DRESS, Αρχω, *rego, dirigo*; q. d. *addirectare*; to direct, to apply to: or else from Ορθος, *rectus*; right on, strait forward.

ADEPT: see APT; Gr. used to signify expert; *adeptus, qui aut natura, aut institutione eam ingenii morumque est temperationem consecutus, ut sui aliorumque rei, loci, temporis, modi, et calleat, et habeat rationem: qui contra se habet, ineptus appellatur*; to gain, to acquire a competent knowledge of any subject; a perfect scholar.

AD-HERE, Αιρω, *hæreo*; to stick, fix, or fasten.

AD-JACENT; "ab Ειακα, vel Ιακα, fit Ιακω: ab Ιακω, Ιακω, *jaceo*; Voss." to lie along; to be situated near.

AD-JECTIVE, "απο τῷ Ιεν αρχος, *jacio*: Voss." *adjicio*; to place, join, or couple.

A-DIEU, Ζευς, *Deus*; ad Deum, vel Deo, te commendo; I commend or commit you to God: a farewell salutation.

AD-JOURN, Δαος, *dies*; ad diurnum tempus; to postpone to a future day; thanks to the French for this fine word: see JOURNAL. Gr.

AD-JUTANT, Ιαω, Ιαρω, Ιαομαι, *juro, jutum*; to help, succour, or assist.

ADMIRAL, "Αμηρας, Nug." which he says has been formed from the Arabian *amir*, or *emir*; signifying lord, according to Monf. Menage, in his French origins: to this the Dr. adds; or from 'Αλμυραρχος, *ruler, or chief of the sea*:—perhaps he meant *ruler, or chief at sea*; "R. 'Αλς, *αλος, the sea, or salt*; from whence comes 'Αλμυρος, *salted, or what relates to salt*; and αρχη, *sway, or command*:"—this seems to be the better deriv. since it is highly probable there is no such word in Greek as Αμηρας: at least my lexicons afford me no such word.

AD-MIRE, Μερα, *oculi*; nempe quia qui mirantur, rem attente aspiciunt; fereque non sine voluptate, ac stupore; hinc miraculum, et mirus; any thing wonderful, that is apt to cause astonishment, and staring in the beholders.

AD-OLESCENCY; "Αλω, extrito δ, est alo, augeo: sane hoc si verum, proprie alo, unde adolesco, erit incrementum do; συνεκδοχικως autem de nutrimento animatorum dicetur: Voss."—However, with regard to etym. the purpose is answered either way; provided it does but signify to increase: Vossius has given us likewise two other derivations of alo; viz. an ab Αλεια, hoc est calor, quo opus, ut plantæ, atque alia, alantur: an ab

Ἀλειαρ, i. e. *farina frumenti*; quod ab Ἀλω, *molo*.

AD-OPTION "among the Romans was performed by purchase," says Cl. Voc. 210, n; "archaically written, *adoptare* would be *adcop-tare*:"—consequently will take the same deriv. with COPE, or *buy*: i. e. Gr. or else see OP-TION. Gr.

AD-ORE, Ῥεω, hoc est Ερεω, *dico*; unde Ῥητωρ, *orator, adoratio*; to *pray to, entreat, or worship*.

AD-SCITITIOUS, Ἰσχω, Ἰσχυμι, *scio, ascititius*; *added, admitted, associated*; also *far-fetched, usurped*.

AD-VERSARY } Τρεπω, quasi Περίω *verto*;

AD-VERSE } *adversitas*; to *turn against*;

AD-VERSITY } *be opposite, contrary to*.

AD-VERTISE; from the same root; signifying *something to be turned to, or attended to, in either a public, or private manner*; an *admonition*.

AD-VICE, Εἶδω, *video*; quasi *advizare, vel advisere*; i. e. *vel visum, vel oculos proxime ad-movere*; to *counsel, to instruct*.

ADULATION, Ἠδύλιζω, Ἠδύς, *dulcis, suavis*; et λογιζομαι, *loquor*; to *flatter with blandishments*; to *flatter with fair speeches*.

AD-ULT, Ἀλδω, *alo, adolesco*; to *grow, increase, augment*.

ADULTERATE } " Ἠδύλιτης: nam Ἠδύλι-
ADULTERER } *σαι, συνεσιασαι: idem quod*
adulator; aut saltem ejus originis, ac Ἠδύς, *dulcis*: Voss." we use it in a contrary sense, for *debauched, defiled*; also *counterfeit, false, and base*.

AD-UMBRATE, " ἀπο τῆ Ομβρε, *umbra, imber*; quod *imbres obscurant solis lucem*; a *shadow, a cloud*: Voss." alio a *sketch, or draught*.

AD-UNCOUS, Ογκος, *uncus*; *crooked, hooked*.

AD-VOCATE; "Omnino est *vox à voco*; et *voco, à Βωω, inserto x*; quasi Βοχω, *voco*; quomodo à Σπεος est *specus*: Voss."—unless we chuse to admit of Ἠχέω, Ἠχω, *voco*; *advoco*; to *call, to summon*.

AD-VOWSON: from the same root; signifying now *advocatio*; a *consultation, a convention, a comparit*.

AD-USTION, Πυρ, unde *buro, uro, ustum*; to *burn, to parch*.

ADZ, Ἀξίω, *ascia, quasi adscia*; an *ax, or hatchet, that cuts horizontally, and to the perpendicular*.

AECER, or AEKER, "a *cornfield, or corne-land*: we now use the word *aker* for a *certaine space, or measure of ground*: Voss."—but we have seen already that *ACRE* is Gr.

ÆDILE, Οικοδομεω, *ædifico*: or rather from Αἶτος, *ædes*; quod idem notat: Eustathius enim exponit Ἐνδι-αίτημα, *habitatio, domicilium*: but

Vossius derives "*ædes* from *sedes*;" if so, then we must look for the origia of both those words in the verb Εζομαι, *sedeo*; to *set down, to fix our habitation*; to *settle our abode in any place*: *ædes* signifies likewise a *temple, or any large building*; and an *ædile* was the *superintendent of buildings, or public works*.

ÆGYPT, Αἴγυπτος, *Ægyptus*; *regio Africa percelebris*.

AELC, or AELK: "Wee have since made it *EACH*: Voss."—but *each* is evidently Gr.

AELSWA: "Wee now write, and pronounce it *also*: Voss."—but we shall see presently that *ALSO* is Gr.

ÆNIGMA, Αἰνιγμα, quod ab Αἶνος, *dictum fabulosum*; a *perplexed, or obscure speech*; a *riddle*; a *dark sentence*: R. Αἰνισσομαι, *obscurè loquor*; to *talk obscurely*.

ÆOLIC, Αἰολος, *Æolus, deus ventorum*: *varius etiam, et multiplex*; the *winds, or any thing relating to them*.

ÆOLO-PYLE, Αἰολη, *Æoli*; et πυλαι, *portæ*; an *instrument in the form of a tea-kettle*; to *show the force of rarified water and air*.

ÆRA, Αἶων, *ævum*; an *age*; or *some remarkable period, from which chronologers reckon*:—There is a remarkable account of the origin of the word *æra*, produced by Voss. "*Quæritur unde æra illa appellatio habeat*: Johannes Sepulveda, Cordubensis, libello, quem scripsit de correctione anni, mensiumque, censet, primitus sic brevitatis causâ scribi solitum A. ER. A. id autem notasse Annus ERat Augusti: pro ea facit, quod *æra* incipit ab eo anno, quo calendarium Romanum receperunt."

AERIAL, Αἰρ, *aër*; the *air*; *lofty*; *aëreus*; *airy*.

ÆSOP, Αἰσωπος, ex Αἰσω, *aisō, fulgeo*; to *shine*; et ὤψ, *ωπος, oculus, vultus*; the *countenance*; a *famous writer of fables*; by birth a *Pbrygian*. See ESOP. Gr.

ÆTHER, Αἰθηρ, Αἰθω, *ardeo, splendo*; the *sky, or firmament*: vel ab Αἰθ θειον. Aristotle.

A-FED; "*fed*, or, after the French, *nourish-ed*: Voss."—how unfortunate this good old Saxon is in this art. for both *fed*, and *nourish* are Gr.

AF-FABILITY; Φαω, φῶ, Φημι, *for, faris, fatur*; *affabilitas*; *courteous speaking, mild utterance*.

AF-FAIR; Φυω, *fo, afficio*; quasi *adfacere* illud sc. *ad quod faciendum obligatus, seu adstrictus sum*; vel *quod faciendum mihi incumbit*; *something that I am obliged to do*; *something of consequence*.

AF-FECT, Φυω, *fo, affectatio; affectedness*; *over-much care, and diligence*; an *over-doing, over-acting*.

AF-FIANCE,

AF-FIANCE, Πισθω, *fido, fides*; confidence, faith, assurance.

AF-FIDAVIT; from the same root; signifying *fides data, testificatio, vel testimonium cum jurejurando datum*; an affirmation on oath.

AF-FINITY; Φυω, *fio, affinis*; neighbouring, bordering upon; of kin by marriage, alliance, or blood.

AF-FIRM, Ειρμος, *firmus, firmum facio*; a solemn testimony to any fact.

AF-FLICT, Φλιβω pro Θλιβω, *fligo*; to beat, or dash against the ground; to vex, torment; teaze.

AF-FORD, Ποριζω, *suppedito, copiam facio*; to lend assistance.

AF-FRONT, Φερω, *fero, frons, tis*; the forehead, à *ferendo*; quòd *indicia animi præ se ferat*; and a person is said to give an affront, when he affirms any scandal or falsehood against his adversary to his face, and meets him front to front: Shake-spear, in his *Hamlet*, act iii. sc. 1. has made use of this word in the plain simple sense of only meeting a person accidentally;

King. Sweet Gertrude, leave us too;

For we have closely sent for Hamlet hither,
That he, as 'twere by accident, may here
Affront Ophelia:

that is, may meet with her, as by accident. See CON-FRONT. Gr.

AF-GOD } “an idol, and idolatrie: Verft.”

AF-GODNES } —but these are evidently derived from GOD; and consequently Gr.

AFTER, “Αυταρ, *postea*; afterwards.” Upt.

AFTER-MATHS; “the pasture after the grass hath been mowed; in many places called roughings: Ray.”—This is only explanation; this is not telling us from whence the word *after-math* is derived; which seems to come from the two Greek words *Αυταρ-αμωω, post-meto, quasi post-messum*; *after-mowing*; a *second-crop*.

A-GAINST, “Sax. On-gean; *contra*: Jun. and Skinn.”—but Gean is no more than *an*, with the Sax. initial Ge prefixed to it; and therefore *an* is visibly derived ab *Αν-τι, contra*; against, opposite.

AGARIC, “Αγαρικον, a root that comes from *Agaria*, a province of *Sarmatia*. Nug.”

AGATE, Αχατης, *acabates*; agate; a species of gems.

A-GATE; Ray supposes it signifies *just going*; as, *I am a-gate: gate*, in the northern dialect, signifying a way; so that *a-gate* is, “*I am at, or upon the way*.”—then it may originate from the same source with our word GAIT. see GO. Gr.

AGE, Αει, *semper, ævum, atas*; any long duration.

AGENE, or EAGEN; “οων, *proper*: Verft.”—these words seem to be only a different dialect for the word *own*; and therefore we need not scruple to derive them all from the same root. Gr.

AGENT, Αγω, *ago, agens*; doing, acting for any one.

AG-GRANDIZE, Κραναος, υψηλον: *Hesych-grandis*; great, large, or powerful; meaning to augment, or increase the possessions, or power of a person, already too powerful; and is generally understood in a bad sense.

AG-GREGATE, “Αγειρω, Αγερωσι, *grex, præcifa principe litera*; ut ab *Αμελω, mulgeo*: Voff.” a flock, or company gathered together.

AG-GRESSOR, “Σκαίρω, Σκαίριτω, Σκίρω, *salio, gradior, quia gradus superiorem in inferiorem gerant, vel inferiorem in superiora*: Voff.”—unless we chuse rather to follow the opinion of Servius, as quoted by Vossius himself under the art. *Gradior*; “Sed addit et alterum etym. à *Κραδαινειν*: ejus verba; *Grativus Mars appellatus est à gradiendo in bella: ultro citroque*:—this would certainly be by much the best deriv. if the word *Κραδαινειν* bore such a signification; which I have not as yet been able to find: R. *Κραδη, machina theatralis*.

AGILITY, Αγω, *ago, agilis*; qui facile agit; active, nimble, lively.

AGITATION, Αγω, *ago, agito*; to drive, shake, or toss.

A-GNATION, Γεννω, Γινομαι, vel Γιγνομαι, *gigno, nascor, natus, vel gnatus*; to be born of, descended from, of the same kindred.

A-GNITION, Γινωσκω, *nosco, agnitus*; known; knowledge.

AGONIZE, Αγωνιαζω, *trepido*; to tremble; R. *Αγω, certamen*; any conflict, contest, or struggle.

A-GOTEN, “Poured out; gutters, otherwise gutters are accordingly so called: Verft.”—but GUTTERS are Gr.

AGREE, Χαρις, *gratia, gratus*; pleasant, suitable.

AGRICULTURE, Αγρος, *ager*; a field; rural; the country; rustic: and *cultura, à colo, cultus*; to till, plow, improve.

AGRIMONY, *agrìmonia*; the herb so called.

AGUE, Ακίς, *acies, acutus*; acute; sharp; “*nihil nempe usitatus est quam acutas dicere febres: acutus, quodammodo morbus est, et acutis doloribus exercet*.”—It is very observable, that these are the words both of Jun. and Skin. and yet both those gentlemen have gone no farther in the etym. of this word; and have taken no notice at all of *acute* in its proper place; as if there had been no such word in our language at their times; for they have both left it out.

AH! A! a word, or rather sound of surprise; grief, or admiration.

AHAH:

AHAH: from the same root; expressing a surprize at meeting with a hollow, or sunk trench, guarded with pallisades, not discoverable till you are just upon it, which admits an extensive prospect of the country, but obstructs all farther progress.

A-HILD, "bidden; wee also deriue for this from the French woord covered: Verft."—thus this good old gentleman supposes it to be Sax.; but it is Gr. see HEIL. Gr.

AID, Ιαω, ΙαΕω, जुवो, adjुवो; to assist, help, support.

AIGLET, "Αιγλη, Αγλαϊζω, splendo; to shine: a spangle. Upt."

AIL, "τι Αλγεις, what aileth thee? Quid doles? or from Αλυειν, mærore confici; to be affected with grief. Casaub. and Upt." Clel. Voc. 5, says, that "T'ay is a Gaulish word, which signifies equally a beam, or an ailment of the eye; une taye en l'œil:"—but if the Gaulish word t'ay be the same with the modern French ay, an interjection of pain, it is undoubtedly derived from Αι, heu, eheu; alas, ob me! or if it be the same with the modern French word taye, or taie, the etym. must be traced something farther. No Greek or Latin word ever came from the hands of the French without being so transformed, as to render it almost impossible to trace its origin: taye then, or taie, signifies a pearl, beam, or web in the eye; this web might lead us to suspect that taye is only a distortion of Στεγω, tego, texo; ut à vebo, vexo: à texo, textura, tegula, tela taila, taie, signifying properly a web; and secondarily, a film, that grows over the eye, which in a manner covers the sight.

AILES of a church, commonly written and pronounced isles: Lye in his Addenda writes it *isl* of a church; but what that should mean, would be difficult to say; particularly after Ainsworth has told us, that the isles of a church are *templi semitæ inter sedilia factæ*: Lye calls them in Latin *alæ*; nam *alæ* appellantur columnarum ordines ad latera ædis. Clel. Voc. 70, is of opinion, that "bal, cal, al, ar, heil, in the sense of school, is the true etymon of our word isles, or ailes, for the *exedrae*, or out places of the great court, or kirk; in these were probably the cells, or places of instruction of youth."—and to this day we find little schools established in many country towns round a chancel, over a church-porch, and sometimes over the cloisters of a cathedral: and in p. 139, he likewise observes, that "these isles, ailes, beils, or halls, were sometimes translated *alæ*; because they signified the out-buildings of any place; the wings as it were of any edifice:"—but then it would be Gr. as under the art. ISLES of a church:—but, how the word *isle* can be tortured

by other writers to signify *semitæ*, would perplex the most subtil etymol. It would be as difficult, as to conceive how an island should signify a freight, or a frith:—our word ailes at present seems to be a contraction of alley, or allies; and in that sense they would exactly answer the definition given by Ainsw. of being *templi semitæ inter sedilia factæ*; passages, or paths, made between the pews in a church:—according to that idea, we might trace the etym. of that word under the art. ALLEY. Gr.

AIM, "corruptedly from eying: Clel. Way. 31, to take an eying, or aim:"—but EYE is Gr.

AIR, "to breathe; Αηρ, aër; the sky, or atmosphere: Nug." απο τῆ Αηρ ἰαν. Clel. Way. 79, is of opinion, that air takes its name from the circumstance of its being what we breathe around us; and observes in p. 76, that "in the Celtic syllable ar, er, ir, or, and ur, you will find among its other senses the idea of roundness:"—and then proceeds to give many instances; among which stands Περι, circa; around.

AIR, or dry at the fire: Skinner has very properly explained this word by "non aeri simplici, sed igni exponere designat; nec tamen absurdè, sed ingeniosâ, ut mihi videtur, metaphorâ; exsiccandi sensu; à Lat. aridus, et arefacere:" but there the Dr. stops; and we might have stopped too, if areo had been the original word: but areo, aridus, and arefacio, are undoubtedly derived ab Αζω, sicco, arefacio; to dry, or gently warm any thing at the fire.

AIR, or manner; by the help of our very good friends the French, this word is so changed in appearance, that no wonder our dictionary writers, and etymol. should be so perplexed in explaining, and tracing its deriv. it signifies, according to Skinn. "symmetria quædam lineamentorum vultûs; item gratia, decorus, blandus, et illex aspectus; à Fr. Gall. air, idem signante: hoc non, ut primâ fronte videri posset, ab altero air, aer; sed sumptâ ab accipitrariis metaphorâ"—in which opinion, as I do not agree with him, I shall not proceed: neither can any farther satisfaction be gained from the other etymol. Let me therefore desire leave to offer another conjecture; that air, when it signifies manner, grace, and dignity, or even any of their contraries, may be derived ab Αει-ιν, virtus, gratia, modus; a grace, manner, or mode of action.

AIRY, high, and lofty; ab Αηρ, aer, aëreus; aërial.

AIRY for hawks, is an instance of the strange degeneracy of words, when they pass through many languages, and such languages as the Northern, or any modern tongues: the orthogr. of this word is

far from being fixt: Skinn. writes it *ayry*; others *eyery*; Jun. *airie*; and Spelman *aërea*, *eyerie*; the Theotifcans *ei*, et *ey*; the Anglo-Normans, *eye*; the Teutones *ey*; pl. *eyr*; the Sax. *Ezhe*; and the Fr. Gall. worst of all, and most degenerate of all, *aire*; and we to be sure must imitate them, and write it *airy*, when both this, and all the rest are derived ab *Ωov*, pl. *τὰ Ωα*, *ova*; eggs; it being *the nest*, or *breeding-place*, for eagles, hawks, &c.

AKENNED, or "*acenned*"; for that *k*, and *c*, faith Verft. are in our antient language pronounced alyke, signifieth *brought forth*, or *borne*: wee yet say of certaine beasts that they have *kenled* (he means *kenneled*) *when they have brought forth their yong ones*."—True; but *kennel* is Gr.

AL; Clel. Voc. 70, tells us, that "*al*, *call*, *bal*, in Celtic signifies *college*, or *school*:"—consequently are all derived ab *Αυλ-η*, *aula*; a *ball*, or *college*: it likewise bears another sense; for in p. 69, he just now told us, that "*al* signifies *the deep sea*:"—and in that sense it seems to originate ab *Αλ-ς*, *mare*; *the sea*, or *ocean*.

ALABASTER, "*Αλαβαστρον*, a vessel for keeping perfumes, or the stone whereof it is made. Nug."

ALACRITY, *Αδακρυς*, non *tristis*, quasi *Αλακρυς*, *alacris*; merry, brisk, gladsome.

ALAN; Camden in his Remains, p. 51, says, "I would seek it rather out of the British, than Slavonian tongue; and will believe with an antient Britan, that it is corrupted from *Ælianus*, i. e. *Sunne-bright*:"—then it would have been more reasonable to have believed with a more antient Greek, that it was corrupted ab *Ἡλιος*, *sol*; *the sun*.

ALARM, *Ορμαω*, *Αρμος*, *arma*; *arma* proprie olim acceptum fuerit de quiriatu vocantium cives ac populares suos ad succurrendum libertati laboranti; *the call to arms on any imminent danger*.

ALAS, *Ελελεν*, *interjectio lamentantis*; ab *Ελεειν*, *miserari*, *commiserari*; *ab me! ab, woe is me!*

ALBANY } Clel. Voc. 184, tells us, "the level,
ALBION } or comparatively level, country

of this island, and especially South Britain, was called *Albuin*, or *Albwean*; whence our word *Albion*, which being a diminution of *alb*, *bigb*, signifies comparatively *un-bigb*, i. e. *low-land*:"—and consequently all seem to be derived ab *Αλδ-ω*, *alb*, *augeo*, *do incrementum*; *to increase*, grow to a height; unde *alt-us*, *bigb*: or else they may all be derived as in the following art.

ALBID } Clel. Voc. 208, supposes "*albus* to
ALBIFY } be derived à *Καλος*, *pulcher*; *fair*,
white, *beautiful*:"—but it seems more natural to

derive it ab *Αλφος*, *albus*; *white*; and Vossius, as we shall see presently under the art. ALPS, will tell us, that *albus* signifies non *colorem tantum*, sed et *altitudinem*.

AL-BURY, says Clel. Voc. 71, "means a *borough*, *bury*, or *precinct* of a college, or school; for *al*, *cal*, *bal*, signify a college, or school:"—and consequently derived ab *Αυλ-η*, *aula*; a *ball*.

ALCAIC, *Αλκαϊος*, *Alcaeus*; *alcaicum carmen*; a measure in poetry; so called from *Alcaeus*, the inventor; consisting of two dactyls, and two trochæi; as, *purpurei metuunt tyranni*: Hor.—this Greek poet lived in the 44th olympiad; his poems were strong, concise, and well laboured.

AL-CHEMY; *Χημια*, vel *Χημια*, written by Nug. *Alchymy*, and derived "from *al*, an Arabic article; and *Χυμια*, and an *alchymist* from *Χυμιας*, a founder, à *Χω*, and *Χυω*, *fundo*; *to pour out*, *to cast*, *to melt*:"—this appears a very plausible deriv.; but unfortunately, neither *Χυμια*, nor *Χυμιας*, are to be found in our lexicons: neither is *cbemist*, or *cbymist*, derived from *Χω*, or *Χυω*, *fundo*; but is a word intirely Arabic, or Coptic; and is written by our best authors, particularly Milton, not *Alchymy*, but *ALCHEMY*; and is derived by Boerhaave, the greatest professor in that science "from the Arabic word, written in Greek *Χημια*, which signifies *something hidden*, *occult*, *mysterious*;" though this Greek word is not to be found in our lexicons likewise: and he observes in the first volume of his Chemistry, p. 5, "that Egypt, from the exceeding black colour of its soil, is even to this day called in Coptic, *the land of Cemi*:"—and therefore what we read in the cvth psalm, that Jacob was a stranger in *the land of Ham* (meaning *Egypt*) should have been *the land of Cham*, or *Cbemi*:—so that the words *alchemy*, and *cbemistry*, are not of Greek, but Arabic, or Coptic extraction; and signify a *mysterious science*. Cleland derives it from the Celtic.

AL-CORAN; another Arabic word; as appears from the article AL; *Alcoranum*, and *Alcoranus*; *lex Mubammedis*; et *koran*, *lectio*; cum articulo AL. i. e. *the book of Mahomet's law*.

AL-COVE; either from *Κοος*, Æol. *Κυος*, *cavus*; *hollow*; meaning a *hollow*, *retired place*, in which a bed, couch, or chair is sometimes placed: or else with Clel. Voc. 142, we must suppose that *hoff*, *coff*, or *cove*, signifies *the bead*; and *al*, *bigb*; i. e. *bigb*, *over bead*:—now both are Gr. for *al* comes from *Αλ-δω*, unde *al-tus*; *al-titude*; and *coff*, or *kepb*, comes from *Κεφ-αλη*, *caput*; the head.

AL-CUIN; Clel. Voc. 68, says, that *al* signifies *college*; and *quin*, or *cuin*, signifies *bead*:
C "when

“when Charlemagne (adds he in his note) sent to England for a *head of a college* to furnish a model for the university of Paris, the appellation of the person, who went over in this service, was the *al-cuin*, in quality of a *head of a college*: this does not absolutely imply *Alcuin's* name not being a proper name; but it seems very reasonable to think it was rather his name of office:”—but whatever the word may signify, it is undoubtedly Gr.; for *al*, as we have seen, is Gr. and *quin*, *cuin*, *coning*, and *KING*, are the same.

ALDER: Verft. acknowledges that this word, when used in composition, signifies “of all; and seemeth as abridged of the words of all that are; and is used in the superlative degree; as for example, *alder-best*, for *best of all*; *alder-erst*, *first of all*; *alder-lest*, *last of all*; *alder-liefest*, *best beloved of all*; *alder-meast*, *most of all*; *alder-fairest*, *fairest of all*; *alder-eldest*, *oldest of all*:”—but then this good old Saxon could not see that *all*, and every of these words, are Greek; as may be found under their several art.

ALDER-MAN, Ἐωλος, Ἐωλοστρος, *old, older; old, elder; the seniors, or senators of a city*: it is a wonder that neither Jun. nor Skinn. should see the affinity of this deriv. particularly the latter, who acknowledges that the English word *alderman* is derived from the Sax. *Ealdor-man*; but *Eald*, and *Ealdor*, are evidently derived from *Olb*; and *Olb*, he acknowledges afterwards from *Casaub.* is derived from *Εωλος*, *vetus, antiquus*; but confesses, that if he was to derive it from the Gr. it should be from *Αλδω*, *Αλδω*, *augeo*: here, however, it seems he chose neither:—“an *ealdor-man*, which wee now call an *alderman*,” says Verft. 326, “was such in effect among our anteceters, as was *tribunus plebis* with the Romans; i. e. one that had chief jurisdiction among the commons, as being a maintainer of their liberties and benefits:”—consequently Gr. as above.

ALDER-tree; *alnus*.

AL-DRED } Verft. 245, allows that these
AL-DRIDGE } proper names signify *dreaded of all*:—but then he never imagined that both those words *ALL*, and *DREAD*, were Gr.

ALE, “*Αλα*. Hesych. a *Cyprian word*. Upt.”

AL-EMBIC, ex *Αλ-Αμβιξ*, *alembicus*, vel *alembicum*; a *still*.

ALERT, Ἀδακρυς, quasi Ἀλακρυς, *alacris*, vel *alacer*; *merry, brisk, gladsome*.

ALEX-ANDER; “*Αλεξω*, to *drive away, to repulse*; et *Ανδρς*, *andros*, a *man of courage*; i. e. *fortis auxiliator*; a *brave or bold defender*. Nug.”

ALEXI-PHARMICS, Ἀλεξω, *depello*; et *Φαρμακον*, *venenum*; an *antidote to expel poison*.

AL-GEATS, “*every way, or bouu-euer-it-bee*; &c. Verft.”—this word seems to be derived from the same root with our word *GAIT*; and if so, then Gr.

ALGEBRA, *Algebra, arithmetica speciosa*; the *art of literal arithmetic*.

ALGID, Ἀλγειω, *doleo*; unde *gelidus*; or rather from *Γελα*, *Γελανδρον*, *ψυχρον*, *gelu, gelidus*; to be *cool, or chill*.

AL-IBI, Ἀλλοθι, *alicubi, alibi*; *somewhere else*; a term in law, by which a person endeavours to clear himself of a crime, by proving that he was in *another place*, at the very time; when the offence was affirmed to have been by him committed.

ALICANT wine; *vinum regionis Ilicianæ*.

ALIEN, Ἄλλος, *alius, alienus*; *another*; a *foreigner, a stranger*; one who comes from *another country*.

ALIMENT } Ἀλεια, *calor*; quo opus, ut *plantæ*,

ALIMONY } atque alia alantur: vel ab Ἀλκαρ, i. e. *farina frumenti*, quod ab Ἀλω, *moleo*: vel potius ab Ἀλδω, *alo*, extrito δ; *ascendo*; nam quæ aluntur in altitudinem assurgunt; *nutrio, augeo*: to *nourish, feed, increase*: with regard to the latter part of this compound, *mony*, (for we have many other words ending with it, as *matri-mony, parcimony, sancti-mony*) Clcl. Voc. 52, very justly observes, that they “all respectively denote *permanency, and habit*:”—consequently Gr. See **MANSION**, or **REMAIN**. Gr.

ALL, “*Ὀλος*, *totus integer*. Upt.”—perhaps this word *Ὀλος* may have given origin to our word *all*, through the Sax. *Dal*; *whole*; but it has more visibly given origin to our word *whole*; and yet neither Upt. nor Nug. saw that evident deriv.; or, if they saw it, neglected it; for they have both left it out.

AL-LAY, Ἀλεγω, *cubo, cubare facio*; to *lay down*: or else from *Λεπις*, *cortex, levis, allevare*; to *lighten, assuage, alleviate*.

AL-LECTATION, Ἀλκω, Ἀλκωω, *lacio, alleËto*; to *allure*.

AL-LEGE; this word is commonly written with a *d*; but it would be difficult to say, how the letter *d* should gain admission into a word derived either from *Λεγω*, *dico*; to *speak, affirm*; or from *lego*, *legare, allegatio*; to *impute a crime, or calumniate*.

ALL-EGORY, “*Ἀλληγορια*, a *figure of speech*, by which *one thing is said, and another meant*: R. Ἄλλος, *alius*; and Ἀγορα, *the bar, an harangue, or speech*: unde Ἀγορευω, to *harangue, or speak in public*. Nug.”

AL-LEGIANCE; either from *Λεγω*, *lego*; unde *lex, legalis*; our *lawful duty to our sovereign*:

or

or else from *Λυγω*, *ligo*, vincio; to bind; the duty, which binds the subject to the sovereign: both Junius and Skinn. would carry this etym. no higher than the Latin lang. see LIEGE. Gr.

ALL-EN } Verft. 246, says, "by vulgar pro-
ALL-IN } nuntiation, the name of *Allen*, or
Allin, is come from *Alwinè*, or *beloved of all*:"—
it seems rather to be derived from *all*, and *win*; or one who *wins all men's affections*; who *conquers all men's prejudices*: however, in both cases it is Gr.

AL-LEVIATION, *Λεπις*, *cortex*, qui est *levis*, priori correptâ; eoque fortasse Horat. respexit, lib. iii. Od. 9.

*Quamquam sidere pulchrior
Ille est; tu levior cortice:*

but when *levis* is used by the Latin poets with the first syllable long, it signifies *bright*, *polished*; and then originates à *Λειος*, Æol. *Λειφος*, *levis*, or rather *levis*: in our present sense it originates à *Λεπις*, *cortex*, *levis*, unde *levo*, *allevo*; to lighten, assuage.

ALLEY; a contraction of *ambulare*; to walk; an alley being only a narrow path to walk in: *ambulo* is derived from *Αναπολεω*, *circumire*, *redire*; to walk backwards, and forwards: pro *Αναπολω* dicitur *Αμπολω*, *ambulo*; to walk. see ISLES of a church, Gr.

AL-LIANCE; *Λυγω*, *ligo*, vincio; to bind: states united together by covenant, league, or friendship.

AL-LIGATION: from the same root. Gr.

AL-LIGHT, *απο-Αλλομαι*, *salio*, *desilio*; to leap down from a horse, to dismount: or else it may be only a contraction of *allighen*; i. e. to lighten the weight of a horse's burden, by getting off his back: and then it will take the same root with AL-LEVIATE. Gr.

AL-LITERATION, *Λειος*, *Λειαινω*, *lino*, *Αλεπ-τηριον γραφειον*: Hesych.: a pen, or any instrument to make letters with; *litera*; a letter; here used to signify many successive words beginning with the same letter; as in these remarkable lines applied to cardinal Wolsey;

*Begot by butchers, but by bishops bred,
How baughtily his bighness holds his bead!*

ALLONS, *Αλλομαι*, *salio*; to skip, or jump away: perhaps this gave origin to the French verb *aller*; to go; from whence our word is derived.

AL-LOW, *Λοχος*, *locus*, *allocare*; ut jurisperiti nostri exponunt *adlocare*; i. e. *utendum* et

faciendum aliquid dare; to let, to hire; to grant leave.

AL-LOY, *Λεπις*, *cortex*; *levis*; to lighten, to debase the value of the coin.

AL-LUDE, *Λυδιζω*, *ludo*, *alludo*; to play, or sport with one; to speak to another subject.

AL-LUVION, *Λυω*, *lavo*, *alluvies*; to wash; also a land-flood.

AL-MANAC, "from *al*, an Arabic article; and *μανακος*, a *lunary circle*, in Vitruvius: R. *Μηνη*, the moon:—unless we chuse to derive it from the Hebrew *manach*, according to Covarruvias: Nug."—perhaps it might more properly be derived from *Μην*, *mensis*; a month; which however originates à *Μηνη*. Verftegan, who looks on this as intirely Saxon, says, p. 58, "The Germans used to engrave vpon certaine squared sticks, about a foot in length, the courses of the moons of the whole yeare; and such a carved stick they called an *al-mon-aght*, i. e. *al-moon-beed*; to wit, the regard, or observation of all the moons; and heer-hence is deryued the name of *almanac*:"—but all of them are evidently derived à *Μην*, *mensis*; a month; vel à *Μηνη*, *luna*; the moon.

ALMOND, "Αμυδαλη, and Αμυδαλον: R. Αμυδαλεα, an almond-tree. Nug."

ALMONER } "Ελεημοσυνη, *miseriordia*; *stips*

ALMS } *erogata pauperibus*; *omne beneficium*, quo calamitosos prosequimur: Upt.—a giver of money to the poor; also a dole.

A-LODIAL; a law term, bearing several senses: "alodium vero," says Spelman, "quod per omnem hæredum seriem discurreret, et cuius è populo (etiam reclamante domino) dari posset, aut vendari: propterea etiam alodium dici à Sax. *Ā*, et *leod*; quasi *populare*; *Ā* enim *ad*, vel *usque* significat; et *leod*, *populum*:"—consequently Gr. à *Λμος*, *populus*: "dicatur etiam," continues he, "alodium, ab *A*, privativo; et *leod*; Gall. *leud*; pro *vassalo*; quasi *sine vassallagio*; vel *sine onere*; quod Angli hodie *load* appellamus."—but even still it may be Gr. see LOAD. Gr.

ALOES; "Verisimile est ab *Αλς*, *mare*; quia in locis maritimis crescat: sed sine dubio est ab Hebræos, quibus dicitur *abaloth*: habes eam vocem, Cant. iv. 14; ubi interpretes vertunt *Αλον*, et in quibusdam *Αλωθ*, quod contractum ex *abaloth*: ab integro *abaloth* videretur esse *Αγαλλοχος*, *agallochus*, quæ est *aloi aromatica*; the fruit of a very bitter shrub. Voss."

A-LOOF, "Λεπις, *cortex*, *levis*, *elevo*; *eminus*, *de longè*: Jun." ac proprie fortasse quod *emianus*, atque ex *alto*, conspicendum se præbet; ut sit ejusdem originis cum *aloft*, or *lofty*:—this is a much better deriv. than with Skinn. to tell us it

is derived from *all* and *off*; without acquainting us from whence *off* is derived; for he has left it out.

ALPHA-BET, *Αλφα - Βετα*, *alpha - beta*; the two first letters of the Greeks.

ALPS; Clel. will not permit the Italians, or Romans, to remain in quiet possession of this word; for in his Voc. 211, he says, that "*the Gauls, Celts, Alps, and Welsh*, are but dialectical variations of a word, at bottom, conveying the same principal idea, but more or less extensive, according as it is pregnant with accessaries:" and in p. 206, 7, he contends, that "all those words in their primitive idea signify *hills, mountains, eminences*:"—now, this is the very idea that Vossius has given us from Bucanus, that antiquis *albus*, sive *alpus*, non *colorem* tantum, sed et *altitudinem* notasse; indeque cum *alpius* nomen impositum, tum *Albioni*, ob montium *altitudinem*: de *alpius* favet, quod glossæ *alpes* interpretantur ὄρη ὑψηλά, quodque Isidorus ait Gallorum linguâ *alpes* montes alti *vocantur*: "interim, says Voss. *album* ab *Αλφον* venire certum est:"—nay, even according to Cleland's own explanation, that *al, el, il, ol, ul*, are of the same power, the vowel being indifferent; and that *al* signifies *cal, cell, bel, or bill*; still *alps* would even then be Gr. for *cal, cell, and coll*, are no more than contractions of *coll-is*, which is derived à *Κολ-ων*, *collis*; a *bill*.

AL-READY. If the word *already* be compounded of *all*, and *ready*, as Skinn. himself allows; and if *ready* be derived à *Ῥηϊδιος*, *facilis, easy*, as Jun. himself allows, and Skinn. likewise would have allowed, if he had not his 'favourite Sax. *Lerædian* in view, and which, together with the Dan. *reder*; the Belg. *ghereed*; and the Cimbr. *bradu, or bradar*; quæ omnia (says he) Fr. Jun. *more suo* deducit à *Ῥαδιος*, vel à *Ῥωθειν*, vel à *Ῥηϊδιος*:—if this be truly the case, the Dr. ought to have given his objection; and Jun. ought not to have omitted this word.

AL-SATIA, "a place in London," says Clel. Voc. 55, and 179, "formerly so called, is derived ab *alswyth*, to signify *al, a ball, or college*; and *swyth, a seat*:"—but *al, bal, cal, or col*, originates ab *Αυλ-η*, *aula*; a *ball, court, or college*; and *swyth* seems to be but a barbarism of *sedes*; a *seat, a swyth*; and consequently derived ab *Εζομαι*, *sedeo*; to *sit*; whence *seat*; or *the seat of a head college*.

AL-SO: the same method of arguing might here again be made, with regard to this word, as was used in the foregoing art.; for Verft. and Skinn. both allow, that *also* is compounded of *all*, and *so*; and the Dr. knew very well, that Jun.

(*more suo*) had derived *so* from *Ως*, *sic*, *inversum*; and yet he would have (*more suo*) his Sax. Belg. and Teut. give origin to our word *so*;—and *so* let it be.

ALT-AR: *Αλτω*, *alo, altus, altare*; certe ab *altitudine*; nam *altare* diis superis; *ara* terrestribus; et *focus*, sive *scrobiculus* inferis, dicatur: *an altar, raised of any materials, on which they sacrificed to the gods above*.—Clel. Way, 78, and Voc. 133, says, "*the jambs, or jambages* of the antient cromlechs, were the upright, or supporting stones, on which the parties, taking an oath, or claiming sanctuary, laid their hands; and were called in Latin *aræ*; as the *big-stone, or top-stone*, was called the *alt-are*, which was too high to be reached; but it was the *aræ, or jambs* they touched:

Araſque tenentem. Æn. iv. 219.
Tango aras. Æn. xii. 196."

It is very remarkable, that Virgil, in his first Æn. 113, should have made use of the word *aræ* in the sense of *rocks*; for, in describing the storm raised by Æolus, at the request of Juno, he says, that three ships of Æneas' fleet were driven in *saxa latentia*,

Saxa, vocant Itali mediis quæ fluctibus aras.

—If now the *alt-ar* signified the *big-stone*, those words seem to be Gr. for *alt* is undoubtedly the same with the Latin *alt-us, big*; and we shall see presently, that ALTITUDE is Gr.; and *ar, car, or cbar*, seem to be no more than a transposition of *Ῥα*, i. e. *Ῥαχ-ια, κυρες*; a *rock*; or of *Ῥαχ-ις, dorsum terræ, et montis*; any large eminence, or mountain, which is generally of stone, or a stony substance, the digging of which is called the *car, charry, or quarry*.

ALTER } *Αλλοτερος, Æol. Αλλοτριος,*
ALTERATION } *ιτερος, Αλλος, alius, alter,*
altero; to vary, or change.

ALTITUDE, *Αλτω*, extrito *δ*, *alo, altitudo*; nam *quæ aluntur in altitudine surgunt*; *height, or depth*.

ALVEARY; *Αυλος*, *alvus, alveare*; a *bee-bive*.

ALUM, *Αλς, αλος, alumen*; *salsugo terræ*; a *fossil salt*: quibus *alumen, Αλυμμα*, pro *salsugine terræ* celebratur; illi non inepte ab τὴν *Αλυμν, alumen, quod salsuginem, muriam, salsilaginem* notat, derivant.

AL-WAYS, *Αει, Αιει, semper*; *continually, perpetually, for ever*:—this is a better deriv. than with Jun. and Skinn. to suppose that it is compounded of *all*, and *ways*; for that would signify *by all means,*

means, by every method; but always relates rather to length of time, or to constancy of duration; for one and the same thing may be done for a perpetuity of time, without any alteration of method; i. e. be *always* the same: nay, were we even to allow these gentlemen their own derivation, still we might affirm, that *always* would even then be of Gr. extraction; for the word *way* is Gr. as we shall see hereafter.

AM, "Εἰμι, *sum*; *I am*: Upt." "*am plerique à Gr. Εἰμι deflectunt*;" says Skinn. always expressing an unwillingness to admit of a Gr. deriv. in prejudice to his favourite Saxon "*Com, sum*:"—but from whence does his Sax. *Com* originate?—undoubtedly from the Gr. Εἰμ-ι: unless the Greeks borrowed from the Saxons.

A-MAIN, Μανος, *manus*; *manibus, pedibusque*; with might and main: or else we may derive it from Μεγας, *magnus*; *great, powerful*: or, lastly, with Somner, as quoted by Skinn. (who both avoid Greek deriv.) we may derive it à particulâ otiosâ *a*, and Sax. Mægen, *potentia*:—if Mægen itself is not derived à Μεγας, *magnus, potens*.

A-MANDATION, Μανω, *mando, manu-do*; to commit to one's charge; to give orders; also to dismiss, to discharge.

A-MANUENSIS, Μανω, *indico*; hinc *manus servus*; a secretary, notary, scrivener.

A-MARANTH, ex A. non, et Μαραινομαι, *marcesco*; a flower incorruptible.—Clef. Voc. 170, does not admit this word to be of Gr. extraction, but Celtic; and yet the signification in both languages is the same; for he says, "*Amaranth* is a name given to the flower-gentle from its never-withering: it is currently derived from A, privative; and μαραινω, *to fade, or wither*; a deriv. so agreeable to sense, seems to rest it there; but there occurs to me still a more plausible one; the terminative *anth* is so obviously the Gr. ανθος, *flower*, that I rather suspect the etym. to stand thus,

a, privative.

μαρ, the Celtic word for *death*; whence μαραινω, *a fading, or tending to death*.

ανθος, *flower. un-dying-flower.*

a - mar - anth."

—that the one was taken from the other, there can be no doubt.

A-MARITUDE, Αλμαρος, Αλμυρος, *amarus*; bitter; from the Hebrew word, מר *marab*; bitter.

A-MASS, "Αμασθαι, *colligere, accumulare*; aut metaphoricè Αμψν, *nectere*; *to bind together, heap up*: Upt."—or perhaps from Μαζα, *massa*; a lump, or heap.

AMATORY, "Αμμα, *vinculum*: vel ab Ἴμερος, *amor*; ubi I, in A abit; ut à θιγω, *tango*: nisi magis placet *amo*, esse ab Ἄμα, *simul*; quod *amor* est *appetitus unionis*: Voff."—*to love*; also a charm to promote love.

A-MAZONS, "the name of a nation of brave women, who used to burn their *left breasts*, in order to render themselves fitter to shoot their arrows: from Ἀνευ Μάζου, *without a breast*: R. Μάζος, *mammilla*: Nug."—now, though the Dr. is right with respect to the deriv. of this word *Amazons*; yet he certainly is wrong with respect to the *breast*, which these women are supposed to have burnt, or cut off; he says it was the *left breast*; but Justin, describing the *Amazons* (lib. ii. sec. 4.) says, *Virgines in eundem ipsius morem, non otio, neque lanificio, sed armis, equis, venationibus exercebant, inusis infantium dexterioribus mammis, (their right breasts) ne sagittarum jaculus impediretur.*

AMB-AGIOUS, Αμφι, *circum*; et Αγω, *duco*; full of turnings and windings; long tedious stories, and preambles.

AMBER

} *ambra, amber, ambarum*;

AMBER-GRISE } *amber.*

AMBI-DEXTER; Αμφι-δεξις, ex Αμφω, *ambo*; *both*; and δεξια, *dextra*; *the right hand*; one who equally makes use of either or both hands: Nug."

AMB-IENT, Αμφι, *circum*; *around*; and Εω, Εμι, *eo, vado*; *to go*; *to take a compass*; *to grasp at all things*. Clef. Way. 81, says, "*am* is another Celtic radical for *surrounding*; it is in the Gr. Αμ-φι, in the Lat. *am-bire*."—and seems most probably derived from them.

AMB-IGUITY, Αμφι, *circum*; *around*; and Αγω, *duco*; *to lead round about*: *to speak uncertainly, doubtfully*: or else it may be derived from Αμφιγυον; *quod duas habet manus*; a kind of *ambidexter*; one who can treat an argument two ways.

AMBLE, "Αμβλος, *languidus, remissus*; *to retard, or break one's pace*: unless we chuse to derive it from *ambulare*: Nug."—but *ambulare* is no Gr. word; though indeed it draws its origin from thence; as we have seen under the art. ALLEY: and therefore the Dr. ought to have traced that word to its true source.

AM-BROSE, "Αμβροσιος, *immortalis*; ex A, non; et βροτος, *mortalis*; from whence also comes AMBROSIA, *the drink, or liquor* of the gods: Nug."—*ambrosia* was not properly the *drink, or liquor*, but the poetic food of the gods; as *nectar* was their supposed *drink*: *ambrosia, cibus est deorum*; *nectar vero potus*; says Voff. Græci tamen interdum id discrimen negligunt; nam et Αμβροσιαν pro *nectare*, et Νεκταρ pro *ambrosiâ*, ponunt.

AM-

AM-BULATE, Αμφι-πολεω, *ambulo, ambio*; to go, to walk about: "Πολεω est idem ac Στρεφειν, ac interdum absolutè fumitur pro αναστρεφεισθαι, ὁ Πολων, ὁ εστι, Αναστρεφομενος: diciturque etiam de hominibus huic illuc itantibus, uti pascentes solent, dum pecus errans sequuntur: est igitur Περιπολεω, obire, sive circumire: Αναπολεω, ire, ac rodire, reciprocare gressum; pro Αναπολω autem Æol. dicitur Αμπολω, unde *ambulo*: Romani enim solent sequi Æoles, ac Dores. Voff."

AM-BUSCADE } "Βοσχω, *pasco*; unde Ital.

AM-BUSH } *bosco*; Hisp. *bosque*; *sylva*, Fr. Gall. *embuscher*; Ital. *imboscare*; Hisp. *emboscarse*; *insidias tendere*; sed propriè, et primario, *faltu, nemore, seu dumeto se abscondere*; ut *insidiantes solent*: Skinn."—*to lie hid among bushes, trees, &c. in order to surprize an enemy.*

AMEN, Αμην, *amen*; *so be it*: properly of Hebrew extraction.

A-MENABLE: terme de palais, qui veut dire, *traitable, souple, docile*, en parlant d'une femme mariée: none of our etymologists have taken the least notice of this word; and I have been obliged to] adopt this explanation from Boyer; as for the deriv. I have not as yet been able to trace it.

A-MERCED } Μισαρως, hoc est Μισαρως,

A-MERCIAMENT } *miser, misericordia; mercy; fines*; a pecuniary punishment, imposed on such offenders as are left to the mercy of the court: *fines are punishments certain; amerciaments, arbitrary.*

A-METHYST, "Αμεθυστος: ex A, non; et Μεθυ, *vinum temetum*; a precious stone that prevents intoxication. Nug."

AMI-ABLENESS, Αμμα, *vinculum*; vel ab Ἰμερος, *amor, amabilis*; to love; to be worthy of esteem.

AMMES-ACÉ; Αμφω-ας, *ambas-asses*; both the aces, at play.

AMMONIAC, "Αμμωνιακος: as αλς Αμμωνιακος, *sal Ammoniacus*; *sal Ammoniac*; because of its being found in the sands of Afric, near Jupiter Ammon's temple: Nug."—the Dr. however has not given us any conjecture, why it should be found more there, than in any other part of the globe; but the general opinion is, that it is formed from the stale of the camels, belonging to the numerous caravans that resort to that temple.

AM-MUNITION, Αμυνω, *tueor, defendo ab injuria*; unde *mœnia, munio*; to fortify, strengthen.

A-MNESTY; "Αμνηστια: from A, non; et Μνησται, *memoror, recorder*; an act of grace, or oblivion of former offences, among the Athenians, by which they obliterated the remembrance of all past injuries, and crimes committed against the state. Nug."

A-MONG, Μιγνυειν, *miscuo*; to mingle, or mix together: both Jun. and Skinn. derive *among* from the Sax. *Amang*, and *Gemang*, *inter*; et hoc à verbo *Gemengan*; Belg. et Teut. *mengen, miscere*; to mingle; and yet, when they come to speak of the word *mingle*, they acknowledge that it originates à *Μιγνυω*, vel *Μιγνυμι*, *miscuo*; to mix, or mingle.

A-MORT, Μορος, vel Μοιρα, *mors*; death: "All *amort*, ut dicimus de viro præ nimis profundis cogitationibus quasi obstupescente, et ekstasi abrepto: *morte extinguere*, vel, ut nunc loquimur, *mortificare*; says Skinn."—and yet he would not take one step farther.

AMOUR, Αμμα, *vinculum*; vel ab Ἰμερος, quasi Αμερος, *amor, amatorius*; to love; or be addicted to love.

AMPHI-BIOUS; Αμφιβιος, ex Αμφι, quasi Αμφω, *ambo*; et Βιος, *vita*; in terrâ, et in aquâ vivens; a creature who lives both on land, and in water; who has as it were a twofold life, terrestrial, and aquatic.

AMPHI-BO-LOGY, "Αμφιβολογια, a triple compound, of αμφι-βαλλω, et λογος, *circum ambigere sermonem*; a word susceptible of two different meanings, or a double entendre: Nug."—or rather a circumlocution.

AMPHIS-BÆNA, Αμφις, *utrinque*; et Βαινω, *gradior*; quod ex utràque parte progrediatur; quia utrisque extremitatibus acuminatis gignitur; a serpent which seems to have a head at each end, and to be able to go either way.

AMPHI-SKIANS, written by Nug. and others, *ambificians*, as if it came from *scio*: but derived ab Αμφισκοι, ex Αμφι, *circum*; et Σκια, *umbra*: inhabitants between the tropics, who have their shadow thrown sometimes to the north and sometimes to the south, according as the sun happens to be either to the south or to the north of them; and consequently in the compass of a year their shadows travel quite round them.

AMPHI-THEATRE, "Αμφιθεατρον: ex Αμφι, *circum*; et θεαομαι, *specto*; to look at; a place set round with scaffolds, in order to look at public games. Nug."

AMPHI-TR-ITE, Clcl. Voc. 128, does not admit this word to be Gr. though, even according to his own derivation, it carries all the marks of a Gr. etym. "As to *Ampitrite*," says he, "whom the fable has married to Neptune, nothing is so plain as the deriv. of it: not most certainly from *tero, tritus*; quod terram mare undique terat; but from its actual encompassing the earth:

Ampbi; round. } *amphi-tir-ite.*
Tir; earth. } *circum-terram-ambiens."*
I'te; going.

—but

—but all these words are pure Gr. *amphi* plainly derives from *Ἀμφί*, *circum*; *tir*, ab *Ἔρα*, *terra*; and *ite*, ab *Ἔα*, *eo*, *ivi*, *itum*; *io go*.

AMPLE, *Πολύς*, *plus*, *amplius*; *more*, *large*, *spaciously*; Vossius has given us a much better deriv.; viz. *amplus*, ex *Ὀμπνός*, or rather *Ὀμπνός*, or *Ὀμπνός*, *dives*, *magnus*, R. *Ὀμπνός*, *fructus cereales*:—and yet there is another deriv. which seems to be more natural than either of these; viz. *amplus* ex *Ἀναπλεύς*, quod Atticè *Ἀναπλεύς*, *super-plenus*, *refertus*; *over-full*, *super-abundant*.

AM-PUTATION, *Κοπῶ*, *scindo*, quasi *κπτο*, inde *puto*, *amputo*, i. e. *πικρὸν reddo*, *purgo*; sic qui *putat arbores*, *eas puras facit*; a *cutting off*, *lopping*, or *pruning*.

AMULET, *Ἀμύση*, *defendo ab injuriâ*; *amuletum*, quod *corpori noxam omnem munitur*; a *charm*, to *disspel witchcraft*, &c.

A-MUSE, *Μύση*, *musâ*; *Μύση*, *musam meditari*; to *muse*, to *meditate*; also to *divert the imagination*, *relax intensesness of thought*, and give a relief to the mind.

ANA, “*only*, or *alone*: Verft.” who supposes it to be Sax.; but it seems to be no more than a different dialect for ONE; consequently Gr.

ANA-BAPTIST, *Ἀναβαπτιστής*, ex *Ἀνα*, *rursus*; *again*; et *Βαπτίζω*, *baptizo*; to *baptize*; a *rebaptizer*; who holds a repetition of baptism.

*ANA-CHORET, “by contraction *anchoret*; ex *Ἀνα*, *seorsim*; et *Χωρεω*, *recedo*; Nug.”—a *recluse*; one who retires to a solitary place: and yet Clel. affirms it to be of Celtic origin; as will be seen in the Sax. alph.

ANA-CHRONISM, *Ἀνα*, et *Χρονος*, *tempus*; *time*; an *error in chronology*, either with respect to *dates of facts*, or *events*.

ANACREONTIC, *Ἀνακρεων*, *Anacreon*; a most delightful Greek poet; also *verses written after his manner*.

ANA-DI-PLOSI, *Ἀναδιπλωσις*, *reduplicatio*; *Ἀνα*, *rursus*; et *Διπλω*, *duplico*; a figure in rhetoric; when the last word, or words, of the former verse, is repeated immediately in the next; as

— *timidisque supervenit Ægle*;

Ægle, *naiadum pulcherrima*. Ecl. vi. 20.

ANA-GNOSTIC, *Ἀναγνωστής*, *Ἀνα-γινώσκω*, *agnosco*, *lego*, *lector*, *cujus munus est legere alicui scriptum quodlibet*: one who *read* history, or other books, to *divert* or *instruct* the guests at table, which might give occasion to some useful or learned discourse, or any amusement: better than drinking of healths, or giving of toasts.

AN-AGOGICAL, *Ἀναγωγή*, ex *Ἀν*, *absque*;

et *Ἀγωγή*, *ductus*, *adductio*; ab *Ἀγω*, *duco*; *unable to be traced*, *inscrutable*, *unsearchable*.

ANA-GRAM, *Ἀναγραμμα*, ex *Ἀνα*, et *Γραφω*, *scribo*; to *write*, to *engrave*; the finding out of a new word, only by a *transposition of letters*.

ANA-GRAPH, *Ἀναγραφή*, *scriptio*, *commentarius*; a *registering*, a *commentary on any subject*: derived from the same root.

ANA-LECTS, *Ἀναλεξία*, *Ἀναλεγω*, *colligo*, *collextanea*; *collections of writing*, like materials for history, &c.

ANA-LOGY, “*Ἀναλογία*, *Λογος*, *sermo*, *definitio*; a *relation*, *resemblance*, *similarity*, *conformity*. Nug.”

ANA-LYSIS } *Ἀναλυσις*, *Ἄνω*, *solvo*; *dissolutio*

ANA-LYTIC } *alicujus compositi*; *resolving a discourse into its constituent parts*.

ANA-PHORA, “*Ἀναφέρω*, *refero*; to *bring back*; a figure in writing, when in the beginning of every verse the same word is repeated. Nug.”

AN-APO-LOGETICAL, *Ἀν-απο-λογητής*, ex *Ἀν*, *Ἄνω*, et *απολογεομαι*: R. *απο*, et *λογος*, *sermo*; *defendo sermone*; *excuso*; *without excuse*, *inexcusable*.

AN-ARCHY, *Ἀναρχία*, ex *Ἄνω*, *absque*; et *Ἀρχή*, *principatus*, *imperium*; *status eorum qui dominatore carent*; *ubi nullus est magistratus*; *want of government*, *disorder*, *misrule*.

ANA-STASIUS, “*Ἀναστασις*, *εως*: ex *Ἀνα*, *rursus*; et *Ἰστημι*, *sto*; to *stand*; to *rise again*; a *resurrection*. Nug.”

ANA-THEMA, “*Ἀναθήμα*, *οἱ ἡμα*: ex *Ἀνα*, *sursum*; *Τίθημι*, *pono*; *donarium*, et *persona deo consecrata*, *ac dicata*; an *offering*, or *gift*, *hung up in the temples*: it signifies likewise an execrable person, one devoted: also the sentence pronounced against such person: Nug.”—but there is a difference in the deriv. and measure of this word *anathema*,

according to these two different senses: “*Ἀναθήμα*, *priori correptâ aliud fuerit quam Ἀναθήμα*, *priori correptâ*: *Ἀναθήμα* *significat donarium numini dicatum*, *inque templo suspensum*; nempe est ab *Ἀναθεῖναι*, quod significat *dedicare*, *consecrare*: at *Ἀναθήμα* est ab *Ἀναθεῖναι*, *significante removere*, *separare*; quomodo dicimus *Ἀναθήμα ἀπο τοῦ Χριστοῦ*, *separatum à Christo*. Voss.” Clel. Way, 112, and Voc. 4, says, “that this seems to be an old druidical term Grecified: *an*, privative; and *aith*; *faith*; something liable to be *curfed*, or being *contrary to the religion of the country*:”—this will point out a new deriv. viz. *aith*, and *faith* seem to be very nearly related; and therefore we need not hesitate to derive them both from the Gr. see FAITH, and MAR-AN-ATHA. Gr.

ANA-TOCISM, *Ἀνατοκίζω*, *Ἀνατοκισμος*, *usura renovatio anniversaria*; ex *Ἀνα*, *rursus*; et *Τοκος*, *usura*,

usura, fœnus; the annual increase, or interest of money, whether simple, or compound.

ANA-TOLIA, "or NATOLIA, Τελλω, Ανατελλω, *oriri facio; ut sol, ut luna: the country called Asia the Less, and now the Levant, from Ανατολη, the rising of the sun, or the East. Nug.*"

ANA-TOMY, "Ανάτομια, Ανατομή, Τμήνω: *perfectum medium Τέτομα, secō; anatome: to cut, divide; incision, dissection. Nug.*"

AN-AUNTRINS, "*if so be: I know not what the original of this should be,*" says Ray; "unless it be from *an, if; and auntrins, contracted from peradventure:—quasi adventurings; and then, according to the barbarous custom of abbreviations, sunk to auntrins:*" consequently Gr. See VENTURE. Gr.

AN-CASTER; Clel. Voc. 67, derives "*An-caster from Manchester, Minkister; all which words strongly indicate those places to have been the seats of antient British sanctuaries:*"—let me only observe, that the word CASTER may however take a different deriv. but still Gr.

AN-CESTORS: Χαζῶ, χαδῶ, *cado, antecessor; ancestors; be that goeth before, or precedeth another.*

ANCHOR } If the word *anchor*, or rather *ankor*,
ANCOR } be derived, as it undoubtedly is,
ANKOR } from Αγκυρα, which gives origin to *ancora*; then certainly the *b* in the word *anchor*, ought to be discarded; otherwise it looks as if it came from χειρ, *manus*; but there is no *χ*, or *cb*, in Αγκυρα, consequently those letters ought not to appear in our orthography; since they are not in either the Greek or Latin words: Vossius however says, "Mihi fit magis verisimile ab Ογκη, quod *uncum*, sive *hamum* signat, venire tum Αγκυλος, tum Αγκυρα, tum Ογκυνος, tum etiam Latinus *uncus*:"—all and every one of which are written with a *x*, or *c*; not *χ*, or *cb*.

AND: Skinn. supposes this word to be derived "à Lat. *addere*; q. d. *adde*; et tum interjectâ per epenth. *n*; ut in *render*, à *reddo*:"—but if this be the true etym. then his Sax. deriv. falls to the ground; for both *addo*, and *reddo*, are of Gr. extraction, with the Latin prepositions *ad*, and *re*, joined to *do*, which is evidently derived à Διδωμι, Δω, *do*; *addo*, *reddo*. Casaubon derives *and* ab Εἰλα, *postea*; inserto *v*: but Jun. seems to have advanced nearer the truth, and led us up to the Gr. by a different route; for he has acknowledged, that the Germ. *und*; the Belg. *ende*; the Sax. *And*; and the Almann. *indi, job, enti, inti, int, ande*, are all derived ab Εἰ, interjecto *v*; Εἰ; quasi Εἰσι, *ad hoc, præterea, etiam, quinetiam, in super; besides, also, likewise, moreover.*

AND-IRONS, "*quasi end-irons; Ανύλειν, perficere, finire, finis; an end; et Σιδηρος, ferrum; iron; Fr. Gall. landier; subex focarius, fulcrum focarium; ferreum nempe instrumentum ferendis lignorum extremitatibus idoneum: Jun.*" *Iron-dogs* (so called perhaps from having dogs' heads, or being made in the shape of dogs) to support the ends of those billets, laid on the hearth to burn.

ANDREW, "Ανδρεας, Ανηρ, ερος, δρος; *vir; a man; implying a stout, brave, courageous man. Nug.*" Clel. Voc. 62. n; 102, and 177, tells us, that *an-drew* signifies a *head*, or *chief druid*, or *divine*; thence it was that the Christians, by way of exploding the *Druids*, turned them into ridicule in their feast, or holiday of fools, when one of the buffoon personages was a merry *an-drew*:"—but in p. 133, he tells us, *an* signifies the *head*, or *chief*; and in p. 171, *anh*, and *Ανθος*, signify the same: consequently Gr. and the word DRUID we shall find hereafter to be Gr. likewise.

ANDRO-GYNE, Ανδρογυνος, Ανηρ-γυνη, *vir pariter ac femina, semivir; an herm-aprodite.*

AN-EK-DOTE; commonly written *anecdote*, though derived from Ανεκδοτος, *non editus, non vulgatus; a private occurrence, an incident that has never been published: R. Ανα, non; and Εκδοτος, editus; which is again derived from Εκ, et Διδωμι, do; given out, published abroad.*

AN-EALED } Lye writes it according to the
AN-ELED } second article *an-eled*, and
AN-EILED } derives it from the Sax.
AN-NEALED } Anelan, i. e. ab An, pro *on*,
AN-NEYLED } *in*; et *ele*; *oleum*: but then
AN-OILED } he ought to have added, et
AN-OYLED } *oleum* ab Ελαιον:—according to this deriv. we should read that ever memorable passage in Shakespear's *Hamlet*, thus:

Unhouseld, *unappointed*, *unaneled*; otherwise, if we were to read it, as it appears in several editions,

Unhouseld, *unanointed*, *unaneled*, it would be mere tautology, since *unaneled* signifies *unanointed*: if however we are to follow this latter reading, then it ought to be printed thus:

Unhouseld, *unanointed, unanealed*; and then *unanealed* would take quite a different meaning, and originate from quite a different root, viz. NEAL, or purify by fire; alluding perhaps to the *fire of purgatory*: still Gr.

ANEMONE, Ανεμωνη, Ανεμος, *ventus, anima; breath, wind, air; a flower of but short duration.*

ANENT; "Εναντι, Εναντιον, *oppositum, è regione, vel*

vel *junta*; vox longè magis Scotis, quam nobis usitata: sed quo commercio Græci Scotis, totius Europæ longitudine diffitis, vocabula impertire potuerunt? mallet igitur deducere à Sax. Næan (it should have been Næap, as he himself writes it afterwards) *prope*, additâ particulâ initiali otiosâ A."—thus has Skinn. reasoned on this word; and should such reasoning hold valid, it would be as strong against his own derivation from the Sax. as it seems to be against the Scots: for what commerce had the Saxons and Greeks together?—the commerce of nations, and the communication of language, is absolutely unaccountable, and impossible to fix, either as to time, mode, or circumstance; and therefore, to reject any deriv. merely because we are unable to solve the difficulty of asserting, how the knowledge of that word came into use among any people, is the effect of prejudice and partiality, not of sound judgment, and reasoning.

ANGEL } "Αγγελος, *angelus, nuncius; a*
ANGELICA } *messenger: R. Αγγελω, says*
Nug."—but that must be an error of the press; for it ought to have been printed Αγγελλω, *nuncio; to publish, or divulge any news, to carry a message, to do the behests of a superior.*

ANGER, Οργη, *ira; wrath: or else from* Αγγριζω, *irrito, dolore adficio: Αγγεις, dolor; to provoke, to make angry.*

ANGINA, Αγχω, *strangulo, suffoco; a disease of the throat, called the squinancy, or quinsy; an inflammation of the jaws, causing suffocation.*

ANGLE, or corner; Αγκυλος, Αγκυλη, *angulus, incurvatio cubiti, curvus, tortuosus; the bending of the elbow; a corner, or turning of a street: also the mathematical point in which two lines meet.*

ANGLE to catch fish; Αγκιστρον, *hamus; a hook; or from Ογχος, uncus; crooked; because all hooks are formed bent.*

AN-GLE-SEA; from the Common orthography, no one, but such an etymol. as Clel. Voc. 55, and 179, could unriddle this word, which he has very satisfactorily explained by "*ban-cal-suidth, or an-cal-see; a bead college, or university; it having been undoubtedly such in the time of the Druids:*"—consequently all Gr.; for *an, ban, kan, kon, koning*, may all originate from the same root with KING: *Cal, al, bal*, from Αυλ-η; and *suidth, fwyth, sea, or see*, is only a different dialect for *sedes; a seat*: consequently Gr.

ANG-NAIL; Αγχω, *ango; anguis; and Ουξ, unguis; the nail; a piece of skin, which separates at the bottom of the nails, and causes great pain: both Jun. and Skinn. give this interpretation, and yet neither of them have gone any farther than the Sax. lang. for a deriv. of this word.*

ANGUINEOUS; "Εχis: mihi, ut et Scal. maxime placet, *anguis esse ab Αχis, Dor. pro Εχis, inserto ν, quasi Ενχis, (vel potius cum γ, Εγχis, anguis) quomodo ab Hebr. sadin est sindon; à κικιννος, cincinnus; à λειχω, lingo; et à σχιζω, scindo: Voff." a snake.*

ANGUISH, Αγχω, *ango, dolore adficio; to cause pain, or grief.*

ANGUST; Αγχω, *ango, angustus; narrow, contracted; choaked.*

AN-HELATION; Καλω, *halo, anbelans; a puffing, blowing, panting, wheeving.*

ANILITY, Ενιαυτος, quod εν εαυτω, *in se redeat; unde annus; i. e. annulus; quod in se redeat: full of years; aged; doating.*

ANIM-AD-VERT, Ανεμος, *animus; et Τρεπω quasi Περω, verto, adverto; an observing, attending to, giving heed to.*

ANIMAL } Ανεμος, *animus; the mind, the*
ANIMOSITY } *vital, rational part of a man: the life, strength, vigour of any creature.*

ANISE, Ανισον, *anifum; an herb, and seed so called; of which they make a very agreeable liquor.*

ANKLE, Αγκυλος, *angulus, incurvatio; a joint, bending, turning.*

"AN-LYCNES. Verft." *a likeness. Gr.*

"AN-LYFEN. Verft." *a living, a lively-wood. Gr.*

ANNALS, Ενιαυτος, quod εν εαυτω, *in se redeat; annus; a year; because the year rolls round into itself: a writer of annals, or the political occurrences of the year; chronicles.*

ANNATES, Ενιαυτος: from the same root; now used to signify *primitiæ; the first-fruits, paid out of spiritual benefices; or a composition for the produce of the tithes of the first-year.*

AN-NEX, Νειω, *necto, adnecto; to tie, knit, join.*

ANNI-VERSARY, Ενιαυτος, *annus; et Τρεπω quasi Περω, verto; an annual return.*

AN-NOUNCE, Νειος, *novus, nuncio; to deliver a message, introduce a stranger.*

AN-NOY, "Κηλω, *noceo, per metath. et λ in n abeunte, ut sæpe fit; quasi Νοκηλω, noceo: Voff."*—though we may rather take his former deriv. à *nece*; ut proprie sit *necare, vel quasi necare*; and then have derived *nex, necis, unde neco, à Νεκυς, quod idem ac Νεκρος, mortuus; cadaver; a dead body: injure, hurt, disturb.*

ANNUAL, Ενιαυτος, *annus; a year, the annual orbit, or circle of the year; a ring that rolls round into itself.*

AN-NULL; Εις, *μια, Έν, unus, ullus, nullus; to make void, abrogate, render of no effect.*

AN-ODYNE, "Οδυνη, Αωδυνης, *absque dolore; a remedy for assuaging, or removing any great pain: Ωδιω, ωες, labour-pains. Nug."*

AN-OMALOUS, "Ανωμαλος, *anomalus*; irregular: R. Όμαλος, *planus*; plain, smooth, regular. Nug."

A-NON, Νυν, *nunc*; now; forthwith, quickly.

AN-ONYMOUS, Ανωυμος, Ανευ, *absque*; et Ονομα, *nomen*; without a name; a work unsubscribed by the author.

AN-OPSY, Ανοψια, Ανευ, *absque*; et Οψον, *opsonium, cibus*; without food, fasting; famished.

ANS-WER, Sax. Ανδρραριαν, ανδρραρε; *respondere, responsum*; to make a reply, a response: even the Sax. seems to be a derivative, or at least a contraction of the Teut. *antworten*; or the Belg. *antwoorten*; and they seem to be compounded of *ant*; *contra*; and *woort*, a word in return, i. e. a reply; and if so, they are of Gr. orig. for Αν- is *contra*; and Ερω, Ερω, *dico*, seems the original of *word*, quasi Ερω, *dico*; to speak a word.

AN-SYNA, or AN-SYNE: "On-seen, or any thing looked on; wee use for this the French word *face*. Verft."—it happens rather unfortunately for this good old Saxon, that both SEEN, and FACE, are Gr.

ANT-AGONIST, Αν-αγωνιστης, Ανι, *adversus*; et Αγωνιζομαι, *contendo*; an opponent, literally, or metaphorically.

ANT-ARCTIC, Αν-αρκτικός, Ανι, *adversus*; et Αρκτος, *ursa*; a bear; in astronomy it signifies a point opposite to that constellation.

ANTE-CEDENT, Ανια, *ante*; et Χαζω, χαζω, *cado, antecedo*; to go before, precede.

ANTE-DATE, Ανια-Διδωμι, Δω, *do, datum*; to date before the real time of writing.

ANTERIOR, Ανια, *coram, ante*; before, former, prior.

ANTE-DI-LUVIAN, Ανια, *ante*; et Λυω, *lavo, diluvies*; deluge; a patriarch, living before the deluge.

ANTE-LOPE, "Αναπολος, vel Αιαπλος: (perhaps Αιαπλος) quam tamen vocem in nullo lex. invenio;" says Skinn. "sit fides penes autorem Gesnerum: propter tamen viri magni gravitatem, eoque meritam apud omnes auctoritatem, facile crediderim has voces Græcis recentioribus in usu esse: si in tenebris palpare vellem, possem deflectere ab Ανι, *adversus*; et Λοφος, *cervix*; quasi *caper, qui inversos cornuum apices habet*:—credo tamen vocem reverà Arabicæ esse orig. quia animal ipsum in solis iis regionibus, quæ Arab. ling. utuntur; invenitur:" *an Arabian animal, smaller than a deer, but larger than a goat.*

ANTE-MERIDIAN, Ανια-Μεσημεβρια, *antimeridies; meridies*, i. e. *medius dies*; mid-day, before mid-day; noon; before-noon.

ANTHEM, "Antiphona; from Ανιφωνω, to

answer on the opposite side: R. Φωνη, *vox*; voice, or sound: Nug."—surely the Dr. could never intend this for the etym. of our word *antem*; if he did, there never was a wider deriv. than to suppose that *antem* could possibly come from Φωνη, *vox*: Junius however has given us the same explanation, and consequently no derivation; for derivation, and explanation, are two different things; as in this example before us; *an antem* may be very properly explained by Ανιφωνια, *antiphonia*; but it can never be derived from thence; and therefore with Skinn. we may rather suppose, that *antem* was derived "ab Ανθυμνος, *quia reciprocis, alternantibus modulis cantatur*:" a hymn, or piece of psalmody, sung by alternate voices: R. Ανι, *reciprocè*; et Ύμνος, *hymnus*; in composition Ανθυμνος, *an antem*.

ANTHO-LOGY, Ανθο-λογια, Ανθος, *flor*; et λεγω, *dico*; vel λεγω, *lego, colligo*; a treatise written on the cultivation of flowers; also a collection of flowers.

ANTHROPO-MORPHITES, "Ανθρωπο-μορφισται, Ανθρωπος, *homo*; a man; et Μορφη, *forma: heretici, Deo humanam formam tribuentes*: Nug." *Heretics who ascribed corporeal form to the Deity.*

ANTHROPO-PHAGI, "Ανθρωπος, *homo*; et φαγος, *vorax*; *hominum vorator*: Nug." a devourer of men; a cannibal.

ANTI-CHAMBER, Ανια-καμαρα, *ante-camera*; a chamber before another apartment; an anterior, or introductory room.

ANTI-CHRIST, "Αντι-Χριστος, Ανι, *contra*; et Χριστος, *unctus*: R. Χρω, *ungo*: Nug." *against the Lord, and against his anointed.*

ANTI-CIPATION, Ανια-καπιω: fane Καπιω, *αποδεχσθαι, anticipatio*; *ante, et capio*; to take beforehand, to forestal, prevent.

ANTICKS, Ανια-αιων, *ante-ævum, antiquum*; *ineptè saltare, antiquo modo ducere choreas*; to dance, or skip about in the ancient method, in a fantastical manner.

ANTI-DOTE, "Αντι-δωω: Ανι, *contra*; et Διδωμι, *do, datum*; *antidotus*; a counter-poison, administered against the dreadful effects of poison. Nug."

ANTI-ENT, Ανια-αιων, *ante-ævum, antiquum*; commonly written *ancient*, after the affected French orthogr.: but if the French are such barbarous innovators, as to transmute letters, without either sense or reason, let us not be so perverse as to follow them in their writings, whatever we may do in their fashions.

ANTI-GALLICAN; with regard to the former part of this compound, it is evidently Gr. the latter is so likewise: only observing that *Anti-Gallican* is properly *an enemy to France*; as *France is always the natural enemy to England*.

ANTI-MON-ARCHICAL, Ἀντι-Μον-αρχία, *Monos, solus*; et Ἀρχή, *imperium*; *monarchia*; *antimonarchia*; a government erected in opposition, or against monarchical government, or the rule of a single potentate.

ANTI-MONY, Ἀντι-Μοναχος, *anti-monachus*; contracted to *antimonium*, *stibium*; usus ejus est mulieribus in fucandâ facie; quod quia dedecet homines religiosos, eò Italis *antimonio* videtur nuncupari, ab Ἀντι, *contra*; et Ital. *moine, monachus*: *antimony*, a sort of pigment, which may not improperly be translated into our language *Monks-bane*.

ANTI-NOMIAL, Ἀντι-νομία, Ἀντι, *adversus*; et Νόμος, *lex*: *legis*; *adversus legem repugnantia*; *legum contrarietas*; *the clashing of two laws*.

ANTI-PATER, “Ἀντι-πατήρ, Ἀντι, *pro*; et Πάτηρ, *pater*; *one who supplies the place of a father*. Nug.”

ANTI-PATHY, “Ἀντι-πάθεια, Ἀντι, *contra*; et πάσχω, *patior*; πάθος, *passio*; *a secret repugnance*; *an opposition between two things*. Nug.”—*a natural aversion*.

ANTI-PERI-STASIS, “Ἀντι-περι-στάσις, a triple compound ex Ἀντι-περι-ἵστημι, *circum-ob-sistentia*; dicitur in humano corpore, quum è loco superiore spiritus coercetur infra; aut *contra*:—*when heat, or cold, being actuated by its contrary quality, becomes the more intense*. Nug.”

ANTI-PHRASIS, Ἀντι-φρασις, Ἀντι, *contra*; et φράζω, *dico*; *oppositio*, figura grammatica, quâ contrarium dicitur:—*when a word has a meaning, contrary to its etymology*; if there be any such, says Ainsw.—there are many such; the verb *recludo* in Latin signifies *to open, unbar, unlock*; in English it signifies *to lock up, seclude, retire*; and even in Latin he himself has said *vita à rebus mundanis seclusa*, for a *recluse life*: our word *fairies* is another example of the same nature.

ANTI-PODES, “Ἀντι-πόδες, Ἀντι, *contra*; et πούς, *pes, pedis*; people dwelling in the other hemisphere, or on the other side of the earth, opposite to *us*, with their feet directly against *us*: Nug.”—if the Dr. had understood Geography, he would have known that England has no *Antipodes*: he should therefore have said, *opposite to each other*.

ANTIQUITY, Ἀντι-αἰών, *ante-ævum*; *antiquus, antiquarius*; *studious of antiquity*; *a copier of old books and writings*; *a searcher after antient and remote periods*, &c.

ANTI-STROPHE, Ἀντι-στροφή, Ἀντι, *adversus*; et στροφή, *verto*; *conversio, schema dramaticis*, et *odæ Pindaricæ pars*; *a turning of the chorus the contrary way*.

ANTI-THESIS, “Ἀντι-θεσις, Ἀντι, *contra*; et

τίθημι, *pono*; *a rhetorical flourish*; *when contraries are opposed to each other*. Nug.”

ANTI-TRINITARIAN, Ἀντι, *contra*; et Τρεῖς, *Tres, Trinitas*; *Antitrinitarius*; *one who entertains a disbelief of the Trinitarian doctrine*.

ANTI-TYPE, Ἀντι-τυπος, Ἀντι, *pro*; et τυπος, *forma*; *exemplum ex alio expressum*; *that which answers to, or is prefigured by a type*; as *the Paschal lamb was the type, to which Jesus was the antitype*.

ANT-OIKI, Ἀντι-οικεω, Ἀντι, *adversus*; et οικεω, *habito*; commonly written *Antiaci*; and sometimes *Antoichi*; but the true orthogr. is *Anteiki*; namely such inhabitants of the earth who live on *contrary sides of the equator, but at equal distances from it, under the same meridian*.

St. ANTONY's fire; “*ignis Sancti Antonii, Erysipelas*; sic dictus, tum quia tumor valde igneus est, impendio sc. *calidus*; tum quòd Sanctum Antonium, credo Patavinum, peculiari quadam virtute hunc morbum sanare vulgò creditur:—notum autem est, superstitiosum vulgus certis morbis sanandis certos, et appropriatos Sanctos destinare; ut Sanctam Luciam, *ophthalmiæ, et lippitudini*; Sanctam Apolloniam, *odontalgie*; Sanctos Macarium, et Roccum, *pesti*; Sanctum Hubertum, *rabiei*: Jun.”—it is a pity they did not invent one *saint more, to cure an empty purse*.

AN-VIL: “Sax. *Ānþilt, Skinn. Anþilt, Jun.*” ab *aed*; *ad, super*; et *Beelden*; Teut. *bilden*; *formare*:—*commodius deflecti possunt ab an, pro super*; *on, or upon*; et *feallan*; *cadere*; *to fall*; quia *malleus crebro in incudem cadit*; *the on-fall*; because *frequently struck by the falling on of the hammer*:—but **FALL** is Gr.

AN-WYRED, “or *Anword*: Verft.”—perhaps *anwyrded*; but *anword, and answered*, seem to be of the same orig. with **WORD**; if so, it is Gr.

ANY: both Jun. and Skinn. have endeavoured to deduce this word from the Sax. *Ānig, Anig*; and both have acknowledged that the Sax. is derived from *an*; *unus*; and both of them likewise have rejected *Eνιοι*, though it signifies *aliqui, quidam, nonnulli*; but it seems “*Abr. Mylius deducit any, ab Eνιοι, ingeniosus sane, quam verius*.”—since then this gentleman has not had the good fortune to please them, let me endeavour to do it, by giving them another Gr. word for *unus*, which they acknowledge as the root of their Sax. *an*: *unus* itself then, according to Voss. is derived ab *Οἷνος, εις, ενος, one*:—however, if the word *any* derives from *unus*, there can be no difficulty in deriving *unus* immediately from *εις, μια, Ev, un*; *one, an-y*.

A-ORIST, Αοριστος, A, παρ; et οριζω, *definitio*; *aoristus*; a tense among the Greek gramm. of *uncertain, or indeterminate duration*; being sometimes made use of to signify every time except the present; but *unsettled whether it be a long or a short time*.

A-PACE: again Jun. and Skinn. are pursuing their former method: they can both of them see the propriety of deriving *pace* from *passus*; but they seem to have had no suspicion that *passus* could be derived from Φαινω, thus; Φαινω, Φανω, quasi Φανω, *pando, passum, passus*; quia fit *pedibus passis*; because *a step, or pace is made with expanded, or distended feet*; and therefore when any thing comes on *apace*, it approaches *hastily, with large strides*; *pedibus passis*.

A-PATHY, Απαθεια, A, παθ; et παθος, *adfectus animi*: R. Πασχω, *patior*; *unconcernedness, indifference, insensibility, stoicism*.

A-PERIENT { Φερω, *pario, aperio*; *to open,*

A-PERTURE } *to bring forth*: also any wide orifice: there is another deriv. in Vossius; viz. *aperio*, ab Αειρω, αφειρω, i. e. proprie *sursum, vel in conspectum tollo*; as when any thing is *displayed to view, laid open, raised on high*.

APH-ÆRESIS, Αφαιρεσις, Απο, a, *abs*; et Αιρω, *cipio, tollo*: a figure in grammar, by which a letter, or syllable is *taken away, or cut off, from the beginning of a word*.

AP-HELION, Αηλιον, Απο, ab; *from*; et ηλιος, *sol*; *the sun*: a term in astronomy, to express *the earth's, or any other planet's greatest distance from the sun*.

AP-HORISMS, “ Αφορισμοι, Αφοριζω, *delego, determino*: R. Όρος, *terminus*; *a boundary, sentences which comprize in few words the properties of each thing*. Nug.”

APIARY, Αβεις, εχεις: Hesych. Αβεις, pro Οφεις: *volatilia quoque appellantur Οφεις*: Hesych. in Οιογαι: *apes*; *a bee*; *apiarium*; *a bee-stall, or station, where their hives are kept clean, dry, and secured from winds*.

APO-CALYPSE, “ Αποκαλυψις, Απο, de; et καλυπτω, *occulto, tego*; *to bide*; negatively *unbidden, i. e. revealed*; *revelation*. Nug.”

APO-COPE, Αποκοπη, *abscissio*; Απο, ex; et κοπτω, *scindo*; *to cut off*: a grammatical figure, which *takes away, or cuts off, the last syllable, or letter of a word*.

APO-CRYPHAL, “ Αποκρυφος, Απο, *abs*; et κρυπτω, *condo*; *to bide*; it signifies those books in the church, whose origin and authors were *unknown to the fathers*; and consequently *read only in private, not publicly*. Nug.”

APO-GÆUM, Απογαϊον, Απο, ab; *from*; et

γαϊα, vel γη, *terra*; *the earth*; *that point in the orbit of the moon, or any of the planets, which is farthest from the earth*.

APO-GRAPHE, Απογραφη, *consus*; *an inventory*; et Απογραφον, *exemplum libri, vel tabula*; *a copy of a record*: R. Γραφω, *scribo*; *to write*.

APO-KEPHALIZE, Αποκεφαλιζω, *decollo, decapito*; *to cut off the head, to behead*.

APOLLO: it is rather hard, that Clel. Voc. 10; and 91, will not permit the Greeks and Romans to remain in quiet possession of this word; but would extort it out of their hands, and force it into the Celtic tongue; as if Homer, and no doubt the Greek writers long even before his time, had been acquainted with the Celtic language, and borrowed their Απολλων from Αρηνυλ, signifying *the supreme eye, or sun*: but Voss. under the art. *Sol*, tells us, that “ *Apollo received his name, according to Servius, απο τῷ Απολειν, hinc etiam et Homerus Apollinem tam pestilentia dicit, quam salutis, auctorem*.”—this might lead us to trace it up to Απολλυμι, *perdo, vasto*. Though indeed, according to Cleland's own orthogr. it seems rather to be only a different dialect of *ap-belios*; from the Celt. *ap, hab, haf, hoff, coff*, or rather *keph, à κεφ-αλη, caput*; *the head, or supreme*; and Ηλιος, *sol*; *the sun*.

APO-LOGUE, “ Απολογος, Απο, et λογος, *sermo*; *narratio longa, et verbosa*; item *fabula, narratio ficta*; *a fable, or fiction*. Clel. Voc. 2, says, that “ *the French word for a fable (apologue) does not, with all its air of a Gr. sound, derive from Απολογειν, but from the Celt. babul-laigh*; *a fable in verse*.”—but under the art. **FABLE**, and **LAY**, we shall see that both those words are Gr.

APO-LOGY, “ Απολογία, Απο, et λογος, *sermo, defensio, excusatio*; *a defence, an excuse, an answer to a charge, or that which is alleged in our defence*: R. Λεγω, *loquor*. Nug.”

APO-PHTHEGM, “ Αποφθιγμα, *dictum sententiosum, et breve*; *a short, but remarkable sentence*: R. Απο, et φθιγγομαι, *loquor*. Nug.”

APO-PLEXY, “ Αποπληξια, Απο, et πλησσω, *percutio*; *to wound, or strike*: R. Πληγη, *plaga*; *a stroke*; *a sudden surprize*; or *stunning of the body, or mind, causing instant death*. Nug.”

A-PORIA, Απορια, A, παρ; et πορος, *via*; Απορια, *inopia consilii, res dubia, et perplexa*; *doubting, hesitation*; *a figure in rhetoric, when a person is at a stand, in a perplexity, dilemma*.

APO-STATE, “ Αποστασια, Απο, et ιστημι, *sto*; αφιστημι. *apostasias, defeccio, discessio*; *a revolt, deserting of a party*. Nug.”

APO-STEME, Αποστημα, *abscessus*; *a swelling, commonly*

commonly called an *impostume*: R. Αφιστημι, *abscedo, secedo*; to retire, depart.

APO-STLE, "Αποσολος, *apostolus*; qui huc illicve mitti solet; an ambassador, messenger, envoy: R. Στελλω, *mitto*; to send. Nug."

APO-STROPHE, "Αποστροφη, *aversio*; the mark or sign of a vowel that has been cut off at the end of a word: R. Στρέφω, *verto*; to turn. Nug."

APO-THECARY, "Αποθηκα, *apotheca*; Απο, et θηκη, *conditorium, loculus*; a box, or chest of drawers: R. Τιθημι, *pono*; to lay up. Nug."

APO-THEOSIS, Αποθεωσις, *relatio inter deos*; Απο, et Θεος, *deus*; Αποθευμαι, *deus fio*; an enrolling great men among the gods; a canonization.

APO-ZEM, "Αποζεμα, *decoctum*; a decoction; Απο, et ζω, *ferveo, to boil*; to cause an effervescence. Nug."

AP-PALL, Skinn. admits that this word is derived from *palescere, quæ pallorem contrahunt*; and yet would not trace it to the Gr. lang. for *palleo, palleco, and pallidus*, are all manifestly derived either from Παλυνω, *albefacio*; to whiten, to make white with fear: or else from Πελιος, *lividus, luridus*; wan, livid.—There is, however, another deriv. given by Ainsw. viz. à Παλλω, *trepido*; *pallidus est enim color timentium*; unde Παλλων φωβη, dixit Sophocles; *pale with fear*.

AP-PARATUS, Πειρωω, *paro, apparatus*; *preparare, preparation*; any thing made, or got ready.

AP-PAREL: Both Jun. and Skinn. have traced this word no higher than the Latin; viz. "*apparel, ab apparatus*; Fr. Gall *appariliare, apparare*; hæc à Lat. *ad*; et *parilis*; q. d. *appariliare, i. e. ita accommodare; ut omnia optime invicem quadrent, et concinne respondeant*: Skinn."—but then, let me here observe, that the Dr. has committed a fallacy, though perhaps undesignedly; for in the first place, he tells us that *apparel* is derived from *apparatus*; which is compounded of *ad*, and *paro*; which originates from Πειρωω, *πειρω, conor, tentor*: vel à Πορω, Ποριζω, *præbeo, suppedito*: but, in the next place, he has explained *apparatus, appareiller, and apparare*, by "*hæc à Lat. ad, et parilis*:"—this is the fallacy; for *parilis* is derived from quite a different root; viz. à Παρα, *juxta*; *par, paris; parilis*.

AP-PARENT, Παρειμι, *adsum*; to be present, to appear; hence *parco*; quasi *par-co*; from the old verb Εω, *sum, adsum*.

AP-PARTITION } from the same root; signi-

AP-PARITOR } fying an appearance, or one who serves the process for appearance in the spiritual court.

AP-PEAL } "Αποβαλλω, *appello*; to

AP-PELLATION } drive, or remove; which Ainsworth derives from Απελλω, *excludo*; A ini-

tiali ablato; ut ab Α-μειλω, *mulgeo*: Vossius:" Απελλειν, *αποκλειειν*: Hesych. This latter would be a very good deriv. but it is derived rather from Αποβαλλω, as above, *appello, abjicio*; the removing a cause from an inferior to a superior court.

APPEASE, Ηπιος, *placidus, mitis*; gentle, mild.

AP-PENDAGE } *appendens*; ad, et *pendeo,*
AP-PENDIX } *pendo*: R. *pondus*; any
or weight, body that hangs down.

AP-PERTAIN } Τεινω, *τεινω*, Ion. Τει-
AP-PERTENENCES } *νεω, teneo*; quoniam
quæ arcte tenemus quodammodo tendimus; *pertineo*; to pertain; to belong to.

AP-PETENCY } Ποθω, *ποθω, peto*: vel potius
AP-PETITE } ab Επαίτω, *Επαίτω, peto*; to
seek, desire, request.

APPLE to eat; "Απαλος, *tener*: Græculus quivis audax sic desisteret, et tamen satis scita est alusio: Skinn."—so hard is it to gain a Gr. deriv. from this honest Saxon; though Virgil has called them *mitia poma*; ripe apples; soft, mild, and pulpy.

APPLE of the eye; according to our method of writing this word, any person would suppose, that by *the apple of the eye* we meant *the ball of the eye*: but, notwithstanding the apparent connexion between those two ideas, the *apple of the eye* means quite another thing; at least the deriv. points out a different meaning; for the Gr. and Lat. words, from which we have taken our expression, do really signify quite a different thing from *the ball of the eye*; the Gr. words are Παιρθενος, Κορη, and Παῖς, and the Lat. word is *pupilla*; all which signify what is commonly called *the bird of the eye*: let us consider only the word Παῖς, from whence *pupilla* is thus derived. Παῖς, Ποῖρ, Ποῖλλος, Ποῖλλος, *pupilla*; *the pupil of the eye*; which signifies that little opening, or round hole, that admits the rays of light; and through which is reflected from the bottom of the eye *that little image, that little boy or girl, that puppet (pupilla)* which is discerned by every person, who looks attentively into the eye; and is nothing more than the reflection of his own image: the *apple of the eye* therefore is only a diminutive of *papple, or pupil, or pupilla, or Ποῖλλος, or puppet* in the eye:—this explanation has been the more closely attended to, because it was designed as an explanation of that passage in Xenophon, which is quoted by Longinus, and censured by that great critic: the passage is in the fourth section of Longinus, where he says, Τί δεῖ περι Τιμαίη λεγειν; ὅτι γε καὶ οἱ ἥρωες ἐκείνοι (Ξενοφῶντα λεγω, καὶ Πλάτωνα) καίτοι γ' ἐκ τῆς Σωκρα-

ἵες οὐκ παλαιστραῖς, ὁμῶς δια τὰ εἶδος μικροχαρῆ, ἐαυτῶν ποιεῖ ἐπιλανθανοῦνται. Ὁ μὲν γὰρ ἐν τῇ Λακεδαιμονίῳ γραφεῖ πολίτευμα, Ἐκείνων γὰρ πῖλον μὲν αὐ φωνῆν ἀκροαίς ἢ τῶν λιθινῶν, πῖλον δ' αὖν οὐ μάλιστ' ἐρεψαίς ἢ τῶν χαλκῶν· αἰδημονεστερὸς δ' αὖν αὐτῆς ἠγῆσαιδ καὶ αὐτῶν τῶν ἐν τοῖς οφθαλμοῖς Παρθενῶν. The whole passage seems to say, that the Lacedæmonian youth behaved themselves more modestly than even the very *puppets*, or *little images* in their eyes; or *in the eye*:—there is indeed a prettiness in the expression, but certainly no error in the text, as many of the commentators would have us suppose.

AP-POINT, Πηγνυμι, *pungo, punctus*; *pointed*; *marked down, settled, determined*.

AP-POSITE, ut à Δω, *dono*; ita à Θω, *pono, positus*; *appositus*; *put, placed*; *convenient*.

AP-PREHEND } Χανθάνω, *bendo*; *inuit*: *sed*

AP-PRENTICE } unde *prebendo*; *to take, seize, lay hold on*: also *to bind to any trade*.

AP-PRETIATE, Πιπρασκω, *πρασω, πράσιος*, seu *Πράσιον, vendendum*; unde *pretium, quod vendenti, vel venditori, datur*; *the value, or worth of any thing, to set a high esteem on any thing*.

AP-PROACH, Προ, *præ, propè, approximare*; *to come near, be near at hand, advance*.

AP-PROPINQUATION } Προ ποδῶν, *ante*

AP-PROPRIATION } *pedes, propè*; *quod propè sit, quod quis possidet*; unde *proprius, proprietas*; *property, right of possession*.

AP-PULSE, Αφαιρω, *Αφειλον, ab ant. Απελλω, pello, appulsus*; *a coming to, approaching, advancing, drawing near*.

A-PRICATION Φερω, *pario, aperio, apricus*, *open to the sun*; *warmed by his rays*.

A-PRICOCK, “ Gall. *abricot, Βερικοκκα*, so Suidas interprets κοκκυμηλα: Dioscorides, Πραικοκκα, i. e. *præcocia roma*: Calphurnius, Ecl. ii. *Infita præcocibus subreperere persica prunis: præcox, ex præ; et coquo*; *soon, or early-ripe fruit*: Upt.”—but *coquo* is derived from the Gr. see *COOK*. Gr.

A-PRIL, Φερω, *pario, Aprilis*; *quod omnia aperiat*:

———— *Aperit cum cornibus annum*

Taurus. ————— Geo. i. 217.

APRON: Jun. Skinn. and Minshew acknowledge, that *apron* takes its name from being worn *before one*; and the Dr. tells us, that the Sax. Fr. Teut. Belg. Dan. and modern Teut. words signifying *before*, “ forte omnia à Lat. *porro* ;”—but farther than this he was resolved not to go; although he must have known that the Lat. originated from the Gr. Προρῶ. It seems however more natural to suppose that the word *apron* was derived à Προ, *ante, coram, præ*; notans in compositione prioritatem temporis, dignitate,

loci: so that an *apron* is vestis prætenta, quæ reliquas *anterius* tegit; a covering worn *before* all the rest, to keep them clean.

A-PROPOS, commonly pronounced *apropo*, and supposed to be intirely French, but happens to be intirely Greek: for, if *propo* be the same as *proposal*, or *purpose*; and if *apropo* signifies *without purpose, without design, without intention*; to express any thing coming to pass merely by accident: then the expression is intirely Gr. see *PRO-POSE*.

APSIS, Αψιωμα, *ψομαι, tango*; vel Αψω, *neſto*; vel Αψω, *accendo*: *apsis, idis*; *the apsides are those two points in the orbit of a planet, the one of which is the farthest from, and the other the nearest to the sun*.

APT, Αψω, *apto, jungo*; *to join*; *that easily unites*; also, *a readiness, or quickness of apprehension*: Αψωσῶν, *convenire*: Calaub.

A-PTOTE, Α-ψωτος, *indeclinabilis*: A, *non*; et Πλωσις, *casus*; *an a-ptote, or indeclinable noun*; or *a noun without cases*.

AQUA-fortis } Αχρα, à Χρα, à Χρω, *fundo*: vel
AQUE-DUCT } ab Αα, συστημα υδωτος: Hefych.
ex Αα, Αχα, unde *aqua*; *water*; *a liquid element that may be poured out, or conducted from place to place*.

AQUI-LINE, Λαω, Λεω, Λευσω, Ακυλης, *acutus visus*; unde et à leo ductus *aquila*:—addam et aliam etym. says Vossius, quam verissimam cenſeo: plane enim adſentio doctissimo Angelo Caninio, qui *aquila* esse putat ab Αγορ, vel Αγορ, quomodo avis ea Cypriorum dialecto vocatur, teste Hefych.:—eamque sententiam amplexus et Petrus Nunnescius; ρ converso in l; quomodo à κανθηλιος, est *canthetius*; à σλεγγις, *strigilis*; à καρχαλος, Hetruscum, *gangbero*; et similia: *the eagle*; so called from its *sharpness of sight*:—also the expression, *an aquiline nose*, is taken from *the beak of that bird*.

ARABLE, Αρω, *aro, arabilis*; *to plow*; *land fit to be plowed*.

ARACHNE, Αραχνη, *araneus*; *a spider*.

ARAIN: “ à Lat. *aranea*:—it is used for the larger kind of *spiders*: Ray.”—but it seems to be derived from the same root with the foregoing art.; for Vossius says, *araneus, et aranea*, ab Αραχνης, omisso χ, quasi Αρανη.

ARAY, Αρω, *apto, neſto*; *to fit, to arrange, to adjust*.

AR-BITER } “ Αρα, *imprecatio, preces,*
AR-BITRARY } *ara*; et Βανω, Βαίω,
AR-BITRATION } *eo*; *arbitrarius, arbiter*; *nam arbitri, quasi ante aram arbitrio suo litem finire debent*; *an umpire*; *a judge*; *who ought always to give his sentence as solemnly as before the altar*:—this is the deriv. of Ainsw. but

we may very much doubt the deriving the former part of this word from *ara*, an *altar*; it is much more probable that Jun. the father-in-law of Voss. has given the truer deriv. :—"verisimilius multo focer meus Franc. Jun. (says Voss.) putabat *ar-biter* venire ab antiquo *ar*, pro *ad*; unde *arferia*, *arcesso*; similiaque) et antiq. Βαινω, Βαλω, *bito*, pro *eo*; unde *perbitere*, pro *perire*: pro eo est (continues Voss.) propria et vetus significatio *arbitri*, qua *inspēctorem*, ac *testem* significat; unde *arbitrari*, pro *inspicere*; *arbitrium*, pro *inspektione*:" *one who examines, and minutely inspects into any business.*

ARBOUR: "Αρω, *attollo*, *evebo*; et Βοσις, *cibus*; sane cum reliquis è terrâ, vel in terrâ, nascens cibus manibusque proximus sit, solus ille arborum, plurimum longe è terrâ, atque oculis nostris *attollitur* :—quod si etymon hoc subtilius quam verius videatur, non displiceat origo à Chaldaïco *abor*, inserto *r*, *arbor*; ut *berba* à Chaldaïca *beba*, itidem *r* inserto; est vero *beba*, *viror*, *primum plantæ germen*: Voss."—as either of these etym. may, according to his own confession, be more subtil than true, we may rather acquiesce in his next conjecture, which is,—“fortasse ex Καρπος, vel Καρπος, *arbor*, *fructus* ;”—because that seems to have been the very definition of *a tree*, given by Moses himself in Gen. i. 11. where speaking of the creation of *trees* and *plants*, he has these remarkable words: “And God said, Let the earth bring forth grass, the herb yielding seed; and *the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so* :”—now, since Moses has not said that the grass, and the herb yield *fruit*; but that the *tree yieldeth fruit*, and is therefore sometimes called *the fruit-tree*, it would be most natural to suppose that *arbor* is derived from Καρπος, not only from the similarity of sound, but from the identity of signification, when compounded; for *arbor* signifies *a tree*; and Καρπος signifies *fruit*.

ARCANUM: Αρκεω, *arceo*, *arca*; *to drive off*; *to bide up, to keep close*; a name given to several chemical preparations, at first *kept secret by their authors, or inventors*. Vossius has added another deriv. *arca* ab Ειργειν, Ειργην, et Ερκος, “*arceo*, *excludo*; *septum*, *retia* ;”—*any thing that encloses, confines, or contains another*; as *a chest to lock up any thing, and keep it secret from the eyes and knowledge of all men*.

ARCENAL, commonly, and vulgarly written *arsenal*; but is derived from Αρκεω, *arceo*; *to drive off, protect from harm*; and hence *arx*, *arcis*; *a tower, citadel, or fortified place*; but more particularly *a repository for arms and the regalia of a state*; as being *a place of strength*: “*propius vero*

absunt,” says Ainsw. “*qui ab Ακρα των ορων, fastigium, promontorium*; unde et Ακροπολις, Ακροκορινθος, &c. deductum putant;” Rectius forte, says Littleton, *arx* ab Ερκος, *septum locus munitus*; *a fortress built on an eminence*; as all castles were antiently; in order to command a greater extent of prospect, and to render all approach of an enemy the more difficult: *an enclosed place of defence*. Clel. Voc. 167, has very justly shewn that “the termination *nal*, or rather indeed the whole word *arcenal*, is but a contraction of the *arx navalis* of Venice, quasi *arce-navale* :”—but then that learned gentleman ought to have considered that both *arx*, and *navalis* were Gr.

ARCH-angel } *arch*, when used in composition,
ARCH-bishop } plainly derives ab Αρχη, vel Αρχων, ab Αρχω, by transposition Παχω, *rego*, *imperium obtineo*, *princeps*; *the head, chief, supreme*: whenever therefore this word is prefixt to any title, it adds to its former power; as *angel*, *arch-angel*; written by Nugent Αρχανγελος, but even his own lexicon could not have afforded him any such word: it ought to have been written Αρχαγγελος.

ARCH of a circle; Κιρκος, *arcus*; *a vaulted roof*.

ARCHAISM; Αρχαισμος, *veterum*, seu *priscorum imitatio*; *a fondness for antient customs, antiquated phrases, obsolete words, &c. &c. &c.* R. Αρχη, *principium*.

ARCHE LAUS, “Αρχελαος, quasi Αρχος λαος, *princeps populi*; *a ruler of the people*: R. Αρχη, *principium*; and Λαος, *populus*. Nug.”

ARCHI-PELAGUS, “Αρχιπελαγος, *Archipelagus*; *the great sea*, which falls from Constantinople into the Mediterranean; known to modern navigators by the name of *the arches*: R. Αρχη, *principium*; et Πελαγος, *mare*. Nug.”

ARCHI-TECT, “Αρχιτεκτων, *architecton*, *architectus*; *a master-workman, a chief builder, or professor of building*: R. Αρχη, *principium*; et Τεκτων, *faber, fabricator*. Nug.”

ARCHI-TRAVE, “Αρχιτραπηξ, *architrabs*, in architecture signifies *the moulding next above the capital of a column*; also *the principal beam in a building*: ex Αρχη, *principium*: et Τραπηξ, *trabs, hasta*.

ARCHI-TYPE, Αρχιτυπος, *archetypum*; *a primitive copy of an original writing, or of the original writing itself*: R. Αρχη, *principium*; et Τυπος, *exemplar*; *a copy*.

ARCHIVES, “Αρχειον, *archivum, tabularium, publicum*; *a repository of public acts*; also *the records themselves*: R. Αρχη, *principatus*. Nug.”

ARCTIC, Αρκτος, *ursus, ursa*; *signum caeleste*; *the great bear*.

ARCTO-PHYLAX, Ἀρκτοφυλαξ, *arctophylax*; *custos ursæ*; *fidus quod et Bōotes*; *the bear-ward*, or *keeper of the bears*; also *the waggoner*: R. Ἀρκίος, *ursa*; et Φυλαξ, *custos*; et Φυλακίω, *custodio*; *to keep*, *to guard*.

ARCT-URUS, Ἀρκίυρος, ex Ἀρκίος, *ursa*; et Ουρος, *custos*, *inspector*; *a fixt star of the first magnitude*, *in the skirt of Bōotes*.

ARDENT Ἀρδῶ, *ardeo*, *aridus*; *dry*, *hot*,
ARDOR } *burning*.

ARDUOUS, Ἐπίς, κρημνός: Hesych. vel ab Ἀίρω, Ἀρθεῖς, *sublatus*, *evehit*; *high*, *elevated*; *difficult*.

AREA, Ἄλωα, *area*; quando λ in r, sæpe commutatur; et ob similia, loca in urbe pura, *areae* sunt; *any void space in a city*, *free from buildings*; *a court-yard*; or *barn-floor*, &c.

AREO-PAGITE, Ἀρειοπαγός, *Areopagita*; *one of the Athenian judges*; so called from Ἀρης, *Mars*; et Παγός, *collis*; *Mars's-hill*, a place in Athens, where they fate by night, not respecting the person, but the cause; they wrote down their sentence, without declaring their suffrages; whence this court was famed for its impartiality, and secrecy.

ARGENT, Ἄργυρος, et Ἀργυρίον, *argentum*; *silver*. Nug."

ARGILLOUS, Ἀργίλλος, et Ἀργίλος, *argilla*; *terra alba*, et *pura*; *white clay*, or *potter's earth*.

ARGO, Ἀργώ, *Argo*; *navis Jasonis*; et *fidus quoddam*; *the ship in which Jason sailed to Colchis*, *to fetch the golden fleece*: about 12, or 1,300 years before Christ: there is so curious an interpretation given by Suidas, quoted by Boerhaave in his chemistry, concerning this expedition of *the Argo*, that I shall desire leave to quote it; the Dr. then, in p. 6, observes, that "Suidas, who lived in the tenth century, tells us (under the word Χημεία) that Dioclesian, who reigned the twenty last years of the third century, gave orders that all the books relating to the art of chemistry, should be inquired after, and burnt; because the Egyptians were plotting against the Roman government; but under the word Δερας, Suidas carries the affair still a great deal higher, expressly asserting, that *the golden fleece*, which Jason and the Argonauts brought away, when they sailed through the Pontic sea to Colchis, was only a book written on parchment (or *sheep's skin*) teaching *the method of making gold*, δια Χημείας, *by the chemical art*."—there is another passage in Cicero's Tusc. Quest. Lib. i. sec. 20, concerning the name of this *ship*, *the Argo*, so curious that it deserves quotation: Quæ nominata est *Argo*, says he, quia

Argivi in eâ delesti viri
Vesti petebant pellem inauratam arietis:

These lines, says Dr. Davis, in his annotation on this passage, Ennii sunt versus, ex Euripidis *Medea*, Act i. v. 4, translati,

Μηδ' ἐρήμωσαι χερας
Ἀνδρῶν αριῶν, οἱ τὸ παγχρυσον δερας
Πελίφ μετηλθον.

where however it is observable, that what Euripides has expressed by Ἀνδρῶν αριῶν, Ennius has very properly translated by *delesti viri*; but then what becomes of *Argivi*? there is no authority from Euripides for such an expression, unless he had said Ἀνδρῶν Ἀργεῖων, instead of Ἀνδρῶν αριῶν: yet even then, the like difficulty would have occurred, viz. to account for *delesti viri*.

ARGO-NAUTIC, Ἀργοναυτικῆς, *Argonauta*; ii qui cum Jasono profecti sunt in *Argo navi*:—whether it was from the *tediousness of the voyage*, or *through the unskilfulness of the navigators, who performed it*, would be difficult to say; but it seems as if the deriv. of the word Ἀργώ pointed out some such signification; viz. ex Ἀργος, *iners*, *piger*; and there is an epigram in Martial, Lib. iii. 67, *de pigris nautis*, in which he either alludes to such a signification, or puns on the word *Argo*;

At vos tam placidas vagi per undas
Tuta luditis otium carinâ;
Non Nautas puto vos, sed Argonautas.

ARGUE, Ἀγορεύω, *concionor*, *loquor*; *to bargain*, *discourse*. Littleton and Ainsworth derive *arguo*, ab Ἀργος, *clarus*, *manifestus*; but our lexicons give us no such word in that sense; they have indeed *Ἐαργύς*, and *Ἐαργεία*, in the sense of *clarus*, *evidens*, and *evidentia*; which signify *clearness*, *brightness*, *perspicuity*; however, since all *arguments*, and methods of *arguing*, do not deserve that title, we might rather prefer the former deriv. ab Ἀγορεύω.

ARGUTE; from the same root: Gr.—now Littleton and Ainsworth have given us another sense of the word Ἀργος, nempe *celer*, *argutus*; quia *argumentum cito invenit*; *quick*, *witty*, *sharp*:—but Ἀργος properly signifies *segnis*, *piger*; *dull*, *stupid*, *heavy*.

ARID, Ἀρῶ, *areo*, *aridus*; *to be dry*, *parched*.

ARIES, Ἀριεῖς, *arietis*, unde Ἀριεῖα, ἀρῖεν προβαλόν: Hesych. ab Ἀριεῖ, igitur abjecto α, fit *aris*, five *ares*, five *aries*; nam in plerisque, *e* et *i* promiscuè usurpabant veteres; *a ram*; also *a constellation in the heavens called Aries*, or *the ram*.

ARIST-ARCHUS, Ἀριστάρχος, *Aristarchus*; ex Ἀριστός, *optimus*; *the best*; as much as to say, *a most excellent prince*: R. Ἀρης, *Mars*; et Ἀρχός, *princeps*: Nug."—we may rather prefer the latter.

ARISTO-BULUS, “ *Ἀριστοβουλος, Aristobulus*; *optimus consiliarius*; a most excellent counsellor: R. *Ἀριστος, optimus*; et *Βουλῆ, consilium*; *best counsel*. Nug.”

ARISTO-CRACY, “ *Ἀριστοκρατία, Aristocratia*; *Ἀριστος, optimus*; et *Κράτω, impero*; *to command, or bear rule*: R. *Κρᾶτος, robur*; *strength, or power*: Nug.—*a republic governed by the nobility, or leading men.*

ARISTO-TLE, “ *Ἀριστοτέλης, Aristoteles*; *Ἀριστος, optimus*; et *Τέλος, finis*; *the best end, or aim, which a person proposes*. Nug.”

ARITHMETIC, “ *Ἀριθμητική, arithmetica*; *Ἀριθμός, numerus*; *the art of counting, or casting up numbers*: Nug.—*the performing any numerical operations by figures.*

ARK, *Ἀρκεω, arceo*; *arca*; *quod arceat*; i. e. *contineat res ei creditas*; *a box, chest, or drawer*; *any large, or small vessel that contains another.*

ARLES; “ *from the Lat. arba*; *an arles penny, an earnest penny*: Ray.”—*but arba originates ab Ἀρραβων: Ἀρρα, et Ἀρραβων, Hesych. pignus spondere*; *to lay down a pledge*; *to give something in surety of a bargain or engagement.*

ARM, or limb, *ἄρμος, compages, articulus*; *a joint*; R. *Ἀρω, apto*; *to fit, join, unite*; *as the arm is united to the shoulder.*

ARM of the sea; *Ὠρεῖνος, ramulus*; *a branch, division.*

ARM for war

ARMADA

ARMAMENT

ARMI-GER

ARMI-STICE

Ὠρμαω, impetu feror; *vel ab ἄρμος, articulus*; *as in the former art. R. Ἀρω, apto*; *to fit on a suit of armour*: Isidorus (says Voss.) addit,

posse et arma sic dicta videri ἀπὸ τῆς Ἀρμῆς, hoc est Martis; *quod longe posthabendum censeo priori*:—*among all these words there is only one that deserves a little farther attention, viz.*

ARMI-STICE, compounded of *Ὠρμαω, vel ἄρμος, et Σταω, vel Ἰσῆμι, ἴσθω, sisto*; *arma-sisto*; *to stop arms, or the operations of war*; *to agree to a truce*; *to conclude a cessation of hostilities.*

AROMATIC, “ *Ἀρωματικός, aromaticus*; *odoriferus*; R. *Ἀρω, αρω, aro*; *to cultivate odoriferous plants, and trees*: *Ἀρωμα, ἄλος, τὸ, aroma*; *a fine scent, or odour*. Nug.”

ARR, only a contraction of *eschar, or scar*; as Ray seems to hint; and consequently is Gr. see **SCAR**. Gr.

AR-RAIGN, “ *reum agere, ad tribunal agere*; says Jun.” and Skinn. admits the same interpretation; but Voss. deduces *reus, à Χρεῖος, vel Χρεως*: unde *Χρεῖς, πονηρός, culpa obnoxius*: *vel à res, i. e. à Πέζω, Πέδω, Πέσδω, Dor. et Πέξαι, to be culpable*; and consequently *liable to be called to an account, or brought to trial*.—Clel. Way. 7, tells us, that

“ *arraign is derived from at-ray-in*; which comes from *the ray, which was the circle, drawn round persons arrested, or arraigned in the name of justice*; out of which *ray, or circle* it was the highest of all crimes to escape, or transgress the bounds of it:”—*this might lead us to two deriv. both Gr. either from Πάσδος, ra-dius*; *the wand with which this circle was drawn*: or from *Λε-γω, dico, jus dicere*; thence *ey, ay, l'ey, l'ay, or law*: “ *this ey, the law,*” says he, Voc. 84, “ *receives the prothesis of various letters*; of *B*; whence *bey, or begb*: of *D*; whence *dey*: of *R*; whence *rey, roy, rex*; *ay, and ray*:”—and consequently Gr. as above.

ARRANT *rogue*; “ *ut ubi dicimus, an arrant thief*; Sax. *Ape, or Belg. eer*; *honor, gloria*; q. d. *maxime honoratus inter nebulones*; *nebulo eximius*; *nebulonum princeps*; *a chief rogue*: Skinn.”—According to this interpretation, we need not hesitate to derive our word *arrant* from *Ἀριστος, optimus*; *the best*; but, as that would be rather an abuse, and misapplication of words, besides the false orthography; for both *Ἀριστος, and Ape* have but one *r* in them; it is more natural to suppose, that our expressions *arrant rogue, and arrant thief, were derived from Ἀρρῆν, ἄρρηνος, fortis, virilis, robustus*; *a bold, audacious, hardy robber.*

ARRAS, “ *à metropoli Atrebatum Arras, Latine Atrebata dicta, nunc Artois, in quâ optimi tapetes olim acu pingebantur: Atrebatice etiam vestes tempore Romanorum Imperatorum claruerunt*. Skinn.”—*the city of Artois in the Netherlands, in which the best tapestry hangings were formerly made.*

AR-RAY in battle; either from the same root with *arrange*; or else from *Ἀρρηκτος, infractus*; *unbroken ranks, embodied in close order*. R. *Προσω, frango*; *to break.*

AR-RAY, clothing; ab *Ἀρω, apto*; *to fit, suit, agree.*

AR-REARS, “ *Fr. Gall. arriereage, vel arriere; retro, post*; q. d. *adretro*; Skinn.”—*an account which looks back to the time past*: but *re, retro, and retrorsum, are all Latin words*; and consequently our word *arrears* is not derived from the Fr. Gall. ultimately; but from the Latin.

AR-REPTITIOUS, *Ἀρπαω, Ἀρπαζω, rapio*; *dragged, or hurried away*: also *one who is not in his perfect mind, out of his senses*: R. *Ἀρπαξ, rapax*; *one who greedily tears, and snatches at every thing.*

AR-REST, “ *Ἀρεστον, placitum; decree, order*; according to Budæus, and Hen. Stephen, *τὰ Ἀρεστα, placita, curiæ placita*: R. *Ἀρεσκω to please*:—*from this Ἀρεστον comes arrestare, as we meet with in some of the authors infimæ Latinitatis*: Vossius de vitiis sermonis, lib. III. c. 1, is of

the same opinion: father Labbe chuses to derive it from the French word *reste*; *reliquum*; inasmuch that *donner un arrest* is *ne rien laisser de reste dans une affaire*; i. e. *to leave nothing undecided, or to leave no further room for a dispute in an affair.* Nug.—“Hen. Spelman putat cum simplici r scribendum, *arest*; ut sit à Sax. A, *ad*, vel *usque*; et περτ, *mora, quies*; quum vocabulum *arrest*, vel *arest*, nihil aliud significet quam *moram alicui injectam, usque dum legi satisfecerit*:—in this sense it may be derived à *rete*; quasi *arretiare*; à *Τεινω*, *teneo, retineo*; à *retinendis piscibus.* Voff.”—but Clcl. Voc. 81, gives us quite a different idea, and consequently a different deriv.: he says, “the ridiculous notion of a *mage* being a *magician*, or *sorcerer*, proceeded principally from that *wand*, or *bough*, which was one of the insignia of his office, as judge; and by which any person, in the name of justice, being put under the circumscription of a *line drawn round him*, was obliged to stand fixt to the spot, under the severest penalties, both spiritual and temporal; a mode of *arrest*, at least convenient in those primitive times, when there were no jails, no safe places of duration, especially in Britain, to confine a debtor, or malefactor: *the religion of the circle, or ray*, produced our word *at-ray-est*, or *arrest*:”—had this gentleman told us, that the *ray* was the *wand*, and not the *circle* made by that wand, the deriv. would have been natural, and easy, from Πα-βδος, *ra-dius*; a *wand*.

AR-RIVE, Ρια, quod Hesych. exponit τὰ εἰς θαλασσαν ἐγκείμενα: vel à Ριπη, quod à Ριπλω, *præcipito*; unde *ripa*, quæ proprie notat *præcipitem ad mare locum*: vel est *ripa* à Ριπη, *impetus*; “quia *isuc impetus aquæ fissitur*; q. d. *adripare, ripæ se applicare*”; as Skinn. himself acknowledges; and yet would not trace that Lat. word up to its Gr. orig.

AR-ROGANCE, Ορεγω, Ρεγω, *rogo, arrogantia*; *to challenge, claim, or attribute to one's self any thing*; commonly understood in an unjust sense.

ARROW; Αρω, *apto, adapto*; as we say *notcht, or fitted to the string*: or else from Αρωδς, *arundo*, vel *arma, quibus cominus, vel eminus pugnabant*: “Minsh. deducit à Lat. *arundo*; *perperam*,” says Skinn. but gives no reason why: only “*malle*,” says he, “à Sax. *Ueapo, paratus, præparare, apparare*; q. d. *apparatus bellicus*”:—but such a deriv. is full as applicable to any other warlike weapon; an *ax* for instance, as an *arrow*.

ARSE-NIC, Αρσενικον, or rather Αρσενικιον, *arsenicum*; according to Eustathius: R. Αρρην, or Αρσην, ενος, *mas, masculus*: Nug.—this is all the Dr. has said on this art. but this does not account for the latter part of the composition, if it be a

compound, as it seems to be; viz. ex Αρρην, vel Αρσην, et νικος, vel νικη, *Victoria*: R. Νικω, *vinco*; *to conquer, or subdue, all animal life*; a *strong o'erpowerer*; a *violent subduer*; a *most pernicious poison*.

ART, Αρτη, *ars, artis*; *art*; *virtue*; *cunning, and address*: or perhaps from Αρος, *utilitas*; *usefulness*; *some useful invention*.

ARTERIO-TOMY, Αρτητομια, *arteriæ dissection*; ex Αρτηρια, et Τεμνω, *seco*; *to cut an artery*.

ARTERY, Αρτηρια, *arteria, spiritus semita, seu conceptaculum*; ab Αρα, et τηρειν, because it *spouts up, or keeps enclosed the spirits*: Nug.—vel ab Αρτην, *vena*; a *vein of the smallest size*.

ARTHRITIC, Αρθριτικος, et Αρθρικος, *articularis, articulis laborans*; *podagrus*; *the joints, pains in the joints*; *joint-racking rheum*.

ARTI-CHOKE, Αρτιχοκη, *fructus cinaræ*: R. Αρτω, *condio*; *to season*: Nug.—this deriv. was given by Skinn. who has likewise added another from Salmaf. viz. Αρτιχοκη, Κακη, autem Athenæo est *cardui species*; a *species of thistle*; which accounts better for the latter part of our word *arti-CHOKE*, than any hitherto given: but neither does this, nor any other deriv. account for the former part of this compound; these gentlemen can explain one half of a composition, and then leave the other to explain itself; and indeed if it wants no explanation, it is very well; but that is not the case at present: Nugent has told us, that Αρτιχοκη, comes from Αρτω, *condio*; and leaves us to help ourselves to an explanation of the word *CHOKE*: Salmafius tells us, that Αρτιχοκη is compounded of Αρτι, and Κακη, *cardui species*; but takes no notice of Αρτι: which perhaps is no more than the adverb Αρτι, *modo, nunc*; and which in compositione notat *perfectiorem, breviter, vel novitatem*; and in this last sense it may be used to express, *the new improved thistle, now, or lately cultivated in gardens*.

ARTICLE, Αρθρον, *artus, membrum*; a *member, part*; or *portion*; a *section*. Nug.—also to utter distinctly, *article by article*.

ARTILLERY; if what Skinn. observes be true, that *artillery* is derived from the Fr. Gall. *artiller*; or from the Ital. *attillare*; *ornare, juxta ordine disponere*; and if, as he likewise acknowledges, the Ital. *attillare* may be derived à diminutivis Lat. verbi *aptare*;—it may be wondered much that he would not go one step farther, and acknowledge that *apto*, is derived from Αρτω, *jungo*; *to fit, or put in order*.

ARU-SPICES, Αρα, *preces, ara*; et Σκεπω, *specio*; *to behold*; ab extis *inspiciendis in arâ*; a *soothsayer, a diviner*.

ARYNDRAGA; *an errand bearer*: Verst.—but *ERRAND* is Gr.

AS, *ἄς*, *sc*; like *as*: but when it signifies *as soon as*, it may be derived à *καί*, by transposition *aic*, i. e. *ac*; ut *simul ac, æque ac*; &c.

A-SBESTOS; *ἄσβεστος*, *asbestos*; a species of stone, of the fibres of which they make a cloth, that is cleansed by burning in the fire: R. A, *non*; et *σβεννύμι*, *extinguo*; *inextinguibilis*; *unextinguishable*, *unquenchable*: i. e. *unhurt by fire, unburnable*.

A-SCEND, *ἄσκαίρω*, *scando*; *ascendo*; to climb, mount upwards: hence *descend*, quasi *de-scando*; to climb downwards.

ASCETIC, *Ἀσκητικός*, *ad exercitationem comparatus*; *sapientiæ studiosus*; *a-practitioner*; *a studious monastic person*: R. *Ἀσκέω*, *exerceo*; to exercise the mind, be conversant in any studious employment.

ASCLEPIAD, *Ἀσκληπιάδης*, *Asclepias*, et *Æsculapius*; *carmen Asclepiadæum*; an *Asclepiad*, or *Choriambic verse*, consisting of a *penthemimer*, and two *dactyls*; as

Durum, sed levius fit patientiâ. Hor.

A-SCITITIOUS; commonly written *adscititious*; *ἴσκω*, *scio*, *ascisco*; to call, or fetch in aid; *far-fetcht*; *artificial*, *not natural*.

ASH-tree; “*ἄσχω*, *ἄσχος*, *crematile*; est enim præ reliquis lignis accensu facillimum, eoque focus valde accommodum: a wood, the most ready to be kindled:”—this deriv. has been introduced by Skinn. something sarcastically; miror Hellenistas nostros, says he; nondum deflexisse à Græco *ἄσχω*, *ἄσχω*, *accendo*; to kindle; and it is as much to be wondered that the Dr. should reject that deriv. after he had acknowledged, *that the ash was a wood, accensu facillimum*; so very inflammable, so very easy to be kindled.

ASH-Wednesday, derived as in the following art.

ASHES, “*ἄσχα*, *fuligo*; *sordes ex ignis flammâ adhaerentes camino*; properly *soot*: *ἄσχα*, i. e. *κόκκις*, *pulvis*, *dust*: Hesych. Schol. Theocr. Idyl. V. 109; or from *ἄσχις*, i. e. *κόκκις*, *limus*, *sordes*, *cænum*: see Hesych. Hom. Il. B. 461. *ἄσχις ἐν λειμῶνι*: ubi Schol. *ἐν τῷ ἰλυῶδὶ τόπῳ*: *ἄσχις*, i. e. *κόκκις*, seu *λύς*: Upt.”—this latter interpretation, however, may be very much doubted; for Homer is speaking of the march of the Greeks, and comparing their numbers to those of *geese*, or *cranes*, or *swans*, that feed the meadows of *Asius*, or *the Asian mead, around Cæjster's streams*:—and to convince us, that *ἄσχις ἐν λειμῶνι* is a *proper name*; and not the simple, plain epithet of a *muddy fen*, or *marshy meadow*, Virgil has literally adopted this passage, in the sense of a *proper name*:

*Jam varias pelagi volucres, et quæ Aïa circum
Dulcibus in stagnis rimantur prata Cæjstri.*

Geo. I. 383.

Now, in whatever sense the different interpreters

of Homer may understand his expression *ἄσχις ἐν λειμῶνι*, as Ramus has translated it, *limoso in prato*, yet it is evident that Virgil did not understand it in that sense, since he has translated it, *Asia prata*; which must be a *proper name*; for every one will allow, that *asius* in Latin does not signify *muddy*; at least we never meet with it in that sense; and consequently it ought in both poets to be understood as a *proper name*; notwithstanding the authority of scholiasts, commentators, and etymologists.

ASK, *ἴσκω*, *scio*, *ascisco*; to call for, to inquire after, in order to gain knowledge: Jun. and Skinn. have derived it from *Ἀσκέω*, *exerceo*; vel adhuc melius ab *Ἀξίω*, *peto*, *postulo*; to require: and this last deriv. ought rather to be preferred to the two former.

A-SKIANS, *Ἀσκίοι*, *Askii*; commonly written *Ascians*; as if it was derived à *scio*; instead of that, it is derived ex A, *non*; et *σκία*, *umbra*; i. e. *umbrâ carens*; *without shadow*; people living between the tropics, over whose heads the sun culminates vertically twice every year; at which time their bodies cast *no shadow*.

ASP, “*ἄσπις*, *aspis*; *serpentis genus*: it is also taken for a *shield*: Nug.”—forte, says Ainsworth, ex A, *non*; et *σπιζέω*, *extendo*; quod *non sit oblonga, sed rotunda*, sc. *in orbem suum convoluta*: sed nihil certi de etymo statuendum. Vossius adds another deriv. “ex A, *non*; et *σπιζέω*, *fibilo*; quia *non fibilet*; because it cannot hiss:”—should this circumstance be true, it bids the fairest for being the right deriv.

A-SPARAGUS, “*Ἀσπαράγος*: Nug.” à *σπαίρω*, *σπαράγος*, *σπαράγιζω*: *asper*; quod ex *asperis virgulis legitur*; vel quod *crescit in locis asperis*; because it grows chiefly in *rough places*; or perhaps because, when first it shoots out of the ground, it has the appearance of a *rough plant*: Junius, under the article *sperage*, says, de vocabuli origine, hæc habet If. Casaub. Varro *virgulâ divinâ sparagos pro asparagis dixit*; oleum in lucubrationem servavimus, quod in *sparagos* totum legitime vertamus: sic enim in Nonii codicibus scribitur locus ille; recte: neque assentiendum aliter pronuntiantibus: *σπαράγος* itaque, pro *Ἀσπαράγος*, dixit vir undecunque doctissimus; ut *σλαχὺς*, pro *Ἀσραχὺς*: et à verbo *σπαω* deducta *σπαλαθος*, *Ἀσπαλαθος*; *σπαλαξ*, *Ἀσπαλαξ*: inde et *σπαράγος* secundum quosdam, quia *trabendi vim habent, ventrem molliens, atque urinam ciens*. See SPARAGOS. Gr.

A-SPECT, *ὄψις*, *vultus*, *species oris*, *facies*; the countenance:—tho' we may rather derive *aspicius*, *aspicio*, and *specio*, from *σπεύωμι*, or from *σκοπέω*, *specio*, *video*; to see, behold.

ASPEN-leaf; Ασπαιρω, *palpito, tremo*; *to tremble, shake*: why Skinn. should reject this deriv. in order to make room for his favorite Sax. Belg. and Teut. etym. when they signify the same thing, could have been only the effect of prejudice, and partiality.

ASPER: whenever gramm. make use of the terms *asper*, and *aspirated*, they seem to understand it in the sense of Σπαιρω, *spiro*; *to breathe*; quamvis hoc potius dicitur, says Voss. de animalibus moribundis, cum *palpitant*, et *tremunt*, *extremum editura spiritum*: however such nice distinctions are not always attended to by etymol. and gramm.

ASPERITY, Ασπορον, *asper*; *rough*:—vera autem *asper* etym. est, says Voss. quam in vulgatis lexicogr. legas; aiunt enim esse ab Ασπορος: causam appellationis, quam reticent, affert Jul. Scal. *asperum* vocem esse priscorum agritorum sumtam à terra, quæ cultui est inepta, παρα τὸ Μη σπειροθαι: quia hæc ob saxa, et squalorem *partes habet inequales*; quæ proprie est *asperitas*; *a rough, uncouth soil*.

A-SPERSION, Σπαρσσω, Σπαργω, *spargo, aspergo*; *to sprinkle, bespatter*; *to cast unjust reflections*.

ASPHALTUS, Ασφαλιος, *Asphaltites*; *bitumen*; *a kind of earthy pitch*; it was used formerly instead of lime, or mortar; and likewise instead of oil in lamps.

ASPHODEL, Ασφοδελος, *asphodelus*; *the daffodil*. See DAFFODEL. Gr.

A-SPIRATE, Σπαιρω, vel potius Πιπιρω, *spiro*; *to breathe*: among gramm. it signifies *a vowel, and sometimes a consonant spoken with a breathing*.

A-SPIRE: from the same root; and now used in the sense of *to reach after, to attain unto*; *to pant after glory and fame*.

ASS; Α, σπικω, et Σινος, *noxia*; ut dicatur *A-sinus*, quasi *A-sinus*, quâ voce Homerus, et Æschylus, usi pro *innocuo*: ita ingeniosè Heinsius in eruditâ, et festivâ laude *Afini*:—fuit, cum suspicarer esse ab antiquo *asnus*, interjecto *i*; hoc ab *Ovos*, *f* inserto, ex more veterum; quomodo dixerunt *casno*, pro *cano*; *dusmus*, pro *dumus*; *pasna*, pro *pæna*; *Casmilla*, pro *Camilla*; nec sententiam hanc damno. Voss.—this word in Latin carries three different senses; it signifies *a beast of burden*; *a block-head*; and *the upper mill-stone*.

AS-SAIL } Αλλομαι, *salio, insulto*; quasi *af-*
AS-SAULT } *sultus, invasio*; *an attack, or sudden invasion*.

ASSASSIN; Skinn. affirms, vox proculdubio Arabicæ originis; his reason is this: "sic autem tempore belli sacri appellabantur tribus, seu natio quædam Syriæ, inter Damascum et Antiochiam incolæ, qui ad imperium principis sui,

fine ullo sui periculi sensu, quemvis, seu regem, seu alium potentem, interimere solebant:"—perhaps the Dr. meant the abominable associates of the famous *Old Man of the Mountain*; and if the Gr. and Lat. languages were of no antienter date than the times of the holy wars, we might most readily have allowed his deriv. as likewise that of Mr. Lye, and those authors, whom he has quoted in his addenda: but, when we find that the Sax. words *Sax*, et *Seax*; the Fr. Gall. *assassiner*; the Ital. *assassinare*; and the Lat. *ficarius*, and *fica*, may all of them be so easily and so naturally derived ab Αξιων, *ascia*; *an ax, sword, or any such edged-weapon* (which looks as if Αξιων itself was derived ab Ακη, *acies*; *an edge*; et hinc *ficarius*, says Voss.) there can no longer be any doubt which is the original of all the words we have here considered.

AS-SEMBLY, vel ab Ὀμαλος, *equalis*; vel ab Ὀμος, *similis*; unde Ὀμα, *una, simul*; *similo, assimilo*; *to be equal, and alike, in dignity, estimation, &c.*: like *a meeting, where all are equal*. Skinner quotes Minshew for deriving *assemble* "ab Αμαλλειων, *in manipulos colligare*; Αμαλλα, *manipulus*; sed more suo nimis violenter:"—then let us hope the former deriv. would have been more acceptable to the Dr. and will be more so to his readers.

AS-SENT, Αισθανομαι, *sentio, assentio*; *to agree to*; *to be of one mind*.

AS-SERT, Ερω, *sero, dico*; unde *adserere*; *to assert*; hinc *sermo*, as Vossius observes under that art. puto *sero* antiquâ linguâ notasse *dico*; ab Ερω, five Ερω, quod idem signat; *s* præmissum ut in Belg. ejusdem notionis verbo, quod est *spreken*, à *prædico*: *to speak, claim, challenge, or avouch*.

AS-SESSMENT; at first it seems as if this word derived ab *as, assis*; *a Roman coin*: but perhaps it is rather compounded, and derived from *cessment*; Gr. by changing *c* into *s* in the composition.

AS-SEVERATION; either from Σειβομαι, *venneror*; unde *severus*; *assevero*; i. e. *ad severum*: or else from Πησις, unde Επην, *dicere*; unde *verus, assevero*; *to affirm any thing with truth, with confidence*; for Voss. tells us, that *verus* is derived ab Επην, *dico*; quia quod dicitur, est; quodque est, hoc dicitur; ut hæc duo sint ανασρεφοισα, nempe in sermone tali, qualem esse convenit: imo apud Hom. Επος pro re ipsâ accipitur: et putat Scaliger esse à *refes, vel refis*; et hoc à Πησις, *dictum*; *any thing pronounced, or affirmed with truth*.

AS-SIDUITY, Εζομαι, Εζω, εδω, Ion. εδω, *sedeo, assiduus*; *continual custom, constant application, frequent attendance*; *perpetual sitting*: or else *assiduous* may be derived from Αζηχης, poetice pro Αδιεχης.

i. e. ἀδιαλείπτως, *sine intermissione*; without ceasing, or remission.

AS-SIGN, “Σιγμη, *signum*, abjecto 7: vel fuerit ab Ἴχνος *vestigium* sæpe enim spiritus in s abijt: Εἶκνον, ab Εἶσω, unde Ἰκνεῖται, apud Hesych. et *figillum* ab Εἰκηλον: Voss.”—it would have given me great satisfaction, if any of these words could have been found in Hesych. bearing the sense here intended; but in the first place, I cannot find either Εἶκνον, or Εἶσω: in the next place, Hesychius indeed gives us the word Ἰκνεῖται, but then it is in the sense of Ἐρχεῖται, Νοσσι, Καθαῖται, Δεῖται, Ἰκτεῖται, none of which can possibly have any connexion with our present subject: and lastly, there is no such word as Εἰκηλον: Hesychius has explained Εἰκηλον, by Ὅμοιον, and perhaps that is what we ought to read in Vossius; particularly since a seal is nothing more than an impression *fac similar* to the engraving: to assign any thing over to another person, is to deliver him a writing under our hand and seal, investing him with full power, &c.

AS-SIGNATION; from the same root; now signifying the distribution of any thing; also an appointment, or deputation.

AS-SIMILATION } Ὅμοιος, vel potius Ὁμο-

AS-SIMULATION } λος, *similis*; like; a likeness, resemblance, similarity.

AS-SISTENCE, Παριστημι, *adsto, advento*; to come to; also to aid, help.

AS-SIZES, Ἐζομαι, *sedeo, sessio*; a session, or meeting of judges and justices at their quarterly assemblies held for the county.

AS-SOCIATION, Επομαι, π in q verso, quasi equomai, *sequor*; unde socius; to follow; a friend, companion, or follower.

AS-SUME } Αισιμου, per aphæresin, sumo,

AS-SUMPTION } assumo; to take; also to arrogate to himself.

ASTERISC, “Αστρισκος, a diminutive of Αστρον, R. Αστρ, ερος, a star. Nug.”—a little mark in writing, formed like a star, [*] shewing something to be noted.

ASTHMA, “Ασθημα, τὸ, *flatus anhelatio*; a shortness of breath: Nug.”—a visible mistake for shortness of breath; a difficulty of breathing.

ASTIEGE: “from *astiege* we deriue many words of mounting upwards; as *stiege-ropes*, which we now pronounce *sti-rops*, (or as it is commonly written *sirrups*) being first devised with cords, or ropes, before they were made with leather, and iron fastened to it: Verft.”—but we shall see under the articles STILE, and STI-ROPS, that this whole article is Gr.

A-STONISHMENT, “Στοιος, *gemebundus,*

tristis; Hom. II. Θ 159, Βελεα σοουεῖα, *tristia tela*: vel ab Αλυζω, *obstupescio, attono*; εμφορηστος, *tonitru affectus*; *thunderstruck*: vel à Σλιον, *lapillus, απολιθωθῆναι, converted into stone*; sic Virgilius, Æn. VI. 470;

Nec magis incepto vultum sermone movetur,

Quam si dura Silex, aut set Marsefia Cautex. Upt.” but without all this display of learning, there is a much more natural, and consequently a much more easy deriv. of *astonished*; viz. à Τονος, vel Τονωω, *intendo*, et speciatim *vocem*, vel *sonum intendo*; unde Τονο; et à tonando quoque est *attonitus*; to be *thunderstruck*; either literally, or figuratively. Voss.

ASTRAGAL, “Αστραγαλος, *talus, taxillus*; a circle round a pillar; a term of architecture. Nug.”

ASTRO-LABE, “Ασρολαβιον, *astrolabium*; an instrument for taking distances: R. Ασρον, et λαμβανω, a. 2. ελαβον, to take. Nug.”

ASTRO-LOGY, “Ασρολογια, from the same; and from λεγω, to say, to speak. Nug.” to tell, or pronounce the fate of any person by the stars, or the course of the planets:—the abuse of astronomy.

ASTRO-NOMER, “Ασρονομος, from the same; and from νομος, *distributio*: R. Νεμω, *tribuo, attribuo*. Nug.” to distribute the stars into constellations:—this deriv. the Dr. seems to have taken from Hederic; but perhaps it may be more properly derived either from Ασρον, *astrum*; and Νομος, *lex*: the laws of the stars, or the planets, comprehending their situation, motion, &c.; or else from Ασρον, *astrum*; et Ονομα, *nomen*; one who telleth the number of the stars, and calleth them all by their names.

A-SYLUM, Ασυλον, *asylum, locus à violatione tutus*; *inspoliatus*; a place of security, free from molestation, or disturbance; ex A, non; et Συλη, *spolium*; *spoil*, or *booty*.

AT, Κατα, *ad*; *adversus*; to, or against; as when we say *here's at you*.

AT-CHIEVE, Κεφαλη, *caput, ad-caput deducere*; to bring any thing to a head; to accomplish: “Fr. Gall. *chef*, vel potius *kef*, or rather *kep*; *caput significat*, says Skinn.” who would not see that *caput*; and *chef*, *kef*, or *kep*, ought to be deduced from Κεφ-αλη:—this word is generally written *achieve*, according to the most erroneous method of writing, the French; but, if it signifies *ad caput*, there can be no reason why the *t* should be left out; and the beautiful *vb* introduced.

ATE, the perfect tense of EAT. Gr.

A-THANASIUS, “Αθανασιος, *Athanasius*; *immortalis*; ex A, non; et θανατος, *mors*; *death*: R. Θνησκω, *morior*; to die. Nug.”

A-THEIST, “Αθεος, *Atheus*; *qui sine Deo est*; *one*

one who acknowledges no God: Nug."—one who is an impious, irreligious fool.

ATHENS, "Αθηνάι, *Athene*; a sea port town of Greece; from Αθηνά, *Minerva*, to whom it was dedicated:—it was formerly called Ακλή, which signifies *littus*; because of the extent of its length along the shore: etym. Αγω, *frango*; because of the breaking of the waves against the shore. Nug."

ATHLETIC, "Αθλητής, *athleta*: R. Αθλος, ὁ, *certamen*. Nug."—it should have been printed Αθλος, *certamen*; a contest; a champion.

ATMO-SPHERE, Αἶμος, *vapor*; et Σφαῖρα, *sphæra*; that envelopement of air, clouds, and vapors, which surrounds the earth.

A-TOM, Ατομος, *infecibilis, indivisibilis*; any thing so small as not to be divisible; ex A, *non*; et Τεμνω, *seco*; to cut, separate.

A-TROCIOUS; vel à Τραχὺς, *trux, atrox*; rough, cruel, savage; vel quid si derivemus à Τρυχω, quod significat *tero, attero*; sed maxime omnium placet à Τρωω, i. e. *saucio, vulnere*; Αβρωτος, ἀβρωτος, *Hesych. invulnerable, invincible; unsubdued*: in our language it signifies *flagitious, wicked, abominable*.

A-TROPHY, Ατροφία, *atropbia*; an indigestion, or species of consumption, when the food converts not to nourishment, but to phlegm; from A, *non*; and Τροφή, *alimentum*; nourishment.

AT-TACH, ἄγω, ἄγγεω, *tango, tactum*; to touch, to adhere to; to serve with fidelity.

AT-TAIN, Τεινω, τεινω, Ion. τεινω, *teneo, attineo*; to hold back; retain; obtain, acquire.

AT-TEMPER, Τεμνω, *tempus, attempero*; to make fit, to mix, or mingle together.

AT-TEMPT, Τεινω, Æol. τεινω, *tendo, attento*; to essay, to prove, assail, endeavour.

AT-TEND, from the same root; and here used to signify *the bending of the mind to any study, to regard, to show an earnest diligence*.

AT-TENED, extended: Verst. Sax.—see the following art. Gr.

AT-TENUATION, Τεινω, τεινω, Ion. τεινω, *teneo*; quia quæ tenuia, facile teneantur; *tenuo, attenuo*; to make thin, or to lessen, make slender.

ATTER; "Teut. aut Belg. *cyter*; vel ab ejus parente Sax. ἄτερ; *pus, sanies, virus*. Skinn."—perhaps our good old ancestors meant no more than to translate *materies, or materia*; which by the way does not strictly signify *pus, or sanies*; at least we seem not to have understood them in that sense, since we understand *aster* to be *pus, or sanies*.

ATTER-COB? "Sax. ἄτερκοπα, *animal*
ATTER-COP? *summe venenosum, aranea*; a poisonous animal, or rather insect, particularly the

spider, Ray."—under the art. *Cob-web*, Skinner supposes "cop to be derived à Sax. *coppe*; ἀρεκ, *fastigium, culmen*; quia sc. in culminibus ædium plerumque fabricatur, et textit:"—we might rather imagine it was derived from the foregoing art. as to the former part of this compound; and that the latter was derived, as the Dr. says, from the Sax. *coppe*; but then that word is evidently derived from Κεφαλή, *caput*; *coppe*: and that the spider was in Sax. called *atter-cop*, from its shape, being round like a bead; and its being supposed to be filled with a noxious, poisonous matter.

ATTICISM, Ἀττικισμος, *sermo Atticus*; an Attic expression.

ATT-ONE, ἓν, *unum, one*; ad unum, *adunare*; to reconcile, to be at one; to make satisfaction.

AT-TRACT } Δρασσω, δράγω, *trabo*;
AT-TRECTION } to draw, drag, bundle.

AT-TRITE, Τριτω, τριτω, τριτω, τριτω, *tero, attero, attritum*; rubbed, worn away; diminished, decayed.

AT-TURNEY: etymology fixes the orthography of this word; for both Jun. and Skinn. acknowledge it is derived from *turn*; ut et nos dicimus, *every man in his turn*; the first, second, or third turn; à Τρεπω, quasi Πιστω, *verto*; *patronus, advocatus*; qui sc. ad turnum, i. e. ad vicem alterius, ut loquantur ipsi forenses, constitutus, domini sui causas in foro promovet, ejusque nomine respondet; a person employed to plead a cause, when it comes on in its turn.—If therefore it is written *attorney*, it would originate from quite a different root, viz. à Τοπος, and Τοπων, which signifies *the polishing-wheel*:—and if it is written *attourney*, it would originate from no root at all.

A-TUGON, or *atogon*; drawn: Verst.—it ought rather to have been explained by our word *tug*; and derived from the same root; which we shall hereafter find to be Gr.

A-VAIL, Ουλω, *valeo*; to be in health, powerful, strong.

AV-ANT, Αντα, ab-Αντα, *ante, coram*; ab-ante; unde Gallicum *avant*; *begone, go before, vanish*.

AVARICE, αβεο, *avarus, avaritia*; covetousness, greediness: αβεο is descended from the Hebrew.

AUCTION, Αυξίς, Αυξανω, *augeo*; to augment, increase, enlarge.

AUCUPATION, Οιωτος, *avis, aucupor*; aucupation; the art of birding, fowling; also to watch, to spy, to listen.

AUDACIOUS, Δαυκος, by transposition, *audax*; Δαυκος, ὁ Θραυς, *Hesych.*—Juxta Nunner: est ab Αυθαδης, *audan, superbus*; daring, haughty.

AUD-

AUD-FARAND; “*aud, old; and farand; ingenium; the humor, or genius of any person: Ray,*” who likewise observes, that “*children are said to be aud farand, when they are grave, or witty, beyond what is usual in such as are of that age.*”—here now we may begin to doubt whether this gentleman is right in supposing *aud farand* to be Saxon; for, according to this very definition, it seems to be no more than a provincial dialect for *old-before-hand*, i. e. *aud-farand; wise* (for *old* and *wise* ought to be looked on as synonymous) *before the proper term of years; but old, before, and hand, are all Gr.*

AUDIENCE } *Αἰω, audio, Αὐδή, vox, sonus, ora-*
AUDITOR } *tio; to bear; the faculty of*
bearing; also an officer appointed to bear, and examine accounts.

A-VENUE; *Βαυω, venio, advenio; an approach; a vista, a row of trees planted regularly to serve as an introduction, or entrance to a noble mansion: Skinner admits the Latin, but takes no notice of the Gr. etym. of this word.*

AVERAGE. “*The breaking up of corn fields; eddish, roughings: average in law signifies either the beasts which tenants, and vassals were to provide their lord with for certain services; or that money that was laid out by merchants to repair the losses suffered by shipwreck; and so it is deduced from the old word aver (averium) signifying a labouring beast: or avaria, signifying goods, or chattles; from the French verb avoir; to have, or possess: Ray.*”—but the French verb *avoir* is as undoubtedly derived from the Greek verb *Αβω, inusit.* and that is as undoubtedly derived from the Hebrew, as we shall see under the art. **HAVE**: and yet the word *average* may be derived from *aver*; signifying an equal share, or dividend, made, and delivered *on avouch.* see **AS-SEVERATION.** Gr.

A-VERNUS, *Αορνος, avibus. carens; fluvius, aut lacus Averni;*

*Quam super haud ullæ poterant impune volantes
 Tendere iter pennis; talis sese balitus atris
 Lucibus effundens supera ad convexa ferebat;
 Unde locum Graii dixerunt nomine Aornon.*

Æn. VI. 239.

so called, because *no bird* could fly over it, on account of its sulphureous exhalations.

A-VERRUNCATE; *Ορω, Ορωω, ruo, i. e. eruo: vel est, ait Voss. ab Απερυκω, quod Suidâ teste, est αποκωλλω, prohibeo, veto: vel, quod magis placet ab Ερρυκω, præmis. Digam. unde rucio, runco, averruncato; to cut up, weed, or bough the land: Butler in his Hudibras, Part I. Canto. I. v. 755, has humorously introduced this word; where*

making Hudibras declare his detestation of bear-baiting, he says,

I wish myself a pseudo-prophet;
 But sure, some mischief will come of it;
 Unless by providential wit,
 Or force, we averruncate it.

A-VERSION; *Τρεπω, quasi Περσω, verito; aversatio; a disliking, or loathing; the turning away from any disagreeable object.*

AUGER; Skinn. who is always more attached to the Saxon, and the other Northern tongues, than to either Greek, or Latin; says, “*audax essem, si Belg. averger deflesterem ab adigere; et tamen istiusmodi violentæ originationes à multis etiam magnis criticis passim afferuntur:*”—however, since there certainly cannot be any such mighty violence in that deriv. it has been adopted; with this addition, that if *adigere* be compounded of *ad*, and *ago*, it is derived from the Greek verb *Αγω*, and now bears the sense of *penetrating, boring, piercing, or going deep into any substance.*

AUGHT: if the etymol. are able to trace any of our words to the next immediate language, from which they suppose we borrowed it; viz. either to the Sax. Belg. Teut. Fr. Gall. Italic, French, or Latin tongues, they seldom go any farther; an instance of which we have now before us: “**AUGHT, AWHIT, aliquid, sunt pura puta à Sax. Auht, Aphht, Apiht, Lye:**”—and we might readily grant all he has advanced; but then we ought not to stop here; for it is evident that *Απιht* is but a contraction of *aliquid*; *aliquid* ab *aliquis*, contracted to *alis*, from whence came *alius*, which is plainly derived ab *Αλλος, alius; another, any thing, or some thing, aught else.*

AUGMENT, *Αυξησις, Αυξωω, augeo, augmentum; an increase, addition, accumulation.*

AUGUR, *Οιωνος, Οπισ, avis, augur, augurium; quasi avigerium, i. e. quod aves gerunt, proprie oritur ex avium cantu, gestu, vel passu, è quibus futura divinantur, item quorvis modo-conjecta;—to presage, or prognosticate from the actions of birds.*

AUGUST, *the month; Αυγυσιος, ὁ Σεβασος, August, Sextilis, the sixth month, according to the Roman computation; and called by the name Sextilis, till it was changed to August, in honour of Augustus Cæsar; as the preceding month Quintilis, or the fifth month, had done before, in honour of his adopted father Julius Cæsar: so that though it is undoubtedly a Roman name, it is however of Greek extraction.*

AUGUST, *princely; Αυξωω, augeo; unde augustus; imperial, majestic. Ovid likewise has given us the same deriv. only he has gone no farther than his own language for the etym.:*

Sancta vocant *Augusta* patres; *Augusta* vocantur
Templa, sacerdotum ritè dicata manu;
Hujus et augurium dependet origine verbi,
Et quodcunque suâ Jupiter auget ope.

Fasti. lib. I. 609.

but we have seen that *augeo* originates ab *Αυξανω*.

AUGUSTINE; Camden supposes it to be
“ Latine; and to signify *encreasing*, or *majestical*;
from *Augustus*.”—consequently Gr. as in the fore-
going art.

AVIARY, *Αβίς, Οπίς*, nempe *Οίωνος, Οππος, avis*;
a bird or fowl.

AVIDITY, *aveo*; *to covet, desire, wish for*;
avidus; *greedy*.

AUK-WARD; “ Sax. *Άπερδ, perversus, aver-
sus*; Skinn.”—this very interpretation makes me
doubt that the Sax. is not the original word, but
derived from *versus*, i. e. from *verto*, *περδ*: and
if this should be the case, then we might, by an
easy gradation, deduce *verto*, from *Τρεπω*, *to turn
from, be averse, aukward, and perverse*: and what
might confirm this opinion is, that Skinn. admits
that “ huic autem *aukward*, et Sax. *Άπερδ*,
omnino tum sensu, tum etymo apponitur *toward*,
turned toward.”—permit me now to add only a
conjecture; viz. that *aukward* may be derived
from the former half of the word *Κοκ-κυξ*, and
the termination *ward*, which signifying *turned*,
will make the whole word to signify *turned fool*,
or *driveller*; *become quite aukward, and ungain*,
merely through stupidity, or foolishness.

AULIC, *Αυλη*, i. e. *area*; *a ball, court, or palace*.

* **AUMBRY** } “ Skinn. and Ray suppose these

* **AUMERY** } words are derived à Fr. Gall.

aumoire, armoire, armoire; Ital. *armaro*; quod
Latino *armarium*; mensa, in qua *arma*, i. e. *instru-
menta omnia, vasa, et quæcunque ad convivio cele-
branda adhibentur*.”—but we have already seen,
under the art. **ARMS**, that *arma, armarium, &c.*
are descended from the Gr.: it must however be
acknowledged, that this word seems to be rather
of Northern extraction, as will be observed in
the Sax. Alph.

AUND: “ forsan per contractionem, *I am
aund to this state*; i. e. *ordained*: Ray.”—but we
shall hereafter see that **ORDAIN** is Gr.

AUNT, “ sometimes called, and expressed
naunt, Ναιων, i. e. *μητρος αδελφον, matris soror*; *a
mother's sister*: Upt.”—there is however another
deriv. of the word *aunt*, which has been sug-
gested to me by this gentleman, under his art.
Tart; viz. “ that *uncle* is taken from the middle
of *avunculus*.”—now since this is undoubtedly
true (for we have many other words formed in
the same manner) it is not improbable that *aunt*
may have been taken from the beginning of

avunculus; thus, *avunc*, converted into *avunt*,
and then contracted into *aunt*; and consequently
will originate still from the same root, with the
word **UNCLE**. Gr.

AUNTERS; “ I guess it to be contracted
from *adventure*, or *peradventure*; which were first
mollified into *auventure*; and then easily con-
tracted into *aunter*: Ray.”—then consequently
from the Gr. if *venio* be derived from *Βαινω*.

AVON, according to Cl. Voc. 168, and
190, “ gives origin to *Favonius*; and signifies *the
evening*.”—whether *Avon* gives origin to *Favonius*,
or *Favonius* to *Avon*, antiquaries may decide; but
since they both signify *the west*, or *the evening*,
it seems but reasonable to suppose that they both
descend from the same root with **EVE**, or **EVEN-
ING**, i. e. Gr. particularly since Cl. himself ac-
knowledges that the sun *westing*, or setting in
that point, gives the name of *west*; because in
the antient language *west* signifies *decline*:—but
we shall hereafter see that **WEST** is Gr.

AUR; commonly written in books of heraldry
OR, to signify *gold*; but if those who first gave
that signature, had but duly considered the etym.
of that word, they would not have written it **OR**,
but **AUR**; and then it would have been a proper
contraction either of *Aurum, gold*; or of *Αυρας*,
splendor, brightness, glittering; the *shining metal*.

AURANGE, derived from the same root; and
consequently ought not to be written *orange*, but
aurange; for the reason given in the foregoing art.

AURICULAR, *Αυδη, vox, audio, auditus, au-
ris*; *the ear, or bearing*: R. *Αυς, Ους*, ab *Αιω*,
audio; unde *audes, vel auses* prius dictæ; inde
aures; *the ears, the organs of bearing*.

AURIGATION; from the same root; meaning
now *the headstall of a bridle, which goes over the
ears*; hence *auriga*; *a carter, a charioteer*.

AURI-GRAPHY, *Αυδηγραφια, a treatise on
the art of driving chariots*.

AUR-ORA, *Αυρας Ωρα*, ab *Αω*, vel *Αωω splendo*:
auræ, five splendoris tempus; *Αυρα, splendor*, ut in
Æn. VI. 204. auri per ramos aura refulsit; *the
brightness, or splendor of the morning light*.

AUR-PIMENT; commonly written *orpiment*;
but derived ab *Αυρας, splendor*; unde *aurum*; et
Φεγγω, pingo; *to paint*; *auri-pigmentum, auri co-
lorem, pictoribus utilem*; *an oebre, of the colour
of gold*.

AUSCULTATION, *Αυδη, auris*; *the ear*; *to
listen*; *to barken*.

AU-SPICIOUS, *Οίωνος, Οπτις, avis, auspicium,
avispicium*; *a bird*; *the art of divining, or sooth-
saying by birds*.

AUSTER; *Αυστη, auster*: whether this word
be of Gr. or Lat. extract. would be difficult to
assert:

assert: but Cl. Voc. 169, is absolutely of opinion it is neither Gr. nor Lat. but intirely Celt. and is formed as follows:

“aw; water.
ist; point of consistence.
ir; air, or wind.”

then the whole compound seems to be but a barbarism of Τ-δωρ, ις-ημι, and ανε: all signifying the quarter of the watery wind.

AUSTERE, “Αυστηρος, *austerus*; rigid, severe, harsh. Nug.”—or perhaps *austere* may originate ab Ασχειω, quasi Ασειω, *exerceo, meditor*; to exercise, or keep strict discipline.

AUTHENTIC, “Αυθεντικος, *authenticus*; established or proved by several authorities: R. Αυθεντης, *one's own master, independent*. Nug.”—and Αυθεντης is derived ex Αυλος, et Επεια, *arma*; sive Ιεσθαι, *mittere*: Voss.”

AUTHOR } either from the same root
AUTHORITY } with the preceding art. or else from Αυξεις, Αυξανω, *augeo, auctor*; Ainsw. sic enim recte scribi, tam veteres grammatici, quam manu exarati libri testantur; non *autor*, nedum *author*; immo et Dio Cassius, lib. 55, cum sibi ipsi satisfacere nequiret exprimendo Græce *αυθωριστην* *senatus*, vocabulum ipsum Romanum Græcis elementis Αυκλωπις, non Αυλωπις, depinxit: proprie *qui auget*; quo sensu *auetrix* dari scribit Servius; sed et dari potuit quocunque demum sensu diceretur: certe *auctorem* dici utriusque sexus hominem apud antiquos hac etiam significatione liquet: deinde, quia *augere* fit *creando, efficiendo, vel instituendo aliquid; patris; effectoris, et institutoris notionem induit*: cumque talem causam multum pollere oporteat, sæpe denotat, cuius virtute, concilio, suasu, vel testimonio, aliquid fiat: properly *an increaser, an enlarger*; a founder, writer, and composer:—all this may be very right; but still it seems more applicable to the words *auetion*, and *auetioneer*, than to *author*, and *authority*; we may therefore rather attend to Adolphus Mekerchus, as quoted by Vossius, qui vult *auetior* esse ab Αυθηντης: et sane in vett. glossis legere est *auetioritas, Αυθηντια*, and consequently will be derived from the same root with the preceding art. as we observed in the beginning of this; or perhaps better with Littleton, to derive *author* ab Αυλωργος, qui *ipse aliquid operatur*: and now used to signify *a person who emits, sends forth, or publishes any thing from his own hand, power, or invention*.

AUTO-LOGY, Αυτολογία, ex Αυλος, *ipse*; et λογος, *sermo*; *speech*; the speaking often of one's self, *egotism*: an instance of which will be given under the art. EGOTISM. Gr.

AUTO-MATON; Αυτοματος, ex Αυλος, *ipse*; et μαομαι, *promptus sum*; *ex se ipso aliquid faciens*;

non alieno impulsu; *spontaneus*; *utroneus*; *an engine, or piece of mechanism, that goes with a spring, or by clock work*; and *seems to move of itself, to be a self-mover*.

AUTUMN, Αυξεις, Αυξανω, *augeo, autūnus*, *autumnus*; quasi *auetūnnus*, ab *augendis fructibus*; one of the four grand divisions of the year; the time of harvest, and vintage; when all fruits are come to their full growth, increase, and maturity.

A-VULSION, Ελω, Αφελω, Αφελλω, *vello, avulsus*; to pluck, pull, or drag away.

AUXILIARY, Αυξεις, Αυξανω, *augeo, auxiliium, auxiliaris*; to succour, come in aid of; to support, to join forces.

AWL; “Βαλανος, *Galla*; B in G, *abit*; quod et fit in glans:—nam id contractum est ex Βαλανος: *galla* quoque, tum *feminam gallam*, tum *instrumentum futurium*, quod aliter *subula, à suendo vocatur, significat*: Voss.” a shoemaker's instrument to sew with.

AWNING, Ουρανιοκα, *velum, cannabinum*, quod *caeli, vel umbellæ instar, in calidis regionibus foris navis ad arcendum solem pretenditur*; a large sail, hung over head, in the form of a canopy, or umbrella, to fence off the heat of the sun in hot climates; and consequently it appears like the sky, or heavens, over head.

AX; Αξιων, *ascia*; a battet; or Ακω, *seco*; ab Ακν, *acies*; quasi *ags*, unde *Seg, Seag, Seax, Saxons*.

AXEL-tooth; Ray supposes this word to be derived “ab Island. *jaxel*; *dens molaris*; a double tooth:”—but we may rather suppose it is only an abbreviation of *maxilla*; the jaw-bone; and consequently is derived from the Gr. as will be seen under the art. MAXILLARY. Gr.

AXICLE, Αξων, *axis, axiculus*; the pin that a pulley moves on.

AXILLARY, “Ιαη, *ala*; I in A *abeunte*; ut à Θιγω, *tango*; Ιμερος, *amor*: Ιαην Græci dixerunt *agmen*, et peculiariter *agmen equitum*; eò quòd circum legiones dextra, sinistraque, tanquam *ala* in avium corporibus, locabantur: vel ut Hebræum fit ab *alab*, i. e. *ascendere*: Hebr. esse magis placet:—quod si est, ab *ala* fit υποκοριστικον *axilla*; ab Hebr. *eber, aber*, i. e. *fortis*: verum aliter veteres; quippe censent *ala* καλα συγκοπην factum esse ab *axilla*: Voss.”—with regard to etym. it is no great matter, whether *ala* be derived from *axilla*, or *axilla* from *ala*; the only object of an etymologist is to settle the deriv. of either; and when that is once fixt, the other becomes an article of indifference: it must however be observed, that Voss. de Permut. Lit. says, vocabulum etiam hoc *axilla*, non factum esse per diminutionem ex *ala* docet Scal. de Causis: in English the words *ala, axilla, and axillar*, are gene-

rally translated *the arm, the arm-pit; a wing, a pinnion; and a flight.*

AXIOM, "Αξιωμα, Αξιω, Αξιος, dignus, meritum, enunciatum; an established, received maxim. Nug."

AXIS } Αξια, Αξος, axis; *the axletree of a carriage; also in astronomy the poles of the world; or rather the axis of the earth.*

AY } for AGE, "ab Αει, semper; always, for AYE } ever. Upt."

AY, or *Yes*; Και, etiam; yes, also, even so.

AZIMUTH; vox Arabica: *great circles meeting in the Zenith, and passing through all the degrees of the horizon.*

AZURE, Ααζυριον, lapis lazuli; *a grey stone, or marble, of a grey, or sky colour; with spots of grey.*

B.

BABBLE, "Βαζω, Βαβαζω, inarticulatè loquor; *to speak inarticulately*: or from Βαβιον, a Syrian word, which signifies *a child*; from whence comes the Italian *bambo*; and its diminutive *bambino*; an infant; as likewise *bambolo*; whereof they have afterwards formed *bambole*; to signify *babies*; from whence the Fr. seem to have taken their word *babioles*; as also that of *bimbelotiers*; for *those that make babies, or doll-dressers*: see Monf. Menage: others derive it from *Babel, confusion*: Nug."

BABE } Notwithstanding the seeming probability which Nugent has shewn in the foregoing art. in deriving the word *baby* from the Syrian word Βαβιον, it may perhaps have taken its origin from the Greek interjection Βαβαι, *papa! interjectio admirantis! bey day! what have we here!* an expression at seeing any diminutive figure, as *a doll, a baby, a child.*

BACCHANALIAN } Βακχος, Βακχυμαλα, ΒΑCCHUS } Bacchus, Bacchanalia, *orgia celeberrima; days of mirth and jollity*: R. Βακχος: Nug." sometimes he is called Ιαχχος, from Ιαχχα. Clcl. Way. 4, has given us a most ingenious solution of the birth of *Bacchus*: "*Semele*," he observes, "*signifies ripeness; and coxa in the Celtic is at once a thigh, and a wine cask; the mythology of the birth of Bacchus stands as follows: to preserve the grape from perishing by the equinoctial storms, about the vintage time in autumn, it is in its ripeness (Semele) cut from the plant, and lodged in a cask (Jupiter's thigh) there to go out its time, till fit for its new birth, i. e. drinking.*"

BACHELOR, baccalaureus; *a bachelor of arts in a university; also a single or unmarried man*: sometimes we see this word written with a T; thus, *Bachelor*; and then it seems to be derived from *Bachelorius*, Gallus miles, qui jam semel

prælio (*Batale*) præfuit: ita in palestra literaria *Bachelorius* cæpit nuncupari Lutetiæ, qui publice de arte quapiam disputasset. Clcl. Way. 41; and Voc. 49, derives it from "*bas-age-caller; a scholar under age*:"—consequently still Gr.

BACKSTER; no more than a contraction of *a bake-house-keeper*, i. e. a *BAKER*. Gr.

BACON, Βακκλος, castreatus, spada; ut proprie intelligantur *carnes majales; a barrow hog, or fatted swine*; which are generally *cut, or spayed*.

BAD: "Belg. *Quaed*; malus: ejusdem sc. Germ. originis credo Gr. βαδ, Βειλα, quod exponitur ὁ παννυβουλης: Skinn."—but Jun. is of opinion, that "*fortasse ejusdem est originis cum badu; leno*:"—if so, then it is not Gr. barb. but pure Gr.

BAFFLE, "videtur aliquam habere affinitatem cum Teut. *baffen, vel blaffen; latrare; sicut veluti latratu alios perterrefacere, vel ludibrio habere*: Jun." "*vel à particulâ initiali Teut. be; and Fr. Gall. fol; quod effertur fou; stultus; ut nos dicimus to besool, or make a fool of one: vel ab eodem be; et verbo sauler; præ contemptu concubare, et pedibus premere: hoc autem sauler originem debet Lat. fullo; quia fullonis est pannos calcare*: Skinn." who generally admits of every etym. but the Gr. for we may imagine he would not admit, that these Fr. Gall. Teut. and even Lat. words, are all manifestly derived à Φλογω, quasi Φλογω, fulgeo; unde fullo, fullonis; qui pannos fulgere facit; in order to which, the action of treading, pressing, squeezing, are undoubtedly necessary.

BAG: both Jun. and Skinn. allow that the Sax. Belgæ, Bælig, and Belg, unde verisimile est Angl. *bag*, are all derived from the Lat. *bulga*:—but then neither of them would allow that *bulga* was derived à Βολγος, pro Μολγος, quod Hesych. exp. Βοεος ακκος, *saccus coriaceus, bulga*: "Æoles M, in B convertunt: similiter igitur pro Μολγος, Βολγος, unde *bulga*; sed quid repugnat, quo minus Gallos hanc vocem dicamus accepisse à Massiliensibus, qui Græcè loquebantur? Voss." a *pouch, or sacbel*.

BAGGAGE, or rather *BAGAGE*, *buffy*: Jun. and Skinn. suppose, that this word is derived from the same source with *a soldier's bag, or knapsack*.—"quoniam vero istiusmodi sarcinæ atque impedimenta plurima negotii faciunt itinerantibus, usurpari quoque cæpit vox *baggage* de fœminâ odiose molestâ, cujusque consortio, sine ullo nostro incommodo, possimus carere: Jun." after which he adds, nisi malis *ambubajam, i. e. mulierem vagam, et garrulam; baggage dictam ab illo Βαγαια, quod Hesych. ex Lystrate affert, pro Μαλαια, vana, inepta, inutilis: talis fœminâ, Gall. bagasse; Ital. bagascia; Holl. bagassa nuncupatur: an impudent, impertinent, bold buffy.*

BAGGAGE,

BAGGAGE, or *soldier's knapsack*; from the same root with BAG. Gr.

BAGNIO, Βαλανέον, *balneum*, five *balneum*; a *bath*.

BAIL, or *surety*; “ Βαλλων, ὑπὸ ἧν τῆν χεῖρα, to put as it were into a person's hands: from whence also comes a *bail*: unless we chuse to derive it from the Hebrew *baul*, which signifies to possess, to be master of. Nbg.”

BAILIFF, “ Βαλῆ, consilium; counsel, advice; a steward: Nbg.”—it is very wonderful that Jun. and Skinn. should take notice of both these words; and yet take no notice of their Gr. etym. whether they are derived from the same, or from different sources, as the Dr. has here inform'd us.

BAIT, to catch fish; Βαῖος, *vītus*, *esca*, *cibus*; food, nourishment; such as we receive when we bait at an inn: that Junius and Skinn. should hunt this word through all the tough and barbarous orthographies of the Sax. Teut. and Fr. Gall. tongues, and yet pay no attention to the Gr. etym. must have been the effect, not of ignorance, but partiality.

* **BAIZE**, or *fine freeze*; if derived from its bay color, would be of Gr. extract. à Βαῖον, vel Βαῖς, *parvus ramus palmae*; a small branch of the palm tree: but if derived from the place where it was first of all made, it must be referred to the Sax. Alph.

BAKE, Βακκος, *panis*; Phrygum lingua; seu Βαυκος, *fofnax*, *caminus*; an oven: Junius derives *bake* à Βαγος, *cibus*; quod edulis igne excoctis plerumque utamur in *cibum*: Hesych. ad hæc Βαγος ἐκπῶνιτ ἀλωμα ἀστῆ, ἢ μαζης, *frustum panis*, aut *maza*: idem quoque gramm. tradit Βαγαρον Latonibus dici τὸ χλιαρον, *tepidum*; any food dressed in an oven.

BA-LANCE, commonly pronounced *ballance*; Βαλανη, *langala*; *lanx*; a scale, or the basin of a balance; generally understood as the beam to which they are suspended; but when understood in that sense, it acquires a different root; viz. à Βαγχη, *lancea*: Hispani hodieque appellant *lança*; Celtæ, five Franci, *lance*; Belgæ, seu Germani inferiores *lancie*: sed et Britannis, quorum sermo idem olim ac Celtarum, *lançæ* nominatur:—all these words seem to signify a lance, or spear; and from its shape to have been applied afterwards to the balance, or beam, to which, as we just now observed, the scales are hung.

BALCONY, à Πασσαλος, *palus*; q. d. *palicus*, *palico*; unde Italicum *palco*; *balco-ny*.

BALD or *bare*; Βαλκαρος, *calvus*, *depilis*; void of hair.

BALD, *bold*: “ it also signifieth swift, or sud-

daine: Verft.”—but BOLD is of Greek extract. as we shall see under that art.

BALDER-DASH; “ Sax. Balð, *audax*; Balðer, *audactor*, *audacius*; et dash, *miscere*; q. d. *potus temere mixtus*: Skinn.”—so far the Dr. thought proper to go; but no farther he: however we shall see presently that both BOLD, and DASH, are Gr.

BALD-WIN, “ asmuch to say as *cito-vitens*; quasi, *bold-winner*, *soon-vanquishing*, *quick-overcoming*: Verft. and ‘Carid.’ who suppose them both to be Sax. but both BOLD, and WIN, are Gr.

BALE of goods; both Junius and Skinn. could derive this word from only the Gall. Belg. Fr. Gall. or Teut. tongues; and yet they both acknowledge that the *sarcina*, *fascis mercium bene convoluta*, took its rise from a ball; in Lat. *pila*, seu *massa rotunda*; and yet take no notice of the word *pila*, which Hesych. will help us to derive from Παλλα, σφαῖρα ἐκ ποικιλῶν νημάτων πειρομένη: and he had said a little before Παλιζισθαι (or Παλλιζισθαι) σφαῖριζεν, a ball, sphere, or any round thing to play with; and here made use of to signify any bundle of goods, bound and tied up close together in a round form, or made like a packet, truss, &c.

BALE out water; “ vox nautica;” says Skinn. “ significat autem aquam per ruinas navis irruentem situlis, hydriis, cantharis, et hujusmodi vasibus exonerare: credo parum deflexo sensu à Fr. Gall. balayer, bailler; verrere, everrere; hoc autem balay fere ausum deducere à Lat. palea; quâ voce, sub lapsum Imperii, pro stramine utebantur; ut apparet in voce Fr. Gall. paille; Ital. paglia; stramina autem colligata scopæ usum facile præbere potuerunt.”—and from this action of sweeping, or scooping, the term *bale out water* seems to have taken its origin; and if this be the true etym. we may trace it to a much higher source; for Voss. tells us, that *palea*, according to Cæsar Scal. is derived παρα τὸ Παλλαν, quâ ratione etiam vannus ab eadem jactatione, Βαλλέν; *palea* ergo à Παλλω, *quatio*, *moveo*, *vibro*; to sweep, or scoop out the bilged water.

BALK, or *beam*; Πασσαλος, *palus*; q. d. *palicus*, *palico*; quasi *balico*; unde *balk*; *trabs*, *ignum*; a large piece of timber.

BALK, or *ridge*; either from the same root; because it is a strip of land, which seems to lie in the fields like a balk, or beam of timber: or else this word now may be derived à πορκα; quod in arando extat; sc. terra inter duos agros elata, relicta; a ridge of land, left unplowed in order to remain as a boundary, or limit: πορκα dicitur quasi porrecta; Varro lib. IV. de L. L. ab eo quod

aratri vomer *sustollit, sulcus*; quodd ea terra *jecta projecta, seu porrecta, porca*: see MEAR-BALK; Gr. a ridge of land in the fields.

BALL, an assembly; "Βαλλίζω, tripudio; to dance; festas choreas duco; Upt." to lead the festal dance.

BALL, or round thing to play with; "Βαλλω, jacio; to throw, or cast; because it is tossed from one to another: or from Παλλω, vibro; to vibrate; because it seems to vibrate backwards and forwards: or else ball may be derived from Πίλος, pila; a ball, in Eustathius. Nug."—we have just now observed, under the art. *Bale of goods*, that Hesych. has defined Παλλα by σφαῖρα ἐκ ποικιλῶν ἡμαθῶν πεποιημένη; and he had said a little before, Παιλίζεσθαι, (or Παλλίζεσθαι) σφαῖρίζειν, a ball, sphere, or any round thing to play with.

BALLAD, Βαλλίζω, tripudio; to skip, and dance about; and antiently used to signify a ludicrous song, accompanied with odd gestures: Verft. supposes that ballad comes from "leyd, ley, lay; a song of a deed don:"—but we shall see that even in that case LAY would be Gr.

BALLISTA; Βαλλω, jacio; to hurl, or throw; a warlike engine among the Romans, to hurl prodigious darts, &c.

BALLOT: "Βαλλικα invenies apud Hesych. quod Ψηρον, exponit; but this seems to be an explan. rather than a deriv.; for there is no doubt but that our word ballot originates from ball, i. e. from Βαλλω, jacio; suffragia mittere; says Skinn. præsertim, ubi per pilas, vel spherulas, sortes in electione captantur:"—to give a vote by casting in a white, or a black ball.

BALLUSTRADE, "parvæ et rotundæ brevas columnæ in medio pilas habentes; quia rotundæ sunt instar pilarum: Skinn."—and consequently will take the same deriv. with BALL. Gr.

BALM } Βαλσαμον, balsamum; a most fra-
BALSAM } grant juice, or gum.

BAMBLES, Παραπολεῶ, Αναπολεῶ, ambulo, obambulo; to walk about, with the legs playing one over the other.

BAND of soldiers, as the trained bands: "from Βανδα, says Dr. Nug. (if there be any such Gr. word); taken from the Lat. pandum; (if there be any such Lat. word); and which in Suidas is mentioned as denoting a military ensign: or from the German baut (if there be any such German word); and from thence comes the word banner: Nug."—but we shall see presently that BANNER is Gr.

BAND, to tie with } Πεδειν, vel Πεδῶν, vincire
BANDAGE } balteo; to bind, or tie fast
with a cord, rope, &c.

BANDOLEER, "Πεδειν, vel Πεδῶν, vincire balteo; to bind, or tie with a belt; hinc Fr. Gall. bandouilleres; pyrii pulveris theca; à voce bande; fascia; quia fasciis appenduntur: Skinn."—small leather cases for gunpowder, which formerly hung at the belts of soldiers.

BANDORE, Πανδορα, instrumentum musicum; a musical instrument, now out of use.

BANDS, perhaps from Φαινω, φανῶ, unde pando, quasi bando; or else from Πέλω, pateo; to display, unfold, spread abroad; because they are broad pieces of cambric, displayed, or spread over the upper part of a clergyman's cassoc.

BANDY-legged; Φαινω, φανῶ, unde pando, are; and ere; pandus, a, um; quod expandit; or else from Πέλω, pateo; to open; to bend in the middle; to display, or open wide: see BEND. Gr.

BANDY words, or dispute: à Βανδου, turma; vel totis viribus se opponere; to contend; to oppose, with all the virulence of speech.

BANE, Βελεμνον, vel Βελενιον, bolenum; unde venenum; poison, or any noxious drug: Skinner, with some seeming probability, has derived bane, à Φονος, cædes; Φεινω, occido; but he is rather too severe on himself when he subjoins, sed et hoc nimis criticum est, i. e. longe arcessitum;—because it is Gr.

BANG, Πλησσω, Πληγῶ, plango, quasi blango, blang, bang; to beat, knock, strike: Skinner acknowledges that the "Teut. bengel takes its origin from baculus, per epenth. τὸ ν, quasi banculus; ut in render à reddo:"—should this be true, then our word bang may be derived from Βακίρον, bacillum, bacillus; unde baculus, banculus, bang; to strike with a staff, stick, or cane.

BANGLE-eared; aures pendulae, quasi bengulae, bangle; banging ears; long-ears banging down.

BANK, or counter; "Αβακος, Nug."—but Αβακος is only the genitive of Αβαξ, αβακος, abacus; "from whence," says the Dr. "they have formed bancus; a bank, or bench;" any thing flat, as a desk, or board to write on; and from hence is derived the Bank of England; meaning the desk, or board they write on.

BANK-RUPT: from the same root; Αβαξ, αβακος, a desk; and Ρηγυμι, rumpo, ruptus; "qui rationes conturbavit, et à foro decessit; Skinn." who writes it bankrout, and would not acknowledge the Gr. deriv.; but supposes it comes from the Fr. Gall. banque-route; let it; still banque-route is not the original; for banque is undoubtedly Greek; and route is only the shocking French barbarism of ruptus, à rumpo; fortasse à Ρηγω, Ρηγυμι, frango, rumpo; to break; so that the compound signifies bank-broken; one who either by
misfortunes,

misfortunes, or misconduct in trade, is unable any longer to keep his books open; and consequently is obliged to shut up his desk, or is desk-broken.

BANK of a river; or a mound of earth; *Buvos, mons, collis; a bill, or rising ground, to restrain the current of a river, &c.*

BANKET; "commonly written, and pronounced *banquet*, and *banqueting-house*, from the Fr. Gall. *banque*; Ital. *banco*; Teut. *benck*; Sax. *Bænce*. Skinn."—in short, from any thing, rather than from *ἄβαξ, ἄβανος, abacus; sella, scamnum*; quia *convivæ ad mensam in orbem circumfident; a seat, bench, table, desk, or any such thing to write at, or eat off on, &c.*

BANNER, *Φαινω, Φανῶ, quasi Φανδω, pando, bando; to display, unfold.*

BAPTISM, "*Βαπτίζω, baptizo; to baptize; dip, or wash: R. Βαπλω, mergo; to plunge under water, to sink. Nug.*"

BAR, or *par*; Clel. Voc. 8, says, that "*bar, or mar, both signify judgment: and in p. 6, he had told us, that bar, or par, was also called (mar, maire, p. 25) mage; whence magus; maius, &c.*"—consequently Gr. either from *Μεγας, magnus, major, majus, seu maius*: or else, as he says, p. 83, "*ey, or may (the initial m being purely adventitious) in the sense of legal power, gives the word magus, which in the Latin was softened into maius (or rather majus); but that maius, signified judge is indisputable; its root was ey; the law.*"—consequently Gr. for if we add only the article *l* to *ey*, and write it *l'ey*, as in *par-l'ey-mot*, we shall see it derives à *λε-γω, dico, jus-dicere*: and in p. 33, n. he says, "*the term now in use for a student's being called to the bar, means his being made an advocate, which the Greeks have translated Παραικλητος, or paraclet; which by the Christian divines has received a sanctification in a theological sense; and might have been anciently written bar-ey-called, or called to the bar of the law; a barrister in short.*"—all Gr.

BARBARISM } "*Βαρβαρισμος, Βαρβαρος, bar-*
BARBAROUS } *barismus, idioma barbaricum; a barbarous expression, or rude use of words; ineditus; rustic, clownish, and exotic: Nug.*"—the word in its primary sense, says Clel. Way. 1, only meant *a person born in a distant country*: it was indeed afterwards absurdly perverted into a term of reproach.

BARB } *Βαρβη, barba; a beard; the fang of*
BARBEL } *a book, dart, or spear; though per-*
BARBER } *haps the fish, named a barbel,*
may be derived from *Φαργος, barbulus.*

* **BARD**, *bardus; a British poet*: properly speaking, this word can be of neither Gr. nor Lat. extract. and therefore it is referred to the Sax. Alph.

BARDASH; "*vox nuper civitate donata (but instead of being adopted, it ought to have been banished from our own, and from every other alphabet in the universe); ab Ital. bardascio; Fr. Gall. bardache; draucus, cinadus: Gr. etiam Βαρδας apud Hesych. et Phavor. reperitur; et ab utroque κιναιδος, redditur: Skinn. sed unde inquires istud Ital. bardascio? credo dictum quasi bardaccio; hoc à bardo pro bardato, equus ornatus, et instructus: notum autem est equitare, apud multas gentes præcipue Gallicam, lascivo sensu usurpari; et nemo nescit turpes illos amatores sua Παιδικα, studiose et ambitiose in delicias suas ornare:*"—a set of the most despicable, and detestable wretches on the face of the earth; *dressed up, and prinked out, for the most abominable purposes.*

BARE: both Jun. and Skinn. have traced this word through all the northern languages; and yet acknowledge that alludit Gr. *Φαιρος, lucidus; conspicuus; à Φως, lux; nuda enim luci exposita et conspicua sunt*: to which Skinn. adds, "*sed plusquam alludit Lat. pareo, pro appareo; quia nuda maxime parent:*"—but *pareo, pro appareo*; certainly orig. from *Παρερι, adsum*: so that when any thing is *bare and uncovered*, it may really and literally say, *here I am, plain and open to all view.*

BARGAIN; "*Fr. Gall. barguigner; licitari, licitando-cunctari; Ital. bargagno; pactum; bargagnare; pacisci: ab Ital. par; pro; et gagnare; pro quadagnare; lucrari; qui enim licitatur, lucrum quarit: Skinn.*"—after what the Dr. has here advanced, it may seem perhaps too violent an etym. to derive *bargain* from *Νικω*, by transposition *Νικω, vinco*; and yet it has very probably drawn its origin from thence; for *Νικω* undoubtedly gave birth to *vinco*; *vinco* as undoubtedly gave birth to *win*; *win* as undoubtedly gave birth to the Teut. word *gewinnen*; and *gewinnen* very probably being contracted to *gwin*, might have given birth to *gain*; and then *gain*, being joined to the other part of the compound *bar*, (whatever source that may be deduced from, or whatever it may signify, for I have not yet been able to trace it) may have given birth to our word *bar-gain*; and if so, the latter part of it would undoubtedly be Gr.

ARGE } *Βαρις, navis, navigium; a small*

BARK } *ship.*

BARK as a dog; "*Βουχαομαι, rugio; non tantum de leonibus, sed et aliis feris: or from Βαυζω, latro; verbum fictum ex voce canum; quam latrando edunt, Βαυ-Βαυ: Theocr. Idyll. vi. α δε Βαυβει, προ Βαυζω, i. e. υλαξω, to bray; howl, or bark: Upt.*"—or from *Βραχω, sono*; by transposition *bark*.

BARK of a tree; "*Βαρις, barca; cortex; the rind of a tree. Nug.*"

BARK-shire; Verft. 150, tells us, that "*Bærck-shyre* was so named of the plentie of *beorcken* trees, of as we now call them *birchen trees* that there grew."—only he should have told us that **BIRCH** was Gr.

BARN-ACLES, or *geese*; "*anser* *Scoticus*, *ζυλογος*, vel *ζυλογενης*: Ital. n. pl. *bernacche*, idem. credo, says Skinn. à nostro *bearn*; *filius*, *proles*; et *aac*; *quercus*, *robur*; et secundariò, quævis arbor."—and yet he could not, or would not, see that both *bearn*, and *oak*, were Gr.—but Junius says, "huc faciunt verba J. Bromton, quæ habet, ubi describit Hiberniam (rather *Scotiam*) habet et aves, quas *barnaces* vocant, aucis sylvestribus similes, quas de lignis abietinis, quasi contra naturam producit, quibus viri religiosi tempore jejuniorum vescuntur, ed quòd de coitu, vel de carne, minimè procreantur;"—the production of these creatures is one of the most extraordinary operations in nature, if the account given of them by the writers of natural history may be credited.

BARNARD } Verft. supposes this name to be

BERNARD } Sax. and to signify *bear's-beart*; (as in another instance we know Richard I. was called *cur de leon*, or *lion's beart*); but *lion*, *bear*, and *beart*, are all Gr.

BARNE, or *child*: Junius writes it *bern*; Verft. *bearne* and *bearn*; Skinn. *bearn*; Clel. *bairn*; Ray, *barn*; and Lipsius, *barne*; and would have us derive it from the Sax. Run. Dan. Goth. Teut. *Almann*, Iceland. or other northern tongues; but Suidas tells us, that *Bæryn* signifies "*Υος*, *filius*; a son; which no doubt is descended from the Syriac *bar*; *Simon Bar Jona*, *Simon* the son of *Jonas*; which some editions of the New Testament give us as a proper name, *Simon Barjona*. Mat. xvi. 17.—however let us even suppose with all those gentlemen, that our word *barne* is only a various dialect for *born*; i. e. derived from the Sax. *Bæpan*, or *Bæpne*, *parere*; still the Sax. is not the original language; for *Bæpan* undoubtedly signifies no more than *to bear*, or *bring forth*; and consequently is derived à *Φερω*, *fero*, *porto*, *gero*; *to bear*, or *carry in the womb, till the time of birth*. It is more probable however that *barne*, or *bern*, is derived, as Clel. observes, Way. 62, from *verna*; in contradistinction to *liberi*, who were *free-born*; but *verna* was the name given to those *born in slavery*: though that gentleman derives *verna* from the Celtic *bairn*:—but *verna* seems to come from *ver*; and *ver* from *Ἰνρι*, *Eu*, unde *Eap*, *ver*. Voff.

BARN-TEEMS; this compound signifies *broods of children*: see **TEAM**. Gr.

BARO-METRE, *Βαρομετρον*, *barometer*; a mathematical instrument, to measure the weight of the

air; a word compounded of *Βαρος*, *gravis*, *ponderosus*; and *Μετρον*, *mensura*, *measure*.

BARON, none of the etymol. give us that satisfaction on this art. that Cleland affords us; though even that great antiquary has not gone quite far enough in the investigation of our word *baron*; he tells us only that "*bar*, *bir*, *par*, *pair*, *peer*, *mar*, *mage*, and *maire*, all signify *judge*:"—but why those words should signify a *judge*, any more than a *cardinal*, he has left us to trace out for ourselves: there are then only two reasons that occur at present; and the first is, that *bar*, and *par*, with all their numerous dependences, may signify a *judge*, because, as Clel. himself acknowledges, p. 6, that the "*bar*, or *par*, was also called *mar*, and *mage*;" "whence," says he, "the word *magus*; and thence certain districts, more or less large, received the name of *pagus*:"—now "*pagus* possit deducere à *Παγος*, *collis*," says Voff. "nempe quia primitus in colle securitatis causâ ædificia extruxere:"—and therefore a *judge* might antiently have presided as a *baron*, or *bead* over his *parish*, or district: the second reason why a *baron* may signify a *judge* is, because, as Clel. acknowledges, *bar*, *par*, *mar*, and *mage*, may descend à *may*, *maius*, *majus*; all which visibly originate à *major*, i. e. à *Μεγας*, *magnus*; to signify a *grandee*, a *bead*, a *judge* in all causes between the people.

BARON and *femme*; "*vox faccialium propria*, antiquâ ling. Fr. Gall. *baron et femme*, i. e. *vir et femina*: Skinn."—here the Dr. stops:—we have seen the etym. of *baron*, in the foregoing art. as for *femme*, we shall see that under **FEMININE**. Gr.

BAR-PENS are explained by Clel. Voc. 130, to be seats of the *bead druid*, *baron*, or *judge*: and in 210, he affirms, that "*pen*, *ven*, and *poll*, are radicals, signifying *the bead*; because originally all sales or barterings were carried on by *beads of cattle*:"—consequently will take the same deriv. with *veneo*, *venal*, and *vendq*, to *vend*. Gr.

BARREL; "*nollem jurare ano της Βαρενλης*, à *gravitate dici*; says Skinn."—It were rather to be wished he had said à *profunditate*:—but he goes on; "*malle* igitur *despectere* à nostro *beer*, vel *beer*; Ital. *bara*; *feretrum*:"—this seems to be a strange etym. as well as strange orthogr.—if the word *barrel* be really of Sax. orig. it would be better to derive it à *bepe*; *hordeum*, *barley*; from whence our word *beer* is undoubtedly derived; and it is common to call it a *beer-barrel*; or *vessel to hold beer*: Sax.

BARREN, "sometimes the privative *in* (or as it is here written *en*) was placed at the end of a word; as in *barrin*, i. e. *barrèn*, or *not bearing*:"

ing: Clel. Voc. 4."—"vel forte per ellipsi. à Belg. *unbaerende*; Fr. Theotisc. *unbarig*; Sax. *unbepend*; *non parions*; *baeren* enim Belgis *parere* significat. Skinn."—this ellipsis seems unnatural, since the Dr. acknowledges that *baeren* signifies *parere*; and yet by the ellipsis, *baerende* must signify *non parere*: nay, should the Dr. still insist on his ellipsis, we may nevertheless affirm, that both the Sax. *unbepend*, and the Belg. *baeren*, would originate à *Φερω*, *fero*, quasi *bero*; *to bear*, *to carry*, *to bring forth young*, i. e. *pario*.

BAR-RISER, commonly derived from *bar*, in the sense of a person's being called to *the bar*: but it seems rather to be derived from the same root with **BAR-on**, in the sense of a *minor baron*, or *harrister*: consequently Gr.

BARROW; perhaps from *Βαρος*, *pondus*; a *weight*; a *machine to carry heavy things in*: or else from *Φερω*, *fero*, *porto*, *basulo*; *to carry*, or *bear*, or *harrow any great weight*.

BARROW-bog: "Πορκος Græcum est nomen antiquum, sed obsoletum; quod nunc cum vocant Χοιρον: à Πορκος, Lat. *porcus*; Gall. *porceau*; Ital. *porco*; Hisp. *puerco*; Belg. *vercken*; Teut. *barq*; Sax. *beapgh*; *farr*, *aper*: Jun. and Skinn."—this last word *aper*, makes me rather imagine that the Teut. *barq*, and Sax. *beapgh*, are not derived from Πορκος, but from Καρκος:—"aliud autem Καρκος, Tyrrenis, aliud Græcis; says Voss. Tyrrenis *caprum* notabat; inde igitur Latinorum *caper*: at Græcis transmarinis Καρκος est *aper*, *majalis*, *verres castratus*:"—but after all; it is more probable that *barrow-bog* may be derived not from the Greek, but the Latin; though we have followed the Greek, and not the Roman manner of writing it; for the Romans called it *verres*; and Plutarch, in Cicero's life, as quoted by Voss. says, Βερίην γὰρ οἱ Ῥωμαῖοι τὸν μὴ ἐκτέλειμνον:—it would have answered our purpose better, if we were to read it according to the common editions τὸν ἐκτέλειμνον, *castratus*; because *our barrow-bogs are fattened bogs, and consequently cut*.

BARROWS, or rather **BARUES**; *bills covered*, or *surrounded with trees*; both Jun. and Skinn. would derive it from the Sax. by giving us two words of different significations, and different etym. and yet they both meant the same thing; Jun. says, "*barrow*, *nemus*, *lucus*; maxime tamen ut videtur *sybula collem vestiens*; Sax. *beapw*, *beapue*, or *beopa*:"—and Skinn. says, "*barrowes*, à Sax. *beopw*, *tumulus*:"—and nothing more:—however, it certainly does not mean a *barren*, *naked bill*, or *mound*, or *tumulus*; but *one covered*, or *surrounded with wood, trees,*

&c.; since Junius himself has quoted Hesych. Βαυεις, δειδρα: *trees, grove, forest*.

BARTHAM, Πυραιθα, *pyretbrum, barthram*; *pellitory of Spain*; sometimes called *priory of the wall*; which word *priory*, and perhaps *pellitory*, is only a contraction of *parietaria*, à *paries*:—but with regard to our present word *barthram*, it is evidently derived from Πυρ, *ignis*; *fire*; and Αιθα, *uro*; *to burn*; and therefore it would be better to write it *bartham*, and not *barthram*; for it is Αιθα, not Αιθα, *uro*; *to burn*; this herb having a *hot, fiery, pungent root*.

BASE, "Βαθς, *profundus*; *deep, mean, low*. Nug."—if the Dr. meant by *base*, *the foundation of a pillar*, he was undoubtedly right in the etym. for that is only the English word for *basis*: but if he meant, as he seems to mean by *base*, *any thing low, mean, and despicable*, he is probably wrong; for then it originates from a different root, viz. Βασα, quod Hesych. exponit Αισχυνη, *dedecus, infamia, probrum*; *disgrace, infamy, dishonesty*.

BASIL, "Βασιλειος, *regalis*; *royal*; R. Βασιλευς, *rex*; a *king*. Nug."

BASIL of a ring: Skinn. writes it *bezeill*, vox quæ non nisi apud Higginium, et Janua Linguarum reperitur: (Ainsworth writes it *bezel*, or *bezil*; and translates it *the bezil of a ring*;) "*pala annuli*; forte, continues Skinn. à Fr. Gall. *basin*; *pelvis annuli*; i. e. *pars annuli latior, et turgidior, cui inseritur gemma*: vide *bason*:"—but *bason*, as we shall see presently, is Gr.

BASILIC } "Βασιλικη, *regia domus*; a *royal*.

BASILICA } *palace, a stately edifice*; but particularly applied to *churches erected to Saints*. Nug."—we are told by Clel. Voc. 43, and 85, that "Βασιλευς, is derived from the Celtic *mace*, or *vass*; quasi *vass-ul-cus*; *the minister of the mace*:"—the priority must be decided somewhere.

BASILISC, Βασιλισκος, *basiliscus*; *serpens quidam*; a *serpent*.

BASIS, Βασις, *basis, fundamen*; a *prop, foundation*; also *the foot of a pillar, or pedestal of a statue*.

BASK in the sun; "Belg. *baekeren een kindt*; *sovere infantem ad ignem, baekeren in de sonne, apri-care, captare solem*: Skinn."—who acknowledges, "*hæc forte à verbo to bake*; quod vide; q. d. *ad ignem, seu ad solem quadantenus coquere*." Lye also has given the like deriv. in his Add. ab Iceland. "*bakast*; *se calefacere*:"—but, if both these are proper deriv. then they may be deduced from the Gr. as under the art. **BAKE**, Gr.

BASKET, Φασηλος, *phaselus*; *navis oblonga*; a *oblong boat*: or perhaps it may with greater propriety

propriety be derived à Βασκανω, *fascino*; unde Βασκανος, *fascinus*: if the words *fascis*, and *fasciculus* may take their origin from thence; a *bundle of sticks*, or a *fagot*. Junius says, “*videri posset vox basket traxisse aliquid ex Βασαζω, porto; to carry any thing in:*” which is a very good derivation; but not so good as the former by Voss.

BASON; both Jun. and Skinn. have traced this word (Junius, under the art. *basen*) à Fr. Gall. *basin*; Teut. Belg. and Dan. *becken*; Ital. *bacino*; Hisp. *bacia*, *basin*; and then adds, “*Martinius refert ad buccinum, species conchæ; unde quoque conca Italis est vas lotorii species, quòd sit veluti capax quedam concha:*”—if this be the true deriv. then we must seek for another etym. Vossius quotes Suidas, “*qui docet Βυκαρν, buccinum, vel bucinus, esse οργανον μυσικον;* meaning the *sea shell*, above mentioned, of that form which is generally given to a *Triton*.”—let me only add, that Skinn. says, “*Covarruvias deflectit bason, à Βαθεος,*” and then adds; “*credo potius omnia Germ. et Goth. esse originis:*”—nations which perhaps scarce ever knew what a *bason* was, till of late years.

BASS } Βασσων, *profundior; deeper; the*
BASSOON } *tower, or deeper ground-work of*
music: R. Βαδus, profundus, magnus, gravis; deep-toned.

BAS-TARD, “*Βασταρα, a common woman, a harlot, strumpet: Nug.*”—this appears with great speciousness, but that is all that can be said for it; for Skinn. has with much greater probability derived it, vel à Germ. *boesz, malus*; and *aerd*, vel *art, natura*: vel potius Teut. *boesz, malus*; et Sax. *στεοπτ, ortus, editus; one base-born, born not in wedlock*: so that according to the Dr. the former half is Gr. the latter, Sax.: but with Clel. Voc. 3, we may rather suppose “*bastard* was derived from *base-terred*, or *laid on the ground*; because such illegitimate offspring were not entitled to the honours of filiation, till by the father taken up from the ground: this ceremony was called in Latin *tollere*; after which, the child was considered as little, if at all, inferior to what is now understood by *lawfully begotten*.”

BASTE, or *beat* } Sued. *baså*; Iceland. *beysta*,

BASTE meat } *verberare, pulsare; vel cibum dum affatur butyri seu adipis liquamine ungere: credo, says Skinn. à bast, cedere, percutere; quia olim cibum bacillo unctorio confricabant, nunc liquamen tantum eminus instillant: alludit Gr. Βασος, quod teste Salmaf. sustem, quo onera portantur, signat: Βασαζω, Βασω, porto; baculus enim corpus portat; seu sustentat: a stick, to drip meat with.*
Lye, in his Add. supposes it to be Iceland.

BASTION, “*Βασιλον, baculus; a staff, stick, or*

cudgel: R. Βασιλεια, the same; because the ancient bastions, and buildings were made of poles, and long sticks, or staffs: Nug.”—this explanation seems to have been misapplied; for, though Βασιλον gives origin to *baculum* and *baculus*; yet it is very probable, that neither the Gr. or Lat. words gave origin to the French word *baston* (if there be any such word in French;) neither does the French word *baston*, or English word *bastion*, signify a *stick*, or *staff*; whatever the ancient *bastions* and buildings might have been made of: the word Βασιλον, therefore has been applied to BATOON. Gr.

BASTONADA; “*Βασιλον, baculus; a staff, stick, or cudgel; from the French baston; or the Ital. bastone: Nug.*”—so that now we have another authority to corroborate the former; and yet we may persist in referring this word Βασιλον, to BATOON; only observing, that according to all the rules of etym. if Βασιλον, and *baston* give origin to our word *bastion*; then this word ought to have been written *bastionada*.

BAT, or *club*; “*Βασιλον, baculus: Upt.*”—this gentleman is right.

BATCH of *bread*, perhaps means no more than a *baking of bread*; as much in quantity as the oven can contain at one *baking*: if so, it would be Gr.

BATCHELOR: though most of our dictionaries give us this word under this form, yet it ought to be referred to BACHELOR. Gr.

BATE, or *make-bate*; Παλασσω, Παλω, quasi Βαλω, *batuo; to beat an argument; to bandy words; to hold a dispute: see to DEBATE. Gr.*

BATH, “*Βασιλιν, mergere; to dip, or plunge under water. Upt.*”

BATOON; Βασιλον, *baculum; a staff, stick, or cudgel*; but now commonly used to signify a *general's truncheon*; in French *bâton*; from whence our word visibly descends; as *bâton* itself is visibly Gr. “*et Βασιλον dicitur παρα το Βασιλιν, quomodo et Παβδος dicta existimatur παρα το Παον ποσειν Βασιλιν. Voss.*”

BATTEN; “*vel corruptum à fatten; vel à Sax. badian; to bathe; fimo volutari, instar jumenti, fovere, pinguefacere: Skinn.*”—but then the Dr. ought to have considered, that if we take either, or both, of these deriv. they are of Gr. extract. the former from Φαλιν, *præsepe; a manger, to fatten oxen at*; the latter from Βασιλο; *mergo; to dip, plunge, or roll in the mud*. Let me then observe, that the Belg. *baete, baeten; lucrum*; and the Teut. *batten; prodesse; to profit*, are evidently derived à Φαλιν, *præsepe*; above-mentioned.

BATTER,

BATTER, or *bruise*, Πάτω, quasi Βάτω, *calco*, *percutio*, *ferio*; *to beat*, *bruise*, *pound*: from hence likewise comes

BATTER, or *mixture of flour, eggs, &c.* which are *beaten up together*.

BATTLE } “Πάσσω, *percutio*, *batuo*: from
BATTLE-dore } *batuo* they have formed *batualia*, which properly signifies the place where two men exercised themselves *in fighting*: and from *batualia* comes *batalia*; from whence we have taken *battle*: Nug.”—it seems but reasonable to admit of this deriv. and yet Πάτω, quasi Βάτω, unde *batuo*, seems to have been much nearer; and perhaps Πάσσω itself may have originated à Πάτω, at least they seem to be *cognata*: with regard now to the latter compound-word *battle-dore*, Skinn. supposes it to be derived à Sax. *tree*; Fr. Gall. *drea*, *dre*; *primariò arbor*; sed *secundariò quodvis lignum, fustis, seu stipis*:—these Sax. Fr. Gall. and Theotif. words undoubtedly gave origin to our word *tree*; and they themselves likewise are as undoubtedly derived à Δρυς, *quercus*, vel *quævis arbor*.

BAUBLES, Βεβαλία, sunt *ornamenta feminarum circa juncturas manuum*: Pollux, lib. V. c. 16, *a lady's trinkets, bracelets, &c.*

BAWD; Βαδας, κιναιδος, ως αμεριας, Hesych. (which last word by the way ought to have been printed with a capital letter Αμεριας, since it is a proper name); *a male*, or *female bawd*; generally *the latter*: there are many deriv. of this word, which, as they may afford some entertainment, I shall extract from other authors; and begin with good old Verstegan, who observes p. 333, that “this name of *bawd*, now given in our language to such as are the makers, or furtherers of dishonest matches, was not at the first of any ill signification, and therefore it is the lesse maruel, that it is the surname of a woorthipfull family in England, and of a marquis in Germanie; and albeit the Germans leaue the *u*, and write it with *a*, yet found they the *a* as wee do *au*, and so to write it as they found it, it is no other then *bawd*; the true meaning whereof, both with them and in our moderne English, is *bathe*; and anciently was *bade*; where the reader is to note (as els where I have shewed) that *d* was of our anceters vsed in composition as *tb*: it is also written in our old Teutonic *bad-stoue*, from whence wee derived *batb-stew*, or *batbng-stewes*; where hence wee may perceave that wee have taken the names both of *bawd*, and of *stewes*; and wee do also yet vse the woord *stewing*, when wee dresse diuers things with hot licor, or water: now did many of these *bawd-stewes*, or as wee since have turned the name, *bot-bowfes*, come in length of tyme to

bee places of such dishonesty, that they grew into great contempt; the name of *stewes* becoming thereby to bee vnderstood for a *brothel-hows*; and the *bawd-holder*, or *batb-holder*, to bee accompted as the factor for incontinent people, and by vulgar corruption and abreuiation of speech (*holder* being omitted) the keeper of such a hows came to bee called *the bawd*: and whereas before I said that a woorthipfull family in England was surnamed *Baud*, which, as I have shewed, is all one with *bathe*; it may be that it took this name of some office belonging to *the bathe*, at the tyme of the coronation of some king, when as the knights of the *bath* are wont to bee made, &c.”—I have produced this long extract, both on account of the curiosity of its stile and orthography; and because Skinner has censured it rather too severely, without giving us a better deriv. in its room; for, says he, “*bawd*, à Fr. Gall. *baude*; *audax*, *impudens*; nos etiam lascivam feminam a *bold woman* appellamus: Verstegan longe improbabilius desectit ab Angl. *batb*, quo sensu *lupanaria*, *batbes* and *bot-bowfes* appellamus: Salmast. *Lenones* olim Gr. Βαλλιωνας dictos asserit.”—I scarce know how to add to the length of this art. by quoting the following passage from Jun.—“hoc interim *bawd*, sicuti et *bad*, forte derivata sunt à Cambro Britannico *Bawddyn*, homo *sordidus, vilis, abjectus, nullius pretii*; à *baw*, *canum, lutum, stercus*: fortasse quocunque *bawd* (mutato, quod frequentissimum est, *l* in *w*,) derivatum fuit ex *bald*, *calvus*; nam vetus comœdia *Lenones* semper *calvos* representabat. Pollux, lib. IV. c. 16; ubi agit de personis comicis; ὁ Πορνοβοσκὸς τὰ χεῖλη ὑποσεισπρε, καὶ συναγει τὰς οφρῦς, καὶ Αναφαλανίας εἶναι, ἢ Φαλακρὸς, *Leno* labia distorquet, et supercilia contrahit, et *recalvaster* est, vel *calvus*.”—after all that has been said on this subject, it is to be lamented that the *honorable* profession, of which we have been speaking, is of much greater antiquity than any of the languages from which it has here been supposed, by these gentlemen, to be derived.

* **BAWL** *aloud*; vel à Βαλανευειν, quod Hesych. expon. λαμπροφωνευσθαι, *aliâ voce inclamare*: vel ut Casaub. desectit à Βοῶω, *clamo*; *to call aloud*; *to bellow* like a bull: see likewise the Sax. Alph.

BAY, *to bark at*; Βαῦζω, *latrare*; *to bark*, *to bay the moon*.

BAY *color*; Βαῖον, *parvus ramus palmæ*; *a small branch of the palm-tree*; because of the color: R. Βαῖς, the same.

BAY, or *barbour*: “Sax. *bÿge*; Belg. *baeye*; *sinus*: vel à Sax. *bÿgan*; *flectere*; *to bend*, or *bow*; nihil enim aliud est *sinus*, quam *litoris quædam flexura*, et *curvatura*: Skinn.”—then we may wonder

der why the Dr. would not derive it from *Bios*, *arcus*; *an arch, curve, or bow*.

BAY, or *stop*; to keep a stag at *bay*: if what Skinner says be right, that *to bay* potest deflecti à Sax. *bidan*, *Abidan*, *manere, præstolari*; unde Sax. *byan*, quasi *bayan*, vel *baydan*; *to stop, to detain*; then it is a wonder the Dr. would not derive it from the same root with **BIDE**. Gr.

BDELLIUM, *Βδέλλιον*, *bdellium*; *a precious stone*.

BEAD. Clel. Voc. 48, and 156, observes, that "the circlet of the crowns, worn by the barons, or judges, had only *pearls*, or rather *beads* to adorn them, which were the representatives in miniature of that great *bead*, or *mound*, which topped the crown, as well as of that which the judge (and now the king) held in one of his hands, and which was undoubtedly the symbol of peace:"—and in his note he observes, that "*bead*, or *bydb*, both express the idea of *habitation*:" then there might be no impropriety in deriving it à *Bidos*, *vita, victus, facultates*; *the means of livelihood*; *the place of residence, or bidance*: see **ABOARD**. Gr.

BEADLE; Jun. under the art. *bidde, mandare, jubere, imperare*, tells us, that the Sax. *beoban*; Belg. *bieden*; forte sunt à *Bia*, *vis*; unde *Βιαζομαι*, *Æol. Βιαδομαι*, *cogo*; quòd summorum potestatum imperia quandam *cogendi vim* habeant: and both he and Skinn. acknowledge that our word *beadle* is derived from the Sax. *bydel*; which originates à *beoban*, *nuntiare, jubere, madare*; and consequently are all descended à *Bia*.

BEAGLE, "*canis venaticus minor*; forte," says Skinn. "à Fr. Gall. *bugler*; *mugire*; hi enim valde profundos, et sonoros latratus, instar *mugituum*, seu *boatuum*, edunt: possem autem hoc Fr. Gall. *bigles*, et nostrum *beagles*, non incommodè deflectere ab Ital. *piccolo*, q. d. *cani piccolli*, i. e. *canes minores*; sunt enim respectu aliorum canum venaticorum *parvi*:"—and this latter interpretation may be the more readily adopted, because that ingenious, though unhappy man, Eugene Aram, has given the true deriv. of this word: "*beagles*," says he, "are a race of hounds, so named for being *little*; and perfectly agreeable to the primary signification of the Celtic *pig*, i. e. *little*: the Greeks have antiently used this word too, and in the sense of *little*, of which they seem to have constituted their *Πυγμαίος*, *a dwarf* (or *pygmy*): it still subsists among the Irish, and still in that language conveys the idea of *little*; as *sirr pig*, *a little man*; *ban pig*, *a little woman*;—and we ourselves," continues he, "retain it in the provincial word *peagles*, i. e. *cowslips*; a name imposed on them of old from *the littleness* of their flowers."—it is very remarkable now, that in

our language the word *pig* should be a diminutive, and signify *little*; and the word *big* should signify *large*; whatever language that latter word may be derived from.

BEAK of a bird } *Πεινω, ξαινω, cedo, tundo*; *to*
and of a ship } *beat, knock, peck at*: or else
from *Πηγυμι*, *pungo, fodio, stimulo*; *to goad, or*
strike with the bill.

BEAM in the eye: what the deriv. of this word may be, is very difficult to say; but that it cannot signify what is generally meant by the word *beam*, is evident from what Clel. has offered on this expression in Voc. 5, where he says, "I should rather think the Greek writer translated the Gaulish word *t'ay*, which signifies equally *a beam*, and *an ailment in the eye, une taye en l'oeil*, into the first; but his reason for it I do not pretend to canvass:"—but *ay*, or *ailment*, is Gr.

BEAM of the sun: see **BEAM**.

BEAM of timber; "*Βωμος, ara, trabs, tignum*; quia prisci in lucis sacrificabant;" for which Skinner quotes Fr. Jun. the father of the great etymol.

BEAN; *Πυανον, faba*; *a puls, of the leguminous tribe*.

BEAR, or *beast*; *Βαρων, δασυ*, Hesych. *villosum, birtum*; says Junius; but, quod nusquam invenio; says Skinn. and yet my edition of Hesych. has got it: *a shaggy, hairy, rough wild beast*: "*malleri igitur*," says the Dr. "*si Græcus essem, declinare ab Æol. Φηρ, bear*; pro *Φηρ, fera*; *a wild beast*:"—but this is too indiscriminate; besides, there are many *wild beasts, who have sleek, smooth skins*, and yet are properly *Φηρες*, but not *bears*.

BEAR, or *bring forth*; from the same root with *bear*, or *carry*; signifying *gerere in utero, vel ex utero*: and consequently Gr. as in the following art.

BEAR, or *carry*; "*Φερω, fero, porto*; *to lift, bear, or carry*; by changing *Φ* into *B*. Upt."

BEAR-BINDERS-lane, as Clel. Voc. 135, n. observes, is an abbreviation (and a strange distortion) of *Bar-reich-mynder's lane*, i. e. *the lane of the parish justice of the (mynd) peace*:—all Gr.

BEARD; "*Παρειας ποια, genæ herba, ut Πωγων, quasi ποια γενειας, herba menti*; ut απο Γενειας, γενειωνος, sic quoque απο Πορειας, dicta *barba*, quasi Πορεια, et Παρειας, Παρεφαλως, *barbatus*; Βηρεβη, κωδια, μηχιωνος, Hesych. Stephanus Guichartus deducit à Παππος, inserto ρ, quasi Παρπος: est vero Παππος lanugo, prima barba: Voss." *the down on the cheeks; the first dawnings of manhood*:—however, without all this difficulty, our word *beard*, according to Skinn. may be more naturally derived à *Βαρβινης, gravitas*; *barba enim, præsertim prolixior, virilis gravitatis apud multas gentes, præsertim apud Turcas, et Græcos, indicium censetur*.

BEAST; "*Βησσαί, Homero sunt saltus, et convalles*;

vulles; unde *bestia*; ut sit nomen ex loco, ubi plurimum agunt: Voss." at Græcis posterioribus, ut Codinus, atque aliis, continens he, Βετιαριος est qui Latinis *vestiarius*; i. e. qui imperatoris *vestes*, et pretiosissima quoque adservaret; *an officer, like our groom of the stole*: but with regard to our present art. we must attend only to the former etym. to express *a wild creature, who inhabits the forests, and woods*.

BEAT, *bang*, or *bruise*; "Βακλον, *baculus*; a *staff*: or from *batuo*, and that from Πάσσω, *percutio*: Nug."—or rather from "Βάτω, vel Πάτω, *batuo, ferio, pulso*; *pedibus percutere et conculcare*: Voss." to *strike, knock, or cuff*: also to *throb, or beat quick*.

BEATI-FIC, Βιω, *beo, beare, beatus*; *blest, happy*; nam Βιος non raro notat *divitias, ac bona*; as in the following passage:

Αρεος Βιοσιο—φιλος δ' ην ανθρωποις,

Παυλος γαρ φιλεσκειν, οδω επι οικια ναιων. Il. 2. 14.

BEATING *with child*; "*breeding, gravid*: Ray."—had this gentleman but inquired of any the Northern ladies, they would have been able to have given him a better definition; they might have told him, that *beating with child* meant their being *quick with child*; as when the child BEATS, or leaps in the womb: consequently Gr.

BEAU } Βαυος, *jucundus, delicatus*; *pretty*,
BEAUTY } *charming, fine*: vel à Βιω, *beo*;
unde forsitan *bellus*; *a happy man*—perhaps.

BE-BODE } "gebode, or beode (perhaps be-
BE-BODUN } *bode*) the same as BIDDEN,
or *commanded*. Verft.:"—consequently Gr.

BE-BYRIGED, "*buried*, Verft." who then refers us to *byrig*; which he supposes to be Sax. but we shall see under the art. BURY, that it is Greek.

BECK, or *rivulet*; Πηνη, *fons* haud dubie; Casaub. *scatebra, seu aqua siliens, rivulus*; *a little rivulet, or stream*: or perhaps it may be derived à Βεγχο, *rigo, madefacio*; by only omitting the ρ, quasi Βεγχο, *a beck, or small run of water, that does but just moisten the place over which it passes*.

BE-CLYPED, "*embraced*: Verft." who supposes it to be Sax. but it only seems to be another dialect for CLASPED. Gr.—we have many other words in our language, beginning with this Sax. preposition BE; as *bedeck, bedew, beloved, &c. &c. &c.* which will be more properly found under their respective art. unless when the primitives themselves are not in use; as in the following words, when compounded.

BE-COMING, Κομμος et Κοσμος, *comis, ornatus*; *nice, curious, delicate, adorned*: vel à Μερος, Μελιος, *modus, commodus*; *commodious, decent*.

BED } "Nimis essem criticus, si forma-
BED-RID } rem ab Εδος, *sedes, sella, lectus*;
addito sc. Digam. quasi Fedos: Skinn."—so very cautious is the Dr. of admitting a Greek deriv.

BED of *justice*: this expression is a pure barbarism, into which we have been misled, as Clel. Way. 72, very justly says, by the French, "whose antient language (the Gaulish, or Celtic) being obliterated, or lost to them, the sense of this expression *un lit de justice*, among others, is now out of memory; thence that barbarous pleonasm, *tenir une lit de justice* (as if the *lit* here was derived from *lectus*; *a bed*; instead of *loi, loit, lit*; *law*;) *to hold a law of justice*; or *a court of justice*; i. e. *a court leet*; not *a bed of justice*; unless for her taking a nap on it."

BEDE "is a truly Saxon name," says Verft. and observes, that "it was the name of our first famous English wryter, known now by the name of *the Venerable Bede*: *bede, or bead*, signifying *prayer*:"—this interpretation may be very much doubted: *bead* seems rather to signify those *globules, or little round bodies*, by which they numbered their *prayers*, and not the prayers themselves: consequently Gr.: see BEAD. Gr.

BEDLAM } "Sic autem nunc nobis Xeno-
BEDLEMITE } *doebium maniacorum* dicitur,
à Teut. *betteler, mendicare*; *betteler, mendicus*;
q. d. *betteler-ham, vel bettel-ham, i. e. mendicorum mansio, seu domus*; Πτωχοσραφειον, *the beggar's-home*: Skinn."—and both the Dr. and Jun. acknowledge that the Teut. *bettelen* orig. from the Belg. *bitten, or bidden*; the Sax. *bidban, or the Germ. pittan, or pieten*; and Jun. adds, "*libens deduxerim à Πυθαγομαι, Πευθομαι, vel Πυθομαι, peto, rogo, rogitto*:"—so that at first, *Bedlam* was only *a receptacle for beggars*; but converted now to a much better purpose, *a retirement for lunatics, who are deprived of all power of taking care of themselves*.

BEE, Αβης, εχης, vel οφης, *volatilia*: Hesych. in Οιοιοι: Anacreon et Theocritus οφης μελυσσε μικρος: this however seems to be only the poetic name for *a bee*, and does not fully answer the purpose of an etymol. and therefore with Isidorus and Virgil, as quoted by Voss. they were called *apes*, from their *hanging together connected by their feet, at the time of swarming*; "quod Maro ait

— *Pedibus connexæ pendent*: Geo. IV. 257. nam si *connexæ* coherent, atque (ut Isidorum dicere audimus) se pedibus invicem *alligant*; quid prohibet deducere ab antiquo *apio, i. e. nectō, ligo*? Voss."—it were to be wished he had added that this obsolete verb *apio*, which seems to have given place to *apto*, was very probably derived from the Gr. verb Απλω, *nectō, jungo*; *to join, to unite*

unite together, in that remarkable manner of the bees, as mentioned in the former part of this art.

BEECH; Φηγος, Dor. Φαγος, *fagus*; *bucene*; Sax. *bece*: *the beech-tree*: "nec ullo modo absurdum est, cum omnes literæ cognatæ sint, omnia hæc, præsertim Sax. *bece*, et *boc*; et Dan. *bog* ab eodem *fagus*, Φηγος, Dor. Φαγος, deflectere: Skinn."—thus Φαγος, *fagus*, quasi *bagus*, unde *bog*, *boc*, *book*, *bece*; *beech*.

BEEF; Βεσ, *bos*, *boves*; unde *beeves*, and *beef*: *an ox, bull, or cow*.

BESOM: "Sax. *beym*; Teut. *baesem*; Belg. *besem*; *scopa*: nescio an à Lat. *versum*, *versare*; elisâ propter euphon. asperâ caninâ literâ *r*; et *v* consonâ in cognatum *b* mutatâ: Skinn."—we might rather suppose that *versum* ought to have been deduced from *verro*, not from *versare*: *verro*, according to Vossius, may be derived from Εἰρήνω, *verrunca*; unde *verro*; nam *verrentes avertunt et averruncant sordes scopis*: he likewise mentions Βεῖρω, seu Εἶρω, quod interdum notat *deleo*, *perdo*; *to sweep*, or *brush away*.

BEESTINGS, "Πησσω, *cogo*, *coagulo*; *coloftrum*, vel *coloftra*, *lac coagulum*:"—this derivation of Skinn. may perhaps be right; but tho' Πησσω signifies *cogo*, or *coagulo*; yet *beestings* are very far from being what he has explained them by *lac coagulum*; for *lac coagulum* is properly either *cheese*, or *curds*; but *beestings* are nothing more than *the first thick milk, which is common after birth; not coagulated, and run into curds and whey*, which is always done by means of some acid; but *such milk as is of a thicker consistence, than the common and ordinary sort*.

BEEF; Βησα, *beta*; *a very agreeable root, both of the red and white species*; notwithstanding both Ainsw. and Nug. and most of our dictionary writers, call it *an unfavoury herb*: but in the first place, we may deny that *the beet is unfavoury*; and in the next place, it ought not to be ranked among the species of *herbs*; for it is no more an herb than *a parsnip*, or *a carrot*; for it is of that tribe of *roots*.

BEEFLE, or *mallet*; perhaps it would be more proper to write it *beatle*, since it seems to originate from Παλασσω, Παλεω, quasi Βαλεω, *batuo*; *to beat*; *malleus*, *percussorium*; *a large wooden hammer*.

BEG, Ερομαι, Ερωστω, Ερω, "*quæro*, *quærens*; unde *geren*, *be-geren*, *desiderare*, *appetere*; q. d. *begerer*; *petitor*, *rogator*; *a petitioner*, *entreater*: Skinn."—only now the Dr. should have traced it up to the Greek, and down to the English;—it is however a better deriv. than that given by Jun. viz. "à Βαγινω, hac illac *vagari*, et *aberrare*; *instar eorum, qui stipem emendicaturi discurrunt*; nam ita Βαγινα Suidæ exponitur, κλανητες: et Βαγινας

Hesychii sunt Εισελθουσαι:"—these are great authorities, and deserve attention.

BE-GET } evidently derived à Γενωω, Γενωω,
BE-GIN } Γινωμαι, Γινωμαι, *gigno*; *to beget*; see **GET**, and **KINDRED**. Gr.

BE-HALF; Όλος, *totus*; *the whole*; unde Sax. *pal*; *totus*, *integer*; and **OF**; *ab, de, ex*; quod sc. *ex*, vel *de*, vel *abs toto decisum*, vel *dimidium est*: (quasi *hal-of*, *half*) hinc *be-half*, q. d. *pro meo dimidio*, vel *portione*; Teut. *meine halb*; *meine halben*, *pro meâ parte*, *meo nomine*: *on my account*, *for my sake*, *in my favor*.

BE-HAVE, Αβω, *babeo*, *gerere se*; *to carry*, or *demean himself*.

BE-HOLD, "*to be-buil*, or *be-oeild*: Cleland. Way. 24:"—but it is Gr. see **EYE**. Gr.

BEIGHT. Ray supposes this word to be a substantive, formed from the præterp. tense of the verb *bend*; as *bought of bow*: should this be right, it would then be derived from the Gr. as we shall see presently under the art. **BEND** and **BOW**: in the mean time, let me only observe from him, that *the height of the elbow* signifies *the bending of the elbow*; and we have a nautical expression, *the height of the anchor*, meaning the *curvature*, or *bending of its flooks*, or *arms*.

BEKER, "Βικος, *vas vinarium*; *a wine vessel*, or *cup*: Upt."—this deriv. we might very readily admit, if Hesych. had not explained Βικος by Σλαμνος ωλα εχων, which is rather *a pitcher, urn, jar, or cup, having two handles*; which a *beker has not*; for, according to our acceptation, a *beker is a large glass, or silver cup without handles*: however, not being able to trace a better etym. it must rest here.

BE-LAG. Skinner derives this from the Belg. *beleggen*, vel *beladen*; *onerare*; q. d. *luto*, vel *aquâ obsessus*, seu *oneratus*:"—loaded, or *soaked with water*: and consequently Gr.: see **LADEN**, **LADEN**. Gr.

BE-LEAWD, "*betrayed*: vvee yet call a naughty person *a leawd fellow*, which by the right signification of the word is as much to say as *a troublese*, or *perfidious fellow*: Verft."—which by the right deriv. of the word is Gr. as may be seen under the art. **LEWD**. Gr.

BELIVE; "*towards night*; *by the eve*; this mollifying *the* into *le*, or *li*, being frequent in the North; as, *to la mill*, *to the mill*:" Ray."—this however is not attempting at a deriv. of the whole compound; for it does not explain the termination **VE**, or **IVE**, which we might suppose was Gr. because it is undoubtedly an abbreviation of **EVE**, or **EVENING**, Gr.

BELL; Πελω, *pelvis*, inserto digama. ut, ab: ὕλη, *sylva*; et à λειος, *levis*: *pelvis* dicitur à *pedibus*

disbus lavandis, quasi pedibus; vel à pelluendo; quasi pelluis, contracte pelvis; a sort of vessel, in which they washed the feet; a basin:—for, before the invention of bells, not only pieces of sounding brass, and basons, but plates of iron about half an inch thick, like the fellics, or rather the streaks of a cart wheel, suspended, were jangled together: a curious account and representation of which may be seen in Tournefort's voyage to the Levant, 8vo. vol. i. p. 123; where he has given a plate of those miserable machines, which are made use of by the monks to this day. For a curious interpretation of a bell, see the next art.

BELLE, Ελλος, αγαθός; or from Fovos, bonus, bonus, bellus, unde Fr. Gall. belle; pretty, charming, fine: vel à Bw, beo; to bless. This Fr. Gall. word belle has unluckily given our countrymen an opportunity of inventing one of the most nonsensical hieroglyphics that has ever yet appeared: the French have very properly applied their words belle sauvage to a beautiful wild African woman; and have as properly represented her as having been found in some of those woods (if ever found): but, when an English painter would represent this incident, he draws us a beautiful black woman standing near a bell! and to this day there is a noted inn, called the bell savage inn, on Ludgate hill, which formerly bore that ænigmatical sign; but of late the savage has disappeared; and nothing now remains but a large gilded bell in the yard, to amuse us with that significant emblem of beauty: such poor conceits are fit only for a book of heraldry, or a new edition of Quarles's emblems.

BELLI-GERENT: “Πολεμος fit bellum; war; hæc est opinio Angeli Caninii, qui in Hellenismi alphabeto putat bellum factum ex Πολεμος: quod etymon scio (says Voss.) ridebunt indocti: sed censuit vir ille doctissimus, quem et Nunnes. in grammat. sequitur; à Πολεμος fieri hanc vocem abjectâ et mutatâ; Π in mediam B; et abjectâ terminatione σ, quomodo ab αρα. est ab; ab ὑπο, sub; ab οπα, ubi; à πυρρος, burrus:”—now, though Voss. seems to depart from this etym. afterwards, and to prefer duellum to it; yet he acknowledges that Gloss. vet. duellum, Πολεμος, αρχαιως:—with regard to the latter part of this compound gerent, Vossius has evidently derived it from Χειρ, ab oblique ejus Χειρος; factum gera; ut proprie fit manum administrare; so that the whole compound constitutes the verb belligerere; to make, or wage war; powers who are actually engaged in war: R. Πολεμος, bellum; war; and Χειρος unde gera; to carry on.

BELLOW, like an ox; Βωω, Βοωω, βοῶ; to low, or roar loud: “vel à Πολεμος, bellum, unde belluo;

quia bellum gerunt inter se, et pleræque etiam cum hominibus: Voss.”—from whence it is something remarkable that the Latins did not form a verb, when they might so easily have done it, viz. belluo; to express any of the actions or passions of a brute animal.

BELLOWS, a reduplication of blow with the wind; and consequently originates à Πω, flo; to blow a blast.

BELLY, Ομφαλος, Æol. ὀμφαλος, um-bili-cus; the navel; so that our word belly seems to be taken from the middle of the word umbilicus; as may be observed in many other examples: Skinner derives our word belly from the “Sax. belig, bælig, bælige; uter, bulga;”—and there is great probability in this deriv.; but then the Dr. has not gone far enough; for he ought to have shewn that bulga itself was derived à Βολγος, Æol. pro Μολγος, quod Hesychio teste est Βοειος ασκος, faccus coriaceus; a leather bag, budget, or any such capacious wallet.

BE-LOKED, or “belocud; locked; or fast-shut:—Verst.”—then he ought to have considered that LOCK was Gr.

BELT, Βαλλω, jacio, circumjicio; unde balteum, and balteus; a studded girdle; so called because it is cast, or bound round the body: but Vossius supposes “balteum rectius esse à Βαλαβιον, zonam quatenus notat; quæ et bulgæ loco est; et simul gladium fert:”—but in his treatise de Permut. lit. he gives us this deriv. “balteum vocabant cingulum à corio bullatum;”—if this be the true origin, then we must trace this word up to its source, if we can, for there seems to be some difficulty in fixing the true etym. of bulla, which is derived either from “Φλυω, quod est ferreo, bullio, ebullio; et κατὰ μεταφοραν bulla aliis rebus tribuitur, nam in ostiis bullæ appellantur umbellatæ: clavorum capita, quibus ditiorum fores exornabantur:” or perhaps bulla may be only a contraction of fibula; by cutting off the first syllable, and doubling the ll; and then it may be derived from Φιβλα, fibula; dicta autem fibula, quia necit vestium fibras, hoc est fimbrias, seu extremitates: vel quia vesti infigatur; nam ut à tero, teribulum; et per syncop. tribulum; sic à figo, figibula; et per syncop. fibula; then by contraction, again bula; unde bulla: only now we have gained another root: viz. Πηγνυμι, figo; to fix, or fasten; like studs.

BENCH, Αβαξ, abacus, tabula; cui vase imponuntur; a board, table, counter; also a desk to write at; whence the Bank of England.

BEND, Βιος, arcus, an arch, or bow: or else from Φαινω, Φανω, unde pando, are; to bend, to bow down:—and yet Ainsworth derives pandus; bowed;

bowed, bent, from *pando, ēre*, quòd *se. pandit*; which bears quite another sense, and claims quite another deriv. as we shall see under the art. **EX-PAND.** Gr.

BENDUN, "*bandes*; Verft."—but as he seems to have intended *bands to tie with*, it is Gr.

BENE-DICTION, Ελλον, αγαθον, *bellus, bonus*; vel à *Ενος, bonus*; unde *bene*; and Δικνυμι, δεικνυω, δειξω, unde *dico, dictus*; *benedico, benedictus*; a *bleffing, or wishing well*.

BENIGN } Ελλον, αγαθον, *bellus, bonus*; vel

BENIGNITY } à *Ενος, bonus*; *good*.

BENI-SON, contracted from *bene*, and *sonus*; *good-sound*, i. e. *good fame, good report*; in opposition to *mallison*: both Gr.

BEOM; "*a tree*; wee vfc the name now for the tree, when it is squared out, calling it a *beam of timber*, whereby is meant a *tree for buylding*; for *timbring* in our old English is *buylding*: Verft."—and if this good old Saxon had properly considered, he would have found that **BEAM** was Gr. as we have seen under that art.

BEORG: Verftegan allows this word to take its deriv. from the same root with *byrige*; that is *bury*:—then consequently it is Gr.

BERBERRIES, *berberis*; *the fruit of the white thorn*; and grows wild in hedges, like *hips and haws*. Skinner writes it "*barberies*; and translates it *oxyacantha*, Gall. Lat. Barb. *berberis credo Arab. orig. Androstheneſes autem apud Athenæum tradit oftreum, in quo reperitur margarita ab Indis Βερβερι vocatum*:"—that there is such a word as *Βερβερι*, our lexicons admit, and that it signifies *concha unioſes continens*, they as readily allow; but that word ought not to have been introduced here by the Dr. because it has no connexion with the *fruit, or berry* in question: let me however observe, that the *oyster*, or rather indeed, *the shell*, is mentioned by Anacreon in his 91ſt Ode; where, describing a miserable pennyleſs fellow, who happened to have the good fortune to marry a wealthy young woman, (a case not uncommon) he draws his picture thus;

Ξαυθη δ' Ευρυπυλη μελα
 'Ο περιφορηλος Αρτεμων:
 Πριν μιν εχων Βερβερια,
 Καλυμματ' εσφηκιωμενικ,
 Και ξυλινεσ αφραγαλυε
 Εν ποσι' —————

this evidently shews that it can have nothing to do with *the berry*; for Artemon it seems, though he was so beggarly a fellow as to have only a few *shells or trinkets, with tattered clothes, and wooden shoes*, yet had he married a wealthy wife.

BE-REAVE; Αρπαξ, *rapiax, rapio*; *rob, plunder, spoil*; unde Sax. *bersefan*; Teut. *berauben*.

BERGENA } Verft. acknowledges this art. to
BERGUN } be descended from *byrige*, which is no more than *bury*; and consequently Gr.

BER-MOND-SEY; the *bar-reich-mynd-swytths*, says Clel. Voc. 135, n, "*were a kind of gorswytths, barpens, or eminent seats, or benches of justice; the seats of the parish justice of peace*:"—consequently all Gr.: see **BAR, REICH, MYND,** and **SWYTHS.** Gr.

BERRY, or *fruit*; Κοκκος, *bacca; berry*; any *small fruit of trees, or shrubs*: though perhaps it might be better to derive our word *berry*, à *Φερω, fero, ferre*; unde "*Sax. beriz; Belg. bere; berrie; nam sic genimina vineæ appellantur. Jun.*"—Clel. Way. 79, derives "*berry* from *ber-wee*; any *small round fruit*:"—but *ber* seems to originate as above from *Φερ-ω, fero*; to *bear fruit*: and *wee*, or *ee* seems to come from ε-λασσων, *minor; little, small*.

BERRY, "*or thresh out*; i. e. *to beat out the berry, or grain*; hence a *berrier, a thresher*; and *the berrying-stead, the threshing-floor*: Ray."—and consequently will be derived from the same root with the former art. Gr.

BERYL, Βηρυλλος, *beryllus*; a *precious stone*.

BE-SCEAWUD; "*overlooked, sursewed, or beheld*: wee say, yet somtymes that *one looks asceaw*: Verft."—and if he had not looked *asceaw*, or *askew*, he might have found that this word originated from the *Σκαιος, obliquus; oblique, aibwart, squinting*: see **SKEW.** Gr.

BE-SCYLDIGED, "*accused of default, or crime*: Verft."—who looks on this word as undoubtedly Saxon; whereas it is nothing more than a various dialect of *bescolde*, or *cbidden*; consequently Gr.: see **SCOLD.** Gr.

BE-SEECH, Ζητω, *quæro, requiro*; to *entreat, require*; to *supplicate*; olim *besceek*; q. d. *postulare*; to *request*.

BEST, "*Βελιστος, optimus. Jun.*" *the most excellent; most eminent*.

BET, or *wager*: see **A-BETT**, or *support our opinion with a pledge.* Gr.

BETONY; *Betonica*; an *herb, or shrub so called*.

BE-TRAY; Διδωμι, *do, trado*; to *deliver up treacherously*; to *surrender traiterously*. Clel. Voc. 119, says, "*readily granting that our word treason comes from trahison; as that from trahir; to betray*; all that I contend for is, that *treason, or betray* does not come from *traditio*; but from the antient Gallic *or-ay*, and with the common Celtic *t, t'-or-ay*; thence *trahir*;

t; prepositive.

or; transgressive.

ay, or aw; *the faith, or the law*. } *toray, tray,*
trahir,
to betray."

—but

—but *or* seems to be no more than *over, beyond*; i. e. *transgressive*; consequently derived ab *ὑπερ*, *over, above, beyond*: and *ay, or aw* originates from *ἄνω, l'ey, law, lex, law*: both Gr.

BETTER; “*Βελτερος, melior, melius, more good. Upt.*”

BE-TWEEN, *Δύω, duo*; *two, twain*; *inter duos*; *between two*.

BEVER, *animal* } “*Φιβρος, fibris, fiber*; quod *BEVER, bat* } vocabulum posterioribus demum seculis irrepfit; leviculâ mutatione *bebrum, ex fibri* voce corruptum; *the castor*; R. *Φιβρος*, quod inter alia notat *molle, Hesych. enim Φιβρον* interpretatur *απαλον, τρυφερον, καλον, σεμνον*: uti *Φιβρον, φιλοκοσμον, αβρονιικον, ὑπερηφανον*: à *mollitie* igitur *crinium* nomen accepit; nam et *fibro*, et *lustræ* est *mollior plumâ pilus*: Voff.” *the bever*; so called from *the softness of its fur*.

BEVER liquor } *Πινω, bibo, bibere*; *to drink*;
BEVERAGE } “*postmeridianos, vespertinosque hantus in collegiis academicorum, et jurisperitorum* vocant Angli *bevers*: Jun.”—*beverage* likewise is *customary money, paid at the putting on a new suit of clothes, &c.* i. e. *giving the maker something to drink*: it also signifies *any kind of agreeable mixture to drink*: so that the expression is evidently derived from *bibere*; *beverage. Gr.*

BEVY; “*Ital. beva, perdicum ternio*; forte quòd sc. simul *bihere* solent; ab *Ital. bevère*; *bibere*: Skinn.”—and consequently would then be derived from the same root with the above; which however seems to be but a vague deriv. since *part-ridges eat*, as well as *drink together*; neither would it be easy to prove how a *bevy* should signify specifically *a lease*, or rather *a brace and a half of birds*, any more than *two brace*, or a *whole covey*: it seems rather to signify *a company of any indefinite number*; since *Shakespear* has used it in that sense.

BE-WRAY, “*prodere, tradere*; *to betray himself, est turbata, vellicantisque conscientie stimulas prodere seipsum*: Jun.”—consequently it bears the same deriv. with **BE-TRAY**. Gr.

BEY, or *begb*: if what *Clel.* says, *Voc. 84*, be right, that “*the B* is only a prosthesis to the word *ey, or law*; which *ey* indisputably gives origin to *maius* in the sense of *judge*;”—still the whole art. is Gr. as will be more fully shewn under the art. **MAY**. Gr.

BEZOAR; *Bezoar*; *a precious stone*.

BIAS; “*via*; q. d. *viatio*; quia sc. *globi luforis viam, cursum, seu iter dirigit*: Skinn.”—the *Dr.* is undoubtedly right with regard to the signification of this word; but then he ought to

have considered that *via* is not an original word, but derived ab *Οια, via*; by giving a *direction to the passage of the bowl*.

BIBBER } *Πω, Πινω, Πινω, bibo, bibax, bibacis*;
BIBBLE } item “*sudarium pectori infantum prætentum*; à *Lat. bibere*; quoniam *præterlabentes liquores combibit*: Skinn.”—who seldom goes beyond the *Lat.*—*given to drink*: also *a napkin, pinned before children to soak up the drivelling moisture, or any liquid that might be spilled upon their clothes*. *Clel. Way. 63*, says, that “*ib, or ibb, signifies drinking*: (but in *Voc. 121*, this very *ibb* signifies *privation, diremption*) being the radical of *bibo*; of *ebrius*; of *yvre* in *French*; and of our word *bibber* at second hand from *bibo* :”—and yet all may be Gr. as above.

BIBLE, “*Βιβλιον, liber*; *a book*: the *Scripture* has been so called from the general word; as if one were to say **THE BOOK**, per excellentiam. Nug.”

BIBLIO-THECARIAN; *Βιβλιοθηκη, bibliothecarius*; *a librarian*: R. *Βιβλιον, liber*; *a book*; and *Θηκη, Θηκιον, repositorium*: R. *Τιθημι, pono*; *to lay up, to store, to keep*.

BICKERING, *Πικω, pecco, carpo*; *to pick, or peck as a bird*; unde *pickeer, pickeroons*; unde *bicker, and bickering*; to signify *those who are always quarrelling, and contending with themselves, and with others*.

BID his beads } *Ἰν βίαν, jubeo*; *voce urgeo*,
BID, command } *impello*; *to order, or command*;
BID, invite } also *to invite to an entertainment*: *to pray, to entreat*.

BID for any thing; *Πυδομα, peto*; *to bid the value*; *interrogo*; enim *proprie est factâ sponfione petere, vel interrogare an pro pretio oblato liceat auferre*; *licitari*: *to cheapen any goods*; or *to offer more money for any article at an auction*.

BIDANCE } “*Sax. Býan; habitare*: si satis

BIDE } *Græcus effem*,” says Skinn. “*deflecterem à Πανειν; cessare, manere, morari* :”—*to continue, or remain for any time*: this indeed is the sense of *bidance*, and *bide*; but *Πανω* is rather too distant in sound to have given origin to those two words: *Clel. Voc. 48, n.* tells us, that “*bead, or bydd* expresses the idea of *habitation* :” and in p. 52, he says, that “*habby, or hab-bode, means the appropriate residence of a head professor of learning* :”—then, since all these words express *living, remaining, being, and continuing* in any place for *a length of time*, and means of *support, and livelihood*; there can be no impropriety in deriving *bidance, bide, abide, abode, &c.* à *Βιολος, Bios, et Βιωω, vivus, vita, vivo*; *to live, or abide in any place*.

BIER,

BIER, Φερω, *fero*; unde *feretrum*; *sandapila*; a *bier*, to bear, or carry the dead on.

BI-FARIOUS, Φωω, φῶ, *for*, *fatus*; *bifarius*; that which may be spoken two ways.

BIG; perhaps from Πυκα, Πυκινος, *densus*, *spissus*; *thick*, *bloated*, *magnified*: vel à Βαγαιος, quod Hesych. exponit *μεγας*, *πολυς*, *παχυς*, *magnus*, *crassus*: Βαγιον, quoque idem Gramm. paulo post exponit *μεγον*, *magnum*; *great*, *huge in size*.

BI-GAMY; Διγαμια, *secundæ*, seu *iterata nuptiæ*; ex Δις, *bis*; *twice*; et Γαμος, *nuptiæ*. Hederic.—“ a person's having been twice married: Nug.”—it means rather a person's entering a second time into the state of matrimony; which was a crime of so violent a nature, that according to the antient ecclesiastic law, those were deprived of the benefit of clergy, who entered into a second marriage, even after the death of the first husband, or wife: but by the first of Edward VI. that law was abrogated; and now those only are guilty of *bigamy*, or rather indeed of *polygamy*, who consummate a second, or third marriage, during the life of the first husband, or wife.

BILE, Χολη, *fel*, *bilis*; *the bile*, *cholera*, *anger*.

BILL, of exchange } Βαλλος, pro Βιβλος, *liber*,

BILL, of parliament } libellus, rejectâ initiali syllabâ; a *written*, or *printed paper*: or perhaps from Βελη, *concilium*; a *diploma*. Clel. Voc. 38, supposes, that “ the Celtic *will*, or *bill*, is probably the etimon of the Gr. Βελη: and certainly so of the Pope's *bull* :”—we might rather suppose the contrary.

BILL, or *batchet*, Πελ-ακυς, *securis*, *falx*; *an ax*, or *sickle*.

BILLET, or *letter* } from the same root

BILLETDEAUX } with BILL, of exchange.

BILLET for soldiers } Gr.

BILLET of wood, Πυρ, Πυρα, *pyra*; a *pile*; as a *funeral pile*, raised of wood.

BILLIARDS, Παλλα, σφαῖρα εκ ποικιλῶν ημεῶν πεποιημενη, a *ball*, or any round thing to play with.

BILLOW, Φλωω, *bullio*; to *boil*, or *bubble*, to *tofs*, like the waves of the sea. Clel. Way. 71, analyses this word thus; “ B is a common entative; in it lies the power of *altitude*, or idea of *height*: it is, in its various permutations of vowels, radical to *bill*; to *collis*; to *knoll*, or *ken-oll*, the top of a *bill*; to *ύλη*; to *sylva*; to *holt*, signifying a *wood*; to *building*; to *Cybele* the guardian of buildings (*cy*, *guardian*; *bel*, *buildings*) and to innumerable other words: *low*, or *low*, is *water*; so that the word *bil-low* gives the idea of a *watery mountain* :” but *ow*, or as the French write it *eau*, is evidently derived ab *ύ-δωρ*, *unda*, quasi *ύν-δωρ*, *water*.

BIN-ARCHY, Δις, *bis*, *vini*; *two*; et Αρχη,

imperium, *binarchia*; *the sway*, or *government of two*; a *double magistracy*.

BIND, Ενδωω, *illigo*; to *tie*; or *fasten*; though, according to Voss. it would be much better to derive our word *bind* from Πεδειν, vel Πεδῶν, *vincire balteo*; to *confine any thing with a BAND*, or *fillet*. Gr.

BINN, Κοφινος, *corbis*; unde denominatus *covinus*, *mastra*, *arca panaria*; a *cupboard*, *closet*, or *locker*: Verstegan supposes it to be Sax.

BI-NOMINAL, Δις, *bis*; et Ονομα, *nomen*, *binominis*; *one who has two names*.

BIO-GRAPHY, Βιογραφη, *biographia*; *the writing of lives*: R. Βιος, *vita*; *life*; and Γραφη, *scriptura*; Γραφω, *scribo*; to *write*.

BI-PEDAL, Πας, ποδος, *pes*, *pedis*, *bipes*, *bipedalis*; *an animal having two feet*.

BIRCH } “ Dalecampius in notis Theophrasti
BIRK } historiam una cum animadversionibus Julii Scaligeri, fuscipatur *betulam*, quasi *batulam* à *batuendo* dici, quia ejus viminibus pueri cædantur: Voss.”—should this be true, it is undoubtedly of Greek extraction; since *batuo* originates à Βαλυ, et Παλω, “ *pedibus percutere*, *conculcare*: Is. Voss.”—the use of this is too well known to need description, only in that ever memorable line of Virgil;

Infandum, o regina, jubes renovare dolorem.

Æn. ii.

BIRD, “ Πτερον, *volucris*, apud Homerum; unde *bird*, elidendo τ, ut in Πτερα, *perna*: Casaub.”—Skinner supposes it to be derived from the Sax. byrd, et byrde; *pullus avis*; à byedan; *fovere*; to *breed*, or *brood by hatching*.

BIRTH, Sax. beorð, à Πατερ, *pater*, *patro*, *partus*; quasi *barth*, *birth*; to *bring forth young*: Verstegan supposes it to be Sax. and writes it *birt*, *beorth*, and *gebirt*: or else from Φερω, *fero*, to *bear*, or *bring forth*: hence BORN. Gr.

BIS-CUIT } the first of these orthographies
BIS-KET } ought to be preferred; because
BIS-QUET } *biscuit* seems to be derived from Δις-κυκω, *bis coquo*, *bis-coctus*; *twice-baked*; so *crisp*, as to appear twice dressed in the oven.

BI-SHOP } Επισκοπος, *episcopus*, *inspector*

BI-SHOP-RIC } ecclesiæ; a *chief dignitary in the church*; an *overseer of the clergy*: R. Σκοπω, *video*; to *see*, or *observe*: our word *bishop* seems to have been formed by a contraction both of the beginning and ending of Επισκοπος, thus, ε-ΠΙΣΚΟΠ-ος, or in the same manner from the Latin *episcopus*, thus, e-PISCOP-us; BISHOP.—With regard to the termination RIC, in the word *bishopric*, it is only an abbreviation of *regnum*; a *kingdom*, a *province*, *jurisdiction*; and consequently

sequently Gr. though Verstegan looks upon *ric*, or *ryc* to be intirely Sax. Clcl. Way. 15, derives *bisbop* from *b-ey's-op*; *the president of religion*: but in his Voc. 15, he observes, that "the divine service was called *miss*; whence the Romanists adopted their word *missa*; a *missal*; it is univocal to *mass*, and *messe*: now, as the *b* and *m*, were unquestionably convertible of old, I vehemently suspect that the president of those spiritual functions was stiled the *bis-boff*, or *mis-boff*; the *bisbop*, or *head of the mass*: which was enough to furnish the handle for that Celt-Hellenism, Ε-πισκοπος:"—but still this gentleman has not got rid of the Gr. for both MASS, and HOFF, are Gr.

BISON, commonly written *bisson*; but derived from Βισων, *bison*, *feri bovis genus*; a *species of wild bull*.

BI-SPEL; "Sax. Bigypel, et Bypel; *parabola*, *proverbium*; used to signify *one who is known to be so great a rogue, that he is become a proverb*: Ray."—but this gentleman ought to have considered, that *spel* is very probably Gr. as will be shewn under the art. GO-SPEL. Gr.

BIS-SEXTILE, Εξ, *sex*, *sextilis*, *bissextilis*; *intercalaris* quarto quoque anno dies: *the sixth of the kalends of March, or the twenty-fourth of February, which was reckoned twice every fourth year*, in order to regulate the computation of time; from which *intercalation*, or *inserting this day twice in that year*, this word took its origin, and that day, and even that year, on account of having this inserted day, was called *bissextilis*.

BIST, or "*bee-ist*; as *thow bist*, for *thow arte*: Verft."—but *ist* seems to originate from Ειμι, ες, unde *ist*; *es*; *thou art*.

BIT of a bridle } Βιδος, *vidus*; *food to be eaten*,
BIT, or part } *bitten*, or *chewed*; *any thing*
BITE } *put into the mouth to be*
cbamped.

* BITCH, "Βηχη, Gall. *biche* quod *cervam* significat. Anglis autem *canem femininam*: Casaub."—*a female dog*: or else it may be Saxon.

BITTER, "Πικρος, by changing π into β, apud Macedones Βικρος, pro Πικρος, *amarus*, *acerbus*; Upt."—*brackish*, *barsh*, and *rough*.

BITTERN, "Belg. *buytour*; vulgo *hostaurus* dicitur, *ob immanem quem edit mugitum*: Jun."—this common appellation might lead us to imagine that *bittern* is but a variation of Βυσ-ταυρος: if we translate the Latin name for this bird *buteo*, it must be ranked under the art. BUTTAL.

BITUMEN, Πίστα, Πίτω, Πίστωμα, *bitumen*; *fat clay*, or *slime*, like *pitch*, *that was used by the Babylonians instead of lime, or mortar*: it was also used for *oil in their lamps*.

BIZEND, or rather *bisend*; Skinner writes it

beesen, or *bezen*, or *bison*; from *by*, signifying *besides*; and the Dutch word *sin*, signifying *sense*; q. d. "*sensu omnium nobilissimo orbatus*: Ray."—both these gentlemen should have gone a little farther, and traced the Lat. word *sensus*, as will be done under the art. SENSE. Gr.

BLAB, Βλαβυρια, Hesych. *εκακιολογία*, *temeraria loquacitas*; *rash*, *inconsiderate talking*, *that discovers what it meant to conceal*.

BLABBER-lipi, "Λαμβανω, λαβειν, *labium*, vel *labrum*, *iis enim cibum apprehendimus*: Voss." "*labio*, *labiosus* omnino ut earum partium magnitudinem notant; ut *fronto*, *capito*, &c. Skinn."—*a person who has large, clumsy, thick lips*.

BLACK, Βλαγυς, Laconibus, Hesychio teste, est Κηλις, *macula*; a *spot*, or *stain*: hence to *blake berrings*, to *make them red*, or *dark with smoke*: Casaubon says, *black and blue* is derived à Πελος, vel Πελλος, *niger*, *fuscus*; *black*: idem Πελος, *subniger*, *lividus*; unde seu Gallicum, seu Anglicum *blue* fluxit: Angli interdum conjungunt, ut cum de *suggillato* aiunt *black and blue*.

BLADDER, Πνω, *flō*, *flatus*, quasi *blatus*, *bloated*; *vesica enim facile inflatur*, seu *inflando tumescit*:—perhaps this latter idea might suggest another etym. viz. *bladder*, and *bloated* à Βλωσκω, *creasco*; to *increase*, or *swell by inflation*, or *blowing up with wind, or air*.

BLADE of grass } Πλαυς, *latus*; *broad*;
BLADE of a knife } *the breadth of any*
BLADE of the shoulder } *thing*: but Casaub.
BLADE of a sword } is of opinion that the
blade of a sword takes a different origin, viz. non dubium sit, quin τὸ *blade of a sword* sit ex Οβελος:—Οβελος undoubtedly signifies *the blade of a sword*; but then it seems to regard *the length more than the breadth*, from its resembling a *spit*; but it would not be easy to find how Οβελος, can give origin to *blade*, if *blade* is applicable to *breadth*.

BLAIN, Πνω, *flow*; *blow*, *blown*, *blain*; unde Sax. *blezen*; Belg. *bleyne*; *pustula*: vel à Βλωσκω, *creasco*, *tumescō*; est enim, *cutis quasi German*, *tumor*, et *inflatio*; a *swelling*, *rising pustule*.

BLAKE-berrings; to *smoke*, or *dry them*; see BLACK. Gr. "hinc cognomen apud nostrates frequens *Blakelock*; vox ejusdem fere valoris cum *nobili Fairfaxiorum cognomine*: videtur esse variatio duntaxat dialecti pro *black*: Ray."—not that we are to suppose this gentleman meant that *black*, or *Blake-lock* was a translation of *Fairfax*, but only tantamount to it.

BLAME, "Βλαπιω, p. pass. Βεβλαμμαι, *noceo*, *lædo*; to *hurt*, to *offend*:—or by contract. from *blaspheme*, Βλασφημεν. Nug."

BLAND, Βλαξ, ακος, *blandus*, *mollis*; vel potius à

H

Πλανος,

Πλανος, *planus*, quo *imperator signatur*: Voff." vel à Φλανδρῶν, Φλανδρῶν, quasi Βλανδρῶν, *bland*; *nugari*; *to trifle with*, *to flatter*: hinc *blandus*; *mild*, *gentle*, *courteous*: though Ciel. Voc. 85, observes, that "nothing was more common than the enallage of the *b*, and *m*; instead of *mellaria*, the Latins wrote *bellaria*; for *canimus* they sometimes wrote *canibus*; and *blandus* contractedly from *malandus*; *mal*, or *mel*, à Μαλακός, *mitis*; *soft*, and *gentle*."

BLANK, *astonished* } Casaub. would derive it
BLANK, *void, nullity* } from "Αβανης, *mutus*,
BLANK, *white* } *taciturnus*; *non habeo quid dicam*; plane ut Angli, *he was very blank*:" there is however another deriv. viz. *blank*, à Βλαξ, *secors*, *supinus*, *perculsus*, et *subite rei novitate defixus*, atque *expallescens*; *astonished*, *struck mute with amazement*; *turning pale with fear*; *become as nothing*: Milton has used the word *blank* in all these different senses, but has given us two different orthographies, as if he meant to derive them from different roots: for in his *Paradise Lost*, Book ix. v. 890, he says,

Adam, soon as he heard
The fatal trespass done by Eve, amazed,
Astonied stood, and *blank*.

but in Book x. v. 656, he says,

to the *blanc* moon.

Her office they prescribed — to the *pale* moon:
and in the third book, v. 48, he laments his loss of sight, and says,

from the chearful ways of men
Cut off, and for the book of knowledge fair
Presented with a universal *blank*

Of nature's works, to me expung'd and ras'd:
and yet in all these three senses it may orig. from the same root, whether it be from Βλαξ, or from Βλαχρος, *debilis*; "quod, ut plurimum, *pallor soleat esse infirmitatis indicium*: Jun." we likewise say *carte blanche*; *a blank*, or *white paper*, *unwritten on*; and *it was a blank*, *a void*, *a nullity*; all bespeaking *surprize*, and *paleness*, its consequent.

BLANKET; from the same root: *lōdix lanea*; seu *stragula*: Fr. Gall. *blanchet*: Ital. *biancetta*, *pannus albidus*; according to the second sense of the word BLANK: Gr. though this deriv. might be more properly applied to the *sheet*, than to the *blanket*.

BLARE, Βλαχεν, pro Βλαχεν, *balare*; *to bleat*, *to bray*; *to make a loud blaring noise*.

BLAS-PHEME, Βλασφημια, i. e. Βλαπῶ-φημην, *ledere-famam*; vel à φημι, *disco*; *to speak evil of any one*; *to injure his fame*, or *reputation*.

BLAST, or *burt*; Βλαπῶ, *ledo*; *to hurt*, or *infect*: vel ex Αβλατης, *infæcundus*, *non germinans*; *not fruitful*, *not sprouting*: Cal.

BLAST of wind; Belg. *blasen*; *blown*: R. Πνω, *flo*, *status*; quasi *flatus*, *blastus*; *blast*.

BLATERATION, "Βλαδον, pro Βλαστον, quod est *jaſſum*, seu *projeſſum*, Απο τῆ Βαλλων: vel cum Festo derivemus à Βλαξ, quomodo proprie vocatur pisces *inutilis*; quemadmodum Hesych. et etymol. docent; ac Erotianus confirmat, qui ab hoc pisce Βλακινεν venire putat; et per metaph. notat Βλαξ, *simplicem*, *supidum*, *fatuum*: Voff."—hinc *blatero*. when used to *prate*, *to pratle*, *to talk in a vague and wild manner*: it also signifies *to bleat*, *to bray*.

BLAZE } "Φλω, Φλυζω, quasi Βλαζω,
BLAZING star } *ferveo*; quod ut proprie de aquâ violenter erumpente, atque ebulliente usurpatur; ita quoque transfertur ad ignem; nam in omnibus fere linguis complures loquendi modi, ob similitudinem, ab aquâ transferuntur ad ignem: Latinis certe *incendium* dicitur *diffundi*; et Virg. Geo. I. 472. *Ætnam undantem dixit*: Jun." *to burn with violence*.

BLAZE abroad, does not originate from the same root with the foregoing art. but, as Lye, in his *Addenda* very justly observes, "est ab Iceland. *blase*, *buccinare*:"—to which let me add, unde Belg. *blasen*; *a blast of wind*; *as when a trumpet, or horn is blown*: but then we ought not to stop here; for neither of those words are the original; they both are descended à Πνω, *flo*; *flatus*, quasi *blatus*; unde *blasa*, *blasen*; *blaze*, *blast*.

BLAZON; from the foregoing root: Gr. "unde Sax. *blæze*, quæ secundario sensu *manifestationem*, seu *declarationem* signat: quid enim aliud est *blasonner*, quam *scutum gentilitium terminis artificium propriis exprimere*, et *indigitare* ? Skinn."—*to explain a coat of arms*.

BLEACH } "vel à Βλαξ, *secors*, *pallidus*; vel à
BLEAK } Βλαχρος, *debilis*; quod ut plurimum *pallor* soleat esse *infirmitatis indicium*; *wan*, *pale*, and *white*: Jun."—let the cause be whatever it may.

BLEAR-eyed: Πνω, *flo*; *blown*; unde *blain*; *bloated*, unde *blotch*, *blear*.

BLEAT, as a *sheep*; "Βλαχασθαι, or Βλαχεν, Dor. Βλαχεν, from whence the Latins have borrowed *balare*: Nug."—nisi forte à Βηλα, Æol. pro Μηλα, *oves*; à Βηλα, *balo*; *to bleat as a sheep*: Cæsar Scaliger, and Vossius.

BLEED, Βλυζω, *scaturio*, *ebullio*; *to spring*, or *gush out*.

* BLEIT, or BLATE, "bashful; a *toom purse* makes a *bleit merchant*; *an empty purse* makes a *shame-faced merchant*; or in other words, *a poor man* makes but a *piteous figure* in a full market; fortasse à *bleak*, or *blank*: Ray."—but then it would be Greek.

BLEMISH, Βλαπῶ, *ledo*, *noceo*; *to hurt*, or *injure*.

BLIGHT, Βλαπῶ, *ledo*, *noceo*; *to hurt*, or *blast*: or else from Βληος, *αποπληκτος*, *fideratus*; *star-*

struck :

struck: Cafaub.—the root then is Πλησσω, *percussio*; to strike, or beat.

BLIND, Βλανος, Hefych. exponit τυφλωδης, *lippus, cæcus*; *dim-sighted*, or *void of sight*: Cafaub. derives it from the following art.

BLINK-eyed; Αμβλισσω, activâ significatione posterioribus Græcis notum est *bebetare*, facere ut aliquis *cœcutiat*; to *hood-wink*, to *blindfold*.

BLISS, “Ἡλιξ, ἡλικία, quod generatim *etatem* notat; strictè autem ponitur pro *etate flore*nte: quâ ratione *felix*, et *felicitas*, proprie sit, qui *vegetæ est ætatis*, corpore animoque *valens*: juvat opinionem hanc, quod Phrynicò, Polluce teste, *juvenilis ætatis fœmina*, ἀμφηλιξ vocatur; quodque Εφελιξ dicatur Εφησος: erit autem ab Ἡλιξ, *felix*; spiritu in F converso: Voss.” or else *bliss* may be derived à *λαίλος*, quasi Βλαίλος, *incolumis*; et μισλαπλικως, *bilaris, letus*: Voss.” *merry, and joyful*.

BLISTER, Βλωσκω, *creresco, tumesco*; est enim *cutis quasi germen, tumor, et inflatio*; a *swelling, rising pustule*.

BLITHE, Λαιλος, quasi Βλαίλος, *letus, bilaris*; *joyful, and merry*: Verstegan supposes it Saxon.

- * **BLOCK**
- * **BLOCKADE**
- * **BLOCK-head**
- * **BLOCK-house**
- * **BLOCK-up**

“Sax. *Beluccan*; *claudere*: Skinn.”—consequently appears to come from the same root with **LOCK**. Gr.: or else it must be referred to the Sax. Alph.

BLOOD. Verstegan supposes it Saxon; but it is undoubtedly derived à Βλυζω, *scaturio, ebullio*; to *spring, or gush out*: with regard to the second word, “idem significat,” says Skinn. “quod *black puddings*; q. d. *farcimina sanguinea, admistâ arvinâ*.”

— fat *black puddings*, proper food
For warriors that delight in *blood*.

Hud. p. I. canto I. 315.

Upton has derived our word *blood* from Βρῆλος, *cruxor*; Βρῆσος, *crucentus*; *bloody*; by changing *ρ* into *l*; and *τ* into *d*.

BLOOM, Φλοξ, quasi Βλοξ, *flos, flamma*; et *flos, a flower*, quia emicat ut *flamma*: a *bud or blossom, which generally at first appears red, and glowing, like fire*.

BLOSSOM, Φλοξ, *flos*; quasi *flossom, blossom*: tho’ Cafaub. and Upt. derive it rather from Βλασημα, *germen*, quod *germinando prodiit*: R. Βλασανω, Βλασηνω, to *blossom, to blow*: Αβλασης, non *germinatus*; *blasted, blighted*: Skinner has derived *bloom, and blossom*, à Βλυζω, *scaturio, pullulo*;—but these are two different ideas; we ought rather to derive our word *blossom*, à Βλωσκω, *creresco, tumesco*; to *grow, swell, or flourish*.

BLOT, Βλωγεις, Laconibus, Hefychio teste, est *κηλις, macula*; a *spot, or stain*.

BLOW, or *stroke*; “Βαλλω, Βαλλον, *jacere, ferire,*

vulnerare: Cafaub.”—though we might rather prefer “Βλω, Βλημι, Βληθεις, Βλημα, *ictus, plaga*; a *stroke, or stripe*: Upt.” vel à Φλωω, Φλω, pro Θλωω, Θλω.

BLOW as the wind: Πνω, *fio, flare*; to *give a blast*: *tundo*; to *beat, or knock violently*.

BLUE, “Πελος, vel Πελλος, *subniger, lividus*: Cafaub.” *bordering on black*; and we sometimes say, *black and blue*: Skinn. under the art. *blew*, (as he spells it) supposes it to be derived from *flavus*;—but Vossius tells us, that *flavus color est, qui est in spicis maturis*; and we often hear them called *the yellow ears of corn*; which are far enough from being *blue*: there is however an expression in our lang. which Skinn. by the assistance of his friend Th. Henshaw, will help us to explain, viz. *as blue as a razor*; i. e. inquit, *blew as azure*; or in other words, *blue as azure*, which is itself a *bright blue sky-colour*.

BLUNDER, *mistake*; Βλαξ, Βλακος, *stupidus, fatuus*: Skinner supposes “*blunder* comes from the Belg. Teut. and Sax. words, derived from *blatero* :” but that word, as far as it can be traced, signifies only *thickness of speech*; which is a defect in nature, not a *blunder*, or *mistake of the person*; besides, *a man may commit a thousand blunders a thousand different ways, without speaking a word*.

BLUNDER-BUS, or *larger gun*; this word is half Greek, half Saxon: the former part is derived à Τονω, *tono, tonitru*; unde Belg. *dondor*; *thunder*; *blunder*; and the latter part *bus*, or rather *buys*, is Sax.: pro *fistula canalis*; *tubustonans*; *the thundering-tube*; meaning *the larger kind of firelock*.

BLUNT, Αμβλυς, Αμβλυω, *obtundo, obtusus*; *obtuse, bruised*.

BLUR, Λεω, *lavo, abluere*; to *wash away, wash out, blot out*.

BLURT, Βλαβυρια, Hefych. οικαιολογια, *temeraria loquacitas*; *rash, inconsiderate speaking*; to *blab out a secret unawares*.

BLUSH, “Βλυζω, *scaturio*; quia propter pudorem, seu verecundiam sanguis in faciem, instar fontis salientis, *scaturit*: Skinn.” because through modesty or shamefacedness the blood starts, like a fountain, into the face.

BLUSTER, Βλοσυρος, *torvus, truculentus*; *fierce and terrible in aspect*.

BOAK; Βωκεις, Βωκιεις, à Βωϊν, Βωω, *clamo, voco*; unde Βωξ, *vox*; *the voice*; meaning, *any loud noise in the throat*.

BOAR, Καπρος, *aper*; a *boar, or brawn*; a *large hog, tame, or wild*: vel ab Αφρος, *aper, spuma*; quoniam *apris irritatis*

Fervida, cum rauco latos stridore per armos, Spuma fluit. Ov. Metam. VIII. 287.

BOARD

BOARD } If what Jun. says be right,
BOARDING-school } that *board*, *asser*, *tabula*
sestilis is formed only by a transposition literæ R,
from *broad*, *latus*; the deriv. would be evidently Gr.

BOAST, Βοῶ, *clamo*, unde Βωσρεῶ, *clamore dico*;
to brag, or *magnify aloud*. Clel. Way. 47, says,
that "os for *praise*, was retained in Latin, in
the purest ages of Latinity: Persius employs it
in that sense; *os populi meruisse*: the French, in
the old language, by prefixing the *l*, or *le*, made
l'os, *praise*; and *laus* is formed on the same prin-
ciple: *os* likewise is radical to our word *boast*."—
let the sense of any word be whatever it may, the
derivation is all that we are concerned for; and
Voss. tells us, that *os*, *oris*, originates ab Οσσα,
vox; *voice*, *fame*, *praise*.

BOAT, Κιβώτος, *arca*, *cista*; *an ark*, or *chest*;
so called from its shape: *the person who has the*
care of the boat is the boat-swain.

BOB, or *foh off*; Φοιβος, *purus*, *impollutus*; *pre-*
tending to the truth; *to put one off with a fib*: or
else it may be derived from Παραβολη, *fabula*; *a*
fib, *a mere story*, *a fictitious tale*.

BOB-tail; Βωβος-θαυλεα, *canis caudâ decur-*
tatus; ex Βωβος, *piros*, *mancus*, *mutilus*; et θαυλεα,
κρη, *kerkos*, *cauda*: Jun." *a short-tailed cur*; *a*
dog whose tail has been cut.

BOBBIN, Βομβυξ, *vermis*; *a silk-worm*: Fr.
Gall. *bobine*, *calamus rotæ netilis*, *glomus aurei*,
vel serici filii; à Βομβυξ, *bombyx*; q. d. *bombycina*:
Skinn." *a quill*, or *reed*, *on which is wound a bot-*
tom of silk, or *yarn*.

BOGAS; "wee now wryte it *bougbes of trees*:
Verft." who supposes it to be Sax. but BOUGH,
is Gr.

BOGGLE-BOE, "dici potest, quasi Βυκαλος,
buculus, *bubulcus*; and Βοῶ, *clamo*, *boao*; i. e.
bos-boans: Skinn." though he has given neither
of the Gr. words: "Belg. autem, continues he,
bull-man, à *bulle*, *bolle*, *taurus*; et *man*: q. d.
monstrum ex tauro, et *homine compositum*, Ταυ-
ανθρωπος: voce sonora et terribili, quâ nutrices,
ut et fabulis de monstris invasuris et devoraturis
infantes territant:"—*spéitres*, *demons*, *goblins*, and
such like geer, with which nurses frighten young
children; and many people are terrified with
them from the cradle to the grave; for the fright-
ful stories of *spirits and witches*, which are learnt
in the nursery, make such an impression on their
minds, that they have been unable to shake
them off, even to the latest hour of their lives;
though they certainly are nothing more than
the phantoms of imagination, and the fantastical
creation of deluded fancy; and what proves them
to be so is, that we have none of those gentry
now a days; except in poetry.

BOIL, or *bubble*; "Φλω, *bullio*; *to bubble*: R.
Φλω, *abundo*: others derive it from *volvo*; which
may come from Ελω, *verso*; by changing the
rough breathing into *v* consonant; as is usually
practised: Nug."

BOIL, or *sore*; "Βολη, *bullâ*; quia *instar bullæ*
protuberat: vel quia fit *ex ebullitione*, seu *effe-*
vescentiâ sanguinis: Skinn."—but according to
this latter supposition, it would originate either
from Φλω, or Ελω, as in the foregoing art. we
might therefore rather prefer Βολη.

BOISTEROUS, Βωσρεῶ, *clamo*, *aliquem vo-*
ciferando, et *manibus palprando*, *quæro*: Casaub."—
this does not exactly answer our idea of the word
boisterous, which indeed he has properly explained
de *tumultuante*, et *inconditum clamante*:—it seems
rather to be a different dialect of Βλοσυρος, *bois-*
terous, and *blustering*.

BOKE at any one; "to point at any one; i. e.
to POKE at any one: Ray." or *thrust out the fin-*
ger at any one:—consequently Gr.

BOLD, Παραβαλλομαι, *periclitor*; *præcipiti-*
projectâque audaciâ discrimen adeo: Παραβολος, *au-*
daux, *temerarius*; Παραβολον εργον, *audax facinus*:
hinc Angli contractè, *bold*; *brave*: Casaub."

BOLSTER, Λογιον, pro quo Æol. Πολυτον,
pulpitum: If. Voss."—but what connexion either
Λογιον, or *pulpitum*, can have with *pulvinar*, or
bolster, would not be so easy to discover:—it
might be more natural, as Skinner thinks, "to de-
rive it from the Sax. *bolstern*; Teut. *polster*; *cer-*
vical, *culcita*: nescio an à Belg. *poluwe*, *pulwe*;
ster est enim tantum παραγωγή, seu productio vo-
cabuli: *poluwe* autem et *pulwe* satis manifesta à
Lat. *pulvinax*:"—such an acknowledgement is
indeed ingenuous enough; but then he should
not have stopt there; he ought to have traced it
with Ger. Voss. thus; *pulvinar* quasi *pluminar*; et
pulvinus quasi *pluminus*, à *plumis*, quibus farci-
tur. Clel. Way. 72, would derive "*bolster*, from
poll-stegber, or *poll-stayer*; that is *bead-supporter*,
or *bead-propper*:"—but *poll*, or *pole of the bead*,
is evidently Gr. and *stegber*, or *stayer*, is as evi-
dently Gr. likewise.

BOLT, or *arrow*; Βολις, *jaculum*; *a dart*:

BOLT, or *bar* } proverb, *a fool's bolt is soon*
shot: hence *the bolt of a door*, from its likeness:
or *bolt* may come from Βαλλω, *jacio*; *to hurl*, *cast*,
or *throw*; Επιβλης, *obex*, *pestulus*; ab Επιβαλλω,
adjicio: Upt."—though when it signifies *a bar*,
it might more properly be derived ab Εμβολας, or
Εμβολον, *raxillus*, *obex*; *a post*, or *bar*.

BOLT-down bacon } Απειλλω, *pello*; quasi *belto*,

BOLT out } arceo; *to drive*, or *thrust*
down: also *to force out*.

BOLTING-mill: Skinner has derived this
word

word "à Belg. *buydelen*; Teut. *beutel*: hoc autem *beutel* primario *marfupium* notat; et nullus dubito quin ortum sit à *vidulis*:" and there he has stopt; for which we are not obliged to him; if he could not have gone any farther, it were pardonable; if he could, and would not, it were inexcusable: "*vidulus*, as well as *marfupium*, signifies a *purfe*: Martinio placet sic dici, quia crebrò videatur: vel à *via*, et *do*ꝑ; five ab antiquo *duo*; quia in *vidulo* recondatur pecunia, quæ ob viam datur peregrinaturis:"—this deriv. weak as it is, is better than making no attempt at all:—however it is more natural to suppose with H. Voff. that *vidulus* is descended from *Ἰθελος*, which Hesych. explains by *Διφθερα*, *pellis*, *exuvium*: *Θυλλος Ἰθελῆς*, *saccus coriaceus*; a *leather-bag*; and in this place used to signify any *sack*, or *bag*, made of any substance, that will admit *fine flour* to be sifted thro' it.

BOLUS, *Βυλος*, *bolus*, *gleba*; a *clod*, or *lump*

BOMB

BOMBAST } *Βομβος*, *bombus*; *strepitus qui-*

BOMBLE-bee } *vis*; any *loud noise*; also a

BOMBYZINE, *Βομβυξ*, *vermis*; a *silk-worm*.

BOMKIN; *Βομος*, *trabs*; a *beam*; *lignum*; *colonus infubidus*, et *ineptus*; *stultus* autem etiam Latinis, *stipes*, et *lignum* dicitur; a *country blockhead*: "*Belg. boomken*, *arbuscula*; illis enim *ken*, et nobis *kin*, minuit: Skinn."—by the Dr's. having left out the Gr. word *Βομος*, it plainly shews, that he understood every thing relating to this word, except its derivation. Butler has very happily perpetuated this word in our language.

But now we talk of mounting steed,

Before we farther do proceed,

It doth behoove us to say something

Of that which bore our valiant *bomkin*.

part I. canto I. v. 419.

BON-fire: being derived from *bonus*; and *fire*; we shall see that both those words are Greek; and here used to signify a *large fire*, made on *rejoicing nights*.

BON-môt; any Frenchman, or Frenchified Englishman, would naturally attribute this expression to the French, and tell us, that the French is the original language from whence it was taken:—this we might readily grant, if the French was the original language, in which *bon môt* was first of all formed; but so far is this from being true, that *bon môt* is purely Greek, and not French: for if *bon* originates from *bonus*, *bonus* originates ab. *Æol. Φονος*, quod ab inuf. *Ονν*, five ab *Ονεω*, vel *Ονημι*, hoc est *juvo*; *prosum*, *utilitatem adfero*; according to Voff., and if *môt* is visibly derived à *Μυθος*, *sermo*, *verbum*; a *sentence*, *proverb*, or *expression*; then it is evident

that *Φονος-Μυθος*, quasi *Βονος-Μυθος*, has been perverted by the French into *bon-môt*; and then, to add to the absurdity, they must pronounce it *bong-mo*; and consequently *bon-môt* is not French originally; but they themselves borrowed it from the Greeks, to signify a *good saying*, a *keen expression*.

BONE; "*Βαινω*, *venio*, *incedo*; ac primâ suâ significatione denotaverit *crus*; licet postea pro *osse* frequenter sit usurpatum, propter illam *crurum* compagem totam fere *offeam*; et quia *offum* virtute est τὸ *Βαινῖν*: Lye."—*to go*, *to walk*; because it is by means of the *bones*, those strong and firm supporters of the body, that we are enabled *to walk*.

BONNET, "*malle* deducere à Belg. *bond*; Fr. Gall. *bande*; et term. dimin. q. d. *bonnet*, vel *bandet*, i. e. *fasciola*; d propter euphoniâ eliso: Skinn."—but the Dr. ought to have traced *bond*, or *bandage*, up to the Gr.

BONNY, *Φονος*, *bonus*; *good*, *pretty*, *charming*, *fine*.

BOO-BY, or **BOU-BY**; or rather **BOU-BAI**; "*Βυβαις*, a *great boy*: R. *Παις*, *puer*; a *boy*; by changing *π* into *β*. *Βυ* is a particle expressing *greatness*; perhaps from *Βυς*, *bos*; a *bull*: *Ἴππος*, *equus*, a *horse*, is used in the same sense; thus *Ἴππογυμνωτων*, *qui magno est animo*; *magnanimous*; and thus we say, a *horse-plum*; i. e. a *large plum*: Upt."—to which let me add, *horse-radish*, i. e. *the strong-root*; a *horse-laugh*, i. e. a *loud-laugh*; or nearer still to the art. *Booby*; *bull-rushes*, for *large rushes*.

BOOK; "*Sax. boc*; Teut. *buch*; Belg. *boeck*; *liber*: omnia forte à Sax. *bocce*; Teut. *buch-baum*; Belg. *beuche-boom*; *fagus*; quia sc. olim *faginis corticibus* scribebatur apud vett. Germanos, ut apud Græcos *tiliaceis*: Skinn."—what supineness does the Dr. shew towards the Greek language! any person would suppose that he could have gone no farther than these Northern tongues; but he himself has gone farther, even in this art. than what perhaps he at first either designed, or was aware of: he acknowledges here, that all these Northern words signify *fagus*, et *faginis corticibus*; *the beech*, and *the beechen-bark*, or *leaves*: now under the art. *beech*, he has acknowledged, that *bece*, *boc*, *bog*, *beucke*, and *buck*, are all derived, and contracted from *Φαγος*; Dor. *Φαγος*, *fagus*; *the beech-tree*; but since he has not traced the word *book*, let me do it thus; *Φαγ-ος*, *fag-us*, quasi *bag-us*, unde Dan. *bog*; *boc*, *bece*, *beucke*; *book*.

BOOK-stave; "*boc-stave*, or *bouk-staf*; a *character*, or *letter* for a *book*: Verst."—perhaps he meant of a *book*; but even then he was mistaken; for *stave* is rather a *sentence*, or *portion*; as when we say, *to sing a stave*. Gr.

BOON

BOON *companion*; *Fovos, bonus*; *good, kindness, benefit, or obligation.*

BOON, or *favor*; from the same root: Gr. *Clel. Voc. 85*, tells us, that "*munus, bonus, and bene*, are derived from the Celtic word *boon*:"—but *boon* is undoubtedly Gr. as above.

BOOR; "*Παισθαί, habitare, incolere, agricola*; Belg. *beer*; Sax. *býan*; Teut. *baewer*; and Belg. *boerscb*; *rusticus, agrestis*: Skinn."—with regard to the Northern deriv. let us not dispute with him; but we may very much doubt the interpret. he has given in this place to *Παισθαί*: and therefore it seems more probable that our word *boor* is derived from *Παυρος, paucus*; not in number, but in circumstances, or abilities; *pauper*; *poor, low, vulgar*; and consequently *rude, and clownish.*

BOOSE; "*Sax. bosib; an ox, or cow-stall*: Ray."—it seems rather to be derived, either from *Bos, bos*; *an ox, or cow*; or else from *Borow, pasco*; *to feed*; meaning *the stall, or place, where they were fed or fattened.*

BOOT, or *profit*; "*Βοθηω, it booteth nothing*; *Ουδεν βοθηω, nihil juvat*: Upt."—*what will you give me to boot, in advantage.*

BOOT *to wear*; "*Sax. Abutan, circum*; *about*; *quia tibiis ambiunt*: Skinn."—but so do *the stockings*: "*vel potius à Fr. Gall. boteau; fascis*; *a bundle, or whisp of hay*; *quia rudioribus illis scœculis, ut etiamnum rustici fascibus straminis contortis, et tibiis obductis, pro ocreis utebantur*: Skinn."—but *boteau* is no more than what we call *a bottle, or bundle of hay*: consequently Gr.

BOOTH: "*Belg. boede, bode; domuncula, casa*: vel à Dan. *bood*; *taberna*: illud fortasse à Belg. *bouwen*; *œdificare*; hoc à Sax. *bídan*; *manere*; vel *býan, habitare*; *a tent, tabernacle, or any temporary structure*: Skinn."—thus would the Dr. run through all the Northern tongues, if there were a thousand more, rather than look at the Greek word *Δομος, domus*; à *Διμω* vel *Δωμωω, exstruo, œdifico*; *to build*; from whence are derived likewise **ABODE**, and **ABIDE**, Gr.

BOOTY, "*Βιαιω, Βιαζω, quasi biaty, booty*; *vim affert, præda*; *spoil, plunder*; *any thing acquired by rapin, and violence*: Martinius, and Minshew:"—but Skinner has rejected this deriv. with so much disdain; quod tantum abest, ut pro etymo proponam, ut vix pro allusione admiserim:—he then proceeds to his favourite Belg. and Teut. deriv. none of which bid fairer than the Gr. above mentioned; particularly since he has pronounced his, quod longè probabilius est, à Belg. *baete*; *lucrum*; Teut. *batten*; *prodesse*; which may be applicable to *all profit, acquired by honest labor*; and is far enough from

rapin, and spoil: for this reason, the deriv. of Jun. has not been adopted; viz. "*à Sax. bot, botte; compensationis gratiâ, satisfactio, emendatio*; quodd *hostilis agri depopulatio primitus non ab aliud usurpata fuerit, quàm ad resarciendum damnum ab hostibus illatum*:"—but since this *depopulatio* must naturally carry *violence with it*, we may still prefer the Gr. derivation.

BO-PEEP; "Casaub. derives the word *peep* from *Οπιπεω*, which is the same as *Οπιπτεω*, and takes *Οπιπμαι* for its root: *Οπιπτινη, visor, speculator*: Hefychius explains it by *περιβλεπω, περισκοπω, circumspicio*: all this explains only the latter part of this compound; as to the former, it seems to originate from *Βοαι, clamo*; *to call aloud, and yet peep about at the same time.*

BORAX; *borax*; *Chrysocolla falsitia*; *a chemical preparation.*

BORD *a ship*; commonly written *board*; as if it meant *to go on board*; but *to bord a ship, and to go on board*, are two different ideas, and originate from two different languages: *to go on board*, simply, signifies *ascending her sides, and getting on her deck*; but when we speak of *boarding a ship*, we generally mean, *two ships of war running so close together, that their sides touch each other*; and then in that very action, while they are thus *along side of each other, the crews jump on board their adversaries' ship*: in this sense Skinner would derive it, à "*Ru. Dan. bord*; *latus, the side*; Fr. Gall. Belg. and Teut. *bord*; *margo, ora*; Ital. *abbordare, appropinquare, appellere*; *navem conscendere*; dum enim navis una, vel potius ejus vectores, aut milites aliam navem inscendunt, et cominus oppugnant, *unius navis Latus alterius Lateri quam proxime applicant*:"—then *ορος, limes, quasi borda*, seems to be the origin of *bord*; meaning *the sides, or borders of the ships*; as we shall see in the next art.

BORDER *of a garment*; *Κροσσος*: } Nugent.

BORDER *or limit*; *Ορος, terminus*: } "*the B comes from the Eolic Diagamma, which supplied the place of a breathing*:"—the Dr. indeed is right with regard to the signification of *Κροσσος*, that it signifies *the border of a garment*; but no etymol. can deduce *border* from *Κροσσος*: it seems rather probable that the *border of a garment* originates either from *Χωρα, ora*; *the shoar, or outmost verge of the land, or coast*: or, as the Dr. in his next art. mentions *border, or limit*, and derives it properly from *Ορος, terminus, limes*; but gives us no reason for it; the reason however seems to be, because all lands, *which are contiguous, and border on each other, must lay in contact, and their sides or borders as it were touching each other*; like the two ships in the former art.:—I can however by

By no means assent to the Dr's. supposition, that our *B* comes from the Eolic digamma (as he unfortunately writes it) which he affirms supplied the place of *a breathing*; for the Æolic digamma does not answer so properly to our *B*, as our *F*; but was one of their own letters, prefixed to a vowel, which appears evidently from the very shape of the latter, being two *Γ* placed on each other, thus, **ΓΓ**; and looks so very much like our *F*; but was nearer to our *V* in power: see **BRIDLE**. Gr.

BORE-*sbrough*; Πνευ, *foro, forabilis; transfugio*: hinc Πνευ, *transitus; to stab, pierce through, to penetrate*: or perhaps we may derive *bore* from Πνευ, *foris, foro; to make a door, opening, or passage*.

BORE } a past tense, and participle of the
BORN } verb **BEAR**; and consequently de-
BORNE } rived from the same root. Gr.

BOREAS, "in verse for the Northwind; Βορειος, βορρ τῷ βορῆ, και ἰων, quod *ventus fit sonorus, et violentus; blustering, roaring*: Nug. and Voss."

BOROUGH for *rabbiss*, is very probably derived from "BURY, vel *birigbe; to byd*;" according to Verst. "which," says he, "may also appear by our calling the places for rabbits to *byde, and sbrowd themselves in, rabbit-beries, or rabbit-burries; or burrowes*."—there seems to be some probability in this deriv. and yet it is possible it may originate from another idea; viz. from their boring, or *scraping holes in the earth*: however in both cases they will be of Greek origin; as may be seen under the art. **BORE**, or **BURY**. Gr.

BOR-RAGE. "Lat. Barb. *borrago* scriptum est pro *corrago*; sic dicta, ut Matthiolus innuit, quia cordis affectibus opitulatur: Skinn."—quasi *cor-rego*; and consequently derived à *Κεαρ, cor*; et *Αρχω, by transposition Παχω, rego; to govern, rule, or direct the affections of the heart*; quam hodie *buglossum* vocant.

BOSCA-BELL; Βοσκω, *pasco, pascuum; pasture*; also *a wood, or grove*; and *Fovos, bonus, bellus, bellus; beautiful, pleasant*; an ever memorable grove in the West of England, famous for containing the *Royal Oak, in which Charles the Second hid himself*.

BOSCAGE; from the same root; with only the termination *age*; as in *pasturage, vicarage, hermitage, &c.*

BOSOM, Παυω, Παυω, *cessare facio, paufo, paufo*; unde perhaps *repose*; from hence the Sax. "boym; Belg. *boesem*; Teut. *busen; sinus*: quia in sinu infantes nituntur: Jun. and Skinn."—to lay on the bosom, or lap.

BOS-PORUS, commonly written and pronounced *bosphorus*; but derived from *Boos πορος,*

bovis transitus; the Straits of Constantinople and Maotis; the former so called, as being *the passage of Jupiter in the form of a bull*. Clel. Voc. 72, very judiciously supposes "*bosphorus* to be derived from *bis-mor, quasi bis-por; the two-seas*; unde *bos-phor, or por*:"—but even then it would be Gr.

BOSS of a shield; Φυσα, Φυσω, *pufa, pufuda; a little swelling, or rising*.

BOTANY, Βολαν, *berba, gramen; peritia herbarum; the art of culling, and of cultivating herbs and simples*: R. Βορω, Βολη, Βολαν.

BOTCH, or *patch*; Πιτταχιον, *pittacium; cloth, &c. laid on like a plaister*.

BOTCH, or *pimple*; from the same root with *the boss of a shield*. Gr.

BOTH; Αμω, *am-bo; both; each of the two*.

BOT-OLPH } "asmuch to say as *bote-ulph, or*

BOT-ULPH } *help-to-boot; helper to satisfaction; a mediator*: Verst.—but both **BOOT**, and **HELP**, are Gr.

BOTTLE of glass; "Βυλι, Cujas ex gloss. *a cup, or vessel to hold wine*: Nug."—perhaps the Dr. would not vouch for this etym.: it seems more probable to derive *bottle* from the same root with *padding*; not that we are to suppose that the antients made *padding*s in *bottles*; but because *bottles* at first were vessels of leather, or wood; and intended to be filled; therefore may be naturally derived à *Βυω, vel Βυζω, farcio, oppleo*; unde *Βυμα, quasi Βυθμα; obturamentum*; unde *Βυθων, vel Βυθων, botulus; a bottle, or bag; a scrip, pouch, or poke*.

BOTTLE of hay; "Fr. Gall. *boteau; fasciculus; a bundle, or whisp. of hay, or straw*: nescio an corruptum à Belg. *bondel*: Skinn."—but *bundle* is evidently derived from **BIND**, **BOUND**, **BUNDLE**. Gr.

BOTTOM of bread; from the foregoing root; because wound up like a **BUNDLE**. Gr.

BOTTOM of a well; Βοθος, *fovea, scrobs; a ditch*: vel à *Βυθος, fundum, profundum; any deep place*: vel à *Πυθων, υος, fundum; a pit*.

BOU-GAR, Βυγασιος, *jaclator, magnilocutor*; R. Βυ, *valde*; et *Γαυ, glorior; a great boaster; a vain talker*.

BOUGE-out; "Fr. Gall. *bouge; bulga; q. d. instar bulgæ plenæ, extumescere*: bouge autem à *bulga* ortum esse, nemo adeo *απιστος* est, ut dubitet: Skinn."—and his own words might be justly retorted on him, thus, *bulga* autem à *Βολγος, pro Μολγος* (quod Hefchio teste est *Βουος ακιος, saccus coriaceus*) ortum esse, nemo adeo *απιστος* est, (except Dr. Skinn.) ut dubitet.

BOUGH of a tree; "Sax. *boz, boza, bob; ramus, armus*: nescio an sit dictus à *flexibilitate*;

sc.

sc. *respektu caudicis, seu trunci*: Skinn.—he then refers us to BOW; and under that art. tells us, Casaub. deflectit à Bios, arcus: so that it is evident all those words are Gr.; Verstegan admits the same signification, and yet supposes them Sax.

BOUGHT of a *sling*; from the foregoing root; because it *bows*, or *bends* in that part; meaning the bottom of the sling, where the stone is lodged: unless we may deduce it à Βολγος, pro Μολγος, βοειος ασκος, *saccus coriaceus; fundæ circulus, curvatura*; because it *bouges*, or *swells out*, when the stone, bullet, or lead is put in it: the former however may be the more natural.

BOU-LIMY, commonly written *bulimy*; Βυλιμια, *bovina, seu ingens famas; a ravenous appetite*; R. Βυ, *valde*; et Λιμος, *famas; hunger*. Mr. Spelman, in his fourth book of the Expedition of Cyrus, calls it *bulimy*; and in his note on Εβυλιμιασαν, says it is a *distemper creating excessive hunger*; and is thus described, with all its horrid symptoms, by Galen; “Βυλιμος εστι Διαθεσις, καθ’ ην επιζησεις εκ μικρων αλειματων γινεται τροφης” Εκλυοιται δε και καταπιψις, και αχρεοσι, και καταψυχουσαι τα ακρα, θλιβοιται τε τον στομαχον, και ο σφυγμος επι αυτων αμυδρος γινεται: *the bulimy is a disorder, in which the patient frequently craves for viſuals, loses the use of his limbs, falls down, and turns pale; his extremities become cold, his stomach oppressed, and his pulse scarce sensible.*” to which Mr. Spelman adds; “the French Philosophical Transactions speak of a countryman, who was violently afflicted with this distemper; but was cured by voiding several worms, of the length and size of a tobacco-pipe.”

BOUND, or *leap*; Βομβος, *strepitus; to leap back with a noise.*

BOUND, *prepared*; as *whither are you bound?* Lye says, “ortum traxit, ut mihi quidem videtur, à Cimbris, et *paratus, quo vadis, quo iter tendis, notat.*” but Skinn. supposes it to be derived “à Sax. *abunden, expeditus*; hoc à verbo *bindan, ligare*; metaphorâ à *militibus sumptâ, qui cum ad iter parati sunt, sarcinas omnes habent colligatas, omnemque supelleſilem, ut loquuntur, convasatam*: vel à nostro *bound, sensu forensi, i. e. obligatus, metaphorâ à naucleris sumptâ, qui mutux securitatis gratiâ syngraphis obligari solent, ne se invicem per totum iter deserant.*”—but with regard to etym. the deriv. is the same; the one being a literal, and the other a figurative *binding*; consequently from the same origin with BIND. Gr.

BOUNDS, Ορος, *limes*; unde Fr. Gall. *bornes, frontiers*: vel à Χωρα, *ora, shoar, coast, border, limit.*

BOUNTY, Φωος, *bonus, bonitas; goodness, generosity, liberality*: or perhaps it may be derived from *abundo*; meaning, whatever a person be-

flows out of his *abundance, in a bountiful, copious manner*: though perhaps the former deriv. may be preferred.

BOUQUET: Clel. Voc. II. has evidently shewn, “that this is nothing more than a French distortion of the word *bough*, or *bouquet*, a diminutive of *bough*, or rather *bough-tweet*; a *small bough*.”—meaning a *little nosegay, or bunch of flowers, tied up together in the form of a bough*: consequently Gr.

BOURN } as a termination to many pro-
BOURNET } per names (such as *Lilbourn, Milbourn, Shelbourn, &c.*) is derived à Βρω, by transposition Βωρεν, *scateo, scaturio*; unde Sax. *byrn, byrna*; Belg. *borne*; Teut. *brun, brom; fons; a fountain, or spring of water*: but, besides this signif. the word *ourn*, or *ourn*, bears another idea in our language; for Shakespear, in that noble soliloquy of Hamlet, act iii. sc. 2. says,

————— who would fardles bear,

To groan, and sweat under a weary life;

But that the dread of something after death,

That undiscover’d country, from whose bourne

No traveller returns, puzzles the will:

here the word *ourn*, seems to imply *boundary, or border*; and consequently may now take that deriv.—though perhaps it might be better to abide by the former deriv. meaning a *river, or river’s bank*; and then Shakespear might have alluded to *the banks of the river Lethe, or of the lake Avernus*: should he have meant (as is most probable) *boundary, or limit*, then we must refer thither: however it is certain *the verb bournet*, commonly written *burnett, pimpinella herba, forte* à veteri Angl. *ourn, vel burn; rivus, fons, oritur*; quia circa rivos, et fontes potissimum nascitur: if Verst. and Skinn. be right.

BOU-STROPHE, Βυροστροφον, *vertendo, et flectendo se, more boum arantium*: R. Βυς, *bos*; et Στροφω, *verto*: an antient method of writing, in which they did not begin every line afresh, as the moderns do; but when they came to the end of a line, they continued the next with a reversed order of the letters; so that the appearance of the writing bore some resemblance to the curved line in the margin; which represents the traces of a furrow in the antient art of plowing.



BOUY; common orthography writes it *buoy*, and *buoyancy*: Junius calls it the *boy of an anker*; and though Lye says, “rectius scribitur *boy*,” yet these great etymol. have not given us the proper deriv.; for they have derived it à “Dan. *boie*; Belg. *boeye*; quod *ferreâ catenâ, veluti compede quadam ancoræ sit alligata; nam boeye Belg.* est

est *compes* :—now, if either of these gentlemen had but turned their thoughts south, instead of northward, they would have found a better deriv. if then I might be allowed a conjecture, we might derive our word *bouy* from Βοαία, *pellis bubula*; an *ox-hide*, which might first of all have been made use of, when it was sewn up close, and filled with air, in order to make it float on the water, like a bladder, when blown: see Oppian's *Halicutics*, on the expression Νικησ ἀγγελοσ.

BOW, both *substantive* and *verb*; Βίος, *arcus*; an *arch*, or *bending*.

BOW-WOW; Βαυ-βαυ, à Βαυζω, *latro*; to *bark like a cur*.

BOWELLS: “Gall. *βογαια*: Jun.”—but then he adds, “videntur interim Angli hanc intestinorum denominationem desumisse à BOW, *flectere, sinuare, torquere*; prorsus ut Græci ενδινα dicta sunt *intestina*, παρα το ενδοσ δινοσθαι, quod *intus convolvuntur in gyrum*: there is some probability in this deriv. which would consequently be Gr.; but we may rather adopt that of Skinn. though there appears something ludicrous in the definition; for he says, “*bowells*, forte à Lat. *botulus, botellus*; quia *botuli solent ex intestinis confici*; sic et nos *intestina nostra, puddings vocamus* :” and here the Dr. stops; but *botulus* is no original; for Voss. shews that it is derived from Βω, Βυζω, unde Βυβαλον, *farcimen, botulus*; an *intestine, stuffed with any ingredients*.

BOWER; “Sax. *býre*; Gall. *buron*; Belg. *buer*; Dan. *buur*; quæ omnia videri possunt detruncata ex Βυριον, quod Hesych. exponit Οικημα, *domicilium, tugurium*; an *arbour*: Jun.” Skinner supposes it to be derived “à verbo to BOW, quoniam *ex arboribus inflexis constituitur* :”—but perhaps, after all, *bower* may be but a contract. of *arbor*; a *tree*; for *an arbour*, and *a bower are one and the same thing*; and therefore may be derived from the same root. Gr.

BOWL to *drink in*, Βολη, *jaçus*; “*bullæ*; *calices enim, præsertim capaciores, bullæ instar, rotundâ figurâ à basi ascendunt*: Skinn.”—though the Dr. takes no notice of the Gr.: Casaub. writes it *boale*, *vas quodvis majus, sed ligneum, proprie; labrum balneariorum*; and derives it à Πυελος, vel Πυελις, *pala annuli*; a *large wooden vessel*:—which latter deriv. may rather be preferred.

BOWL to *play with*; vel à Βωλος, *gleba*; a *lamp*, or *clod*; vel à Βαλλω, *jaçto*; to *cast*, or *throw*.

BOWN, “i. e. *swelled*: Ray.”—i. e. Gr. for *bown* is no more than an evident contraction of Βων-ος, *vibex, tumulus*; a *bunny*, or *swelling*.

BOWSE, “Βω, Βυζω, *imbao, impleo, largiter bibere*: Skinn.” who has given us another very

good conjecture on this word; quod si Græcus essem, ortum jurarem à Φυσαω, *sufflo, inflo*; quia sc. *qui avidè bibunt, à potu profiant*; because they are as it were *swelled with liquor*.

BOX on the ear: Πυξ, *pugil*; a *fighter*: Hom. Il. Γ. 237, Πυξ αγαθος, *pugillatu strenuus*; a *stout boxer*.

BOX to lock up; “Αβαξ, *abacus*; a *desk*, or *cupboard*: Upt.”—this is a very good deriv. but with Jun. we might rather suppose *box*, or *choft*, was derived à Πυξις, *pyxis*; à Πυξος, *buxus*; for though, as Upt. afterwards acknowledges, Πυξος, *buxus*, is the *box-tree*, which certainly has no connexion as to etym. with a *box to lock up any thing in*; yet Πυξις, *pyxis*, most certainly has; it being that *box*, or *coffer*; which in our own country formerly, and in Roman Catholic countries to this day, contains the *host*, or *holy wafer*: see PYX. Gr.

BOX-tree: “Πυξος, *buxus*; R. Πυκα, *densè, spissè; closeness of grain*: Upt.”

BOY, Παι, *pais*, *puer*; a *young man*.

BRABBLE: “Junius quotes Hesych. for Βραβυλος, *αδος φυλακα, species plantæ mala, atque inutilis* :”—which is not in the least applicable to his own interpretation of *brabble*, viz. *rixari, turbas dare, confundere, miscere, turbare*; but undoubtedly belongs to his own art. *bramble*, where he has properly applied that Greek quotation. Skinner would derive *brabble* à Belg. *brabbelen; verba confundere, miscere, altercari*: but, not satisfied with that deriv. he goes on, “nescio an tutum sit deflectere à verbo Lat. sequioris sæculi *parabolare*; hoc à nomine *parabola*; unde orta sic Fr. Gall. *parolle, parole*; Ital. *parola*; Hisp. per metath. *palabra*; *verbum, dictio*; adeo ut primariò idem sit quod *verba*, seu *sermões miscere* :”—the Dr. might very truly say, “nescio an tutum sit;” for now he has led us to the Gr.: see PALAVER; and PARABLE.

BRACE, or *draw close*; Βραχιων, *brachium*; *the arm which embraces, and draws any thing to it with force, and strength*.

BRACE of bares: Skinner supposes this word is derived from the former; and gives this weak reason, why “*numerus dualis, biga, and copula, should signify two*; quia *copula, seu biga, utpote colligata, se mutuò amplectuntur* :”—true; when united together; but *a brace of bares in the field are as much a brace of bares*, though disunited, as when united ever so close together: unless therefore he could have given a better deriv. than this, he might as well have been silent; and I must be silent too, till a better can be found; but this certainly cannot be right; for this plain reason, because *three bares, when tied,*

or bound together, would then be as much a *brace*, as *two*; which is an absurdity too glaring for any sportsman to admit, though an etymol. may.

BRACELET, “*Βραχιαλία*, or *Βραχίονια*, *brachiale*, ornamentum; a bracer for the arm: R. *Βραχιών*, *brachium*; the arm: Nug.”

BRACHE; “Nescio an à *Βραχω*, *sono*, *resono*: *canis quidam venaticus, à sonoro*, sc. *et alto hujus canis latratu*: Skinn.”—whenever the Dr. treads on Grecian ground, it seems to be with fear and trembling; but he need not have doubted the validity of his deriv. since Shakespear in his *Taming the Shrew*, has plainly told us from whence it is derived; for in act i. sc. 2. he has introduced a lord with his hunting train;

L. Huntsman, I charge thee tender well my hounds;
Brach Merriman, the poor cur is imboast;

And couple Clouder with the *deep-moutb'd* Brach. or perhaps by transposition it may be derived from *bark*, quasi *brak*, or *brache*; i. e. a *deep-barking*, or, as it is here called, a *deep-moutb'd bound*.

BRACHY-GRAPHY, *Βραχυ-γραφη*, *brevi-scriptio*; *short-band*.

BRACK, “*Ῥακος*, Æol. *Βρακος*, *lacera vestis*; *εξ ῥηγνυσθαι ῥηξίς, ῥαγας*, a rag, or *tatter'd robe*: Casaub.”

BRACKAN, “*Βρακανα*, apud Hesych. et Suidam; quod exponunt *αγρια λαχανα*, *filiæ*; *fern*: Skinn.”—had the Dr. stopped here, it might have been well; but he goes on, “*forte quia fragilis est*; *vide break*”;—that very reference plainly proves that *brakan* cannot be derived from *break*; because that word is derived either according to his own etym. from *Βραχω*, *crepo*, *sono*; or we may rather in that sense suppose it came from *Βραχυς*, *brevis*; both which words are written with a *χ*: but *Βρακανα* is written with a *κ*, and consequently not derived from them: *the fern*, or *brake*.

BRACKET; “*ni fallor ab Ital. braccietto*, diminutivum *tu braccio*; *brachium*: Skinn.”—being determined not to derive it from *Βραχιών*, *brachium*: but we must either intirely reject that deriv. for the reason given in the former art. or observe that, according to the Dr.'s present deriv. our word ought to have been written *bracket*.

BRACKISH, *Πικρος*, *amarus*, *acerbus*; *bitter*, *sharp*. Clel. Voc. 85, has given us a much better deriv.; for he supposes that “*brackish* is but another dialect for *mar-acquisb*, or *sea-waterish*.” for he has fully shewn that the *m* and the *b*, transmutè: but then he has not granted that *mar*, and *acquisb*, are either Gr. or Lat.

BRAG; *Βραχω*, *crepo*, *glorior*, *jacto*; *to boast*, *bluster*, *talk big*.

BRAG-ADOCIO, seems to be a compound of the foregoing art. and **AUDACIOUS**; meaning a *bold impudent boaster*. Gr.

BRAIN, *Κρανιον*, *calvaria*; *the skull*: R. *Κρανον*, *caput*; *the head*: or else it may be derived from *Βραγμα*, *inciput*; quod est *cerebri sedes*; *the hind part of the head, where the brain is lodged*.

BRAKE, “*Βρακανα*, apud Hesych. et Suidam, quod exponunt *αγρια λαχανα*, a *wild plant*; *filiæ*; *fern*: Skinn.”—this is undoubtedly a better deriv. than that given by Jun. à *Βραχω*, *sono*, *crepito*, *cum quodam fragore*; *to make a crackling noise in the fire*; for that alludes only to a certain property, not only of that plant, but of many others; as *the bay*, *the laurel*, &c.—besides, as we observed under the art. *brackan*, this must a false deriv. because it is false orthogr.

BRAMBLE, “*Βραβυλος*, *ειδος φυλι κακη*, *species plantæ male, atque inutilis*: Hesych. as quoted by Jun.”—these are great authorities; and yet with Casaub. we may rather suppose that *bramble* was derived à *Ῥαμνος*, *ramnus*; *spinofus frutex*; *spina alba*, *rubus*; a *wild briar*.

BRAN, commonly pronounced *brun*; “*Πίλυρον*, *furfur*, *bran*; by changing Π into B; and then by contraction and transposition: Upt.”—this however is not so good a deriv. as the following apud etymologicum, quoted by Jun. nempe *Βρασμα*, vel *Αποβρασμα*, *τὰ σκυβαλα τῆ πυρῆ*, *furfures tritici*; *the refuse of wheat flour*.

BRANCH; “*Βραχιών*, *brachium*; *an arm*; *branches* being as it were *the arms of trees*. Nug.”—or rather from *Οραμνος*, *ramus*; quasi *ramnus*, abjectâ literâ *n*; *the branch of a tree*; R. *Ῥαξ*, *acinus*; *the stone of a berry*.

BRAND: both Jun. and Skinn. derive this word à “*Sax. brand*, &c. &c. omnia sunt à Teut. *branden*; *ardere*, *urere*.”—this very deriv. makes me suspect that all their northern dialects are no more than a transposition of letters in the word *burnt*, with the Gothic termin. *d*, or *t*: as is evident to the ear, in the words, *burnt*, *brant*, or *brand*; and therefore we may rather derive it from *Πυρ*, *Πυρω*, *uro*, *buro*; *to burn*, or *to bran*; unde *brand*, *fire-brand*, &c.

BRAND, *sword* } now indeed the former deriv.
BRANDISH } from the Gr. becomes the
BRAND-NEW } more evident; since both
Jun. and Skinn. have explained all these three words in the sense of *burn*; for Jun. explains the first of them by *gladius*, *ensis*; fortasse tamen non immerito suspicari liceat *ensem*, *brand*, appellatum ab *ardore martio bellorum internecivorum*; in quibus nemo non primas partes *ensi* concedit, receptissimo epitheto poetis dicto *fulmineo*:—both
Jun.

Jun. and Skinn. explain the second word by *gladiatorum concussorum vibratione*; sc. *gladii buc illuc vibrati, instar titionum ardentium, splendent, et coruscant*:—and with regard to the last, Skinner explains it by *ustio, et torris ignitus*:—so that here again, we must have recourse to the Gr. etym. of Πυρ, *ignis*; *fire*; *anything sparkling, bright, and glittering*: with regard then to the expression *brand-new*, or as it is commonly pronounced *bran-new*, Jun. under the art. *span-new*, says, “modus loquendi petita est ab arte fullonum, pannos in machinâ quadam explicantium, distendentium, lævigantium; et Belgis pari fere metaphorâ *brand-nieu*, vel *vier-nieu*; est *recens*; q. d. nuperrime ab officinâ profectum, à follibus, ærariaque fornace etiamnum *calens*; *vier-nieu geld*; *nummus asper, recenter cufus, et signatus*:—though no *fire* is made use of in the last act of *minting*, or *coining* now-a-days, whatever there might have been formerly.

BRANDLING, aliis *dew-worm* dictus, *troctæ piscis esca*; forte à Fr. Gall. *brandiller, vacillare, buc illuc moveri, instar penduli*; et terminatione diminutivâ *ling*:—so that here again we must look perhaps to the Gr.

BRANDRITH, “Sax. *brandred*; *a brand-iron, or trivet* to set any vessel on over the fire: Ray.”—but we have already seen that *brand* is Gr.

BRASS; “Πρασινός, prout nempe Nic. Myrepsus perhibet, *æruinam etiam Πρασινόν dici, ob viridem porri colorem, quem imitatur*; nam à Πρασόν, *porrum, est Πρασινόν χρωμα, prasinus color, porraceus color, i. e. viridis*; hunc enim colorem exhibet *æ peculiari sibi rubigine visitatum, et virescens*: Jun.”—“alius è criticorum grege,” says Skinn. “flecteret nostrum *brass* à Gr. Βραζω, Βρασσω, *ferveo, bullio*; quia sc. non nisi vehementi, et intenso igne in fornacibus excoquitur, et depuratur; sed nobis non licet esse tam disertis:—by his having mentioned nobody, and thrown the verb *flecteret* into the subjunctive mood, this good old Saxon seems to have been a little angry at the former etym. because it was not Belg. and then raised this Σκιαμαχία to vent his spleen on.

BRAST, “pro BURST, Skinn.”—and yet he could not, or would not, admit a similar transposition in the word *brand*, for *burnt*, lest it might come from the Gr.

BRAT, or *cbild*; “Βρω, *pullulo*; unde Sax. *brood, breed, brat*; sic nobis appellatur puer, seu *infans parentibus vilissimis, imo mendicis, natus, spurcius, expositus*; à Sax. bratt: see *breed*: Skinn.” and then he sends us to *brood*; which at last he acknowledges to be of Gr. extract. with only “alludit Gr. Βρω, *pullulo*.” Lye supposes that our word *brat* is derived from the Sax. bratt,

pannium, panniculus, lacinia; hinc *beggar's brat*, quòd sit *panniculis laceratis obfitus*:—but perhaps both this and the following art. is derived from the Gr. as will be there shewn.

BRAT, or *coarse ragged apron*: “bratt, *panniculus*: hoc à verbo *liebjuccan, frangere*; q. d. *panni fragmenta*: Ray.”—so that now we have gained another auxiliary; and yet not one of these gentlemen could find that these words were derived from Βραχυς, *brevis*; *anything torn, broken, tattered*; or else from Πάρος, Æol. Βραρος, *lacera vestis, a rag, or any rent clothes*.

BRAVE, “Βραβεον, *præmium victoria, the prize of victory*: R. Βραβεος, *ille qui dat præmium certaminis*; arbiter rerum aliarum, et præmia diribens. Nug.”—Skinner quotes Jun. for deriving *brave* from Frisco *berve*; *quietus, placidus, probus*; et huic etym. plus quam Græcis fido; licet nec hoc satisfaciât.—let me only observe, that my edition of Jun. gives me no such deriv.; mine derives it à Belg. *braef*; which he has explained, not as Nug. has here done, nor as Dr. Skinn.; but by proprie sic dicatur, *qui æmulis omnibus præripuit palmam*: and this undoubtedly is more agreeable to the common acceptation of the word; and very probably took its origin from the Gr.

BRAWL, *a dance*; “*saltationis, et tripudii genus*”; which Lye, under the art. *broil*, derives “ab Armor. *brella*; *confundere, perturbare*”;—but Skinner tells us it is “*tripudii genus, quo corpora buc illuc agitantur, et varie moventur*; and derives it à Fr. Gall. *bransle, bransler, brandiller, brandir*; *vibrare, concutere*”;—then it naturally refers us to BRANDISH, which happens to be Gr.

BRAWN, “pro apro, ingeniose deflectit amicus quidam doctissimus (Dr. G. Rogers) à Lat. *aprugna, supple caro*: Skinn.”—it were to be wished that either the Dr. or his learned friend, when they undertook to trace the etym. of a word, had taken a little more pains, and deduced *aprugnus* from its proper source: Vossius tells us, that *aprugnus* is derived from *aper*; and that *aper* is derived à Καπρος, truncatâ principe literâ: aliud autem Καπρος, Tyrrhenis, aliud Græcis; nam Tyrrhenis *caprum* notabat; inde Latinorum *caper*; at Græcis transmarinis Καπρος est *aper*; *a boar*; and hence *brawny*; *caro enim apri maximè concreta, et durissima*; *torosus, lacertosus, amplis et firmis musculis instructus*; q. d. *qui musculis, instar calli aprugni, solidis, firmis, et duris præditus est*; *muscular, strong*.

BRAY, *make a noise*; “Βραχω, *sono, sonitum edo*; *to make a noise*: others derive it from *barrire*; *to bray*: Nug.”—then others should not have introduced it into a collection of English words,

derived from the Gr.; unless they had traced it with Voss. à Βασος, *barrus*; *the elephant*; so called *ob gravitatem*; unde *barrire*, et *bardire*: *to bray*, or *roar*, like an elephant: but this is rather too distant a deriv. especially as we have one so much nearer home; à Βραχω, *sono*, in the sense of *latro*; *to bark*; it being *the action of barking in the ass*: "or else from Βραυωσα, Hesych. Κρυαρυα, *vociferans*: Jun."

BRAY, or *pound in a mortar*; "Sax. bpacan; *conterere, contundere*: Skinn."—*to pound, beat, bruise*, or *break in pieces*:—this last word makes me imagine it may be derived à Βραχυς, *brevis*, *short, broken into small pieces*: whether bpacan, and bpaecan, be of the same signification I cannot presume to say; but they seem to bear a very close analogy.

BREACH, Βραχυς, *brevis*; *any thing broken*; vel à Ρηξις, *ruptura, fractura*; *a fracture*: R. Ρηγυμι, *frango*; *to break*.

BREAD, "Βρωλον, *esca*; *food, nourishment*: Casaub. and Upt."—but good old Verst. writes it *breod*; and supposes it to be Sax.—but, to convince us of the propriety of the Gr. deriv. they called *mankind* in general Βρωλοι, *mortales*; *nourished with food*; in contradistinction to the immortals, who were nourished with nectar and ambrosia: but what the proper food of man is, the Psalmist tells us in the civ. Pf. v. 15, "that he may bring *food* out of the earth; and *wine*, that maketh glad the heart of man; and *oil*, to make him a cheerful countenance; and *bread*, to strengthen man's heart:" so that man may be properly called Βρωτοφωγος, *a bread-eater*; in order to distinguish him from carnivorous, or flesh-eating animals.

BREAK; Βραχυς, *brevis*; *short, broken*: vel à Ρηξις, as above: Skinner, after having thundered out about a dozen harsh northern words, exclaims in a sort of triumph, "quis criticus non juraret hæc omnia defluxisse à Gr. Ρηγυω, Ρηγυμι, *rumpo*; vel à Βραχω, *crepo, strepo*?" and then he refers us to *brittle*; which he says Junius derives from Βρολος: but I can find no such thing: however, under the art. *break*, Junius says, "origo omnium est ab Æol. Βρηνη, *ruptio, ruptura*; à Ρηγυω certe, vel Ρηγυμι, *frango, rumpo*, est Ρηνη, *ruptio*, pro quo Æol. dixerunt Βρηνη: prorsus ut Βρακος dixerunt pro Ρακος, *lacera vestis*; Βραδιον, pro Ραδιον, *facile*; Βροδον, pro Ροδον, *rosa*; Βριζα, pro Ριζα, *radix*: notwithstanding the triumph of Skinn. therefore, we might have adopted this etym. of Jun. if Vossius had not fixed on Βραχυς, as the origin of *brevis*; and not Βρακος, quasi Ρακος.

BREAKS, or "lands, plowed the first year, after lying fallow in the sheep's-walks: Ray."—then we might suppose it signified no more than

land newly *broke-up*; consequently Gr. as above in the art. BREAK. Gr.

BREAM, "Αβραμυς, *Cyprinus latus*; Ital. *abrame*, *deflexum videtur à Lat. auramen*, ab *aureo* sc. *colore*: Skinn."—though we may rather suppose with Jun. that if this fish received its name from any quality, we should rather suppose the deriv. related to *breadth*, than to *color*; and consequently derive it from the Belg. *braessem*; or Alman. *breffemo*; quæ videntur desumpta à Sax. bpad, et bpadum, *latus, broad*; and consequently derived à Πλατύς: see A-BROAD: unless we may suppose that the Belg. *braessem*: Teut. *brassen*; and Alman. *breffemo*, were all derived à Πραυως, *porraceus, porro similis in viridi colore*; and its golden scales have something of a greenish cast: but still it is more remarkable for its *breadth*, than its color.

BREAST, Πηλις, *pectus, compactus*; *strong made, firm*: though with Jun. we might rather prefer Προσθιος, *anterior*; eâ notione, quâ Προσθιος ποδεις, et Προσθια τραυματια, wounds received προσθεν, vel προ, *ante, before*, i. e. *in the breast*.

* BREATH } "five à Βρευω, ut aqua spiritu

* BREATHE } aliquo impulsa scaturit: vel à Πραυω, ut sit *spirare vi caloris*: Jun." "critici fortean me laudarent, si declinarem ab Απορρηω, *effluo*: vel à Ροδος, Æol. Βροδος, *impetus, strepitus*: ego tamen me riderem; sed quidni rideat, qui ludit? Skinn."—who has therefore rather adopted the Sax. etym. and to which Alph. it is referred.

BREECH } There may be two ways of de-
BREECHES } riving the word *breeches*; for they have been called so, because they cover *the breech*, which is evidently derived à Ρηγυω, vel Ρηγυμι, *frango*; *to break*; because in that part the back seems to be *broken*, or *cleft* into two: or else *breeches* may be derived à Βραχια ισθις, *breve vestimentum*; *a short garment*; because the Gauls were distinguished by the Romans into the *Togati*; and *Braccati*; à *Braccis*, quibus Gallia Narbonensis populi vestiri solebant; because they were at first only *short, loose trousers*, which reached no lower than the knee. Vossius says, "*braccæ*, vel *braccæ*, sane vox est Gall. Belg. quippe hodieque Belgæ, sive Germ. inferiores eam *breech* appellant; ut Cimbri *brog*, sive *broughes*, sive *brogues*; Britanni *breeches* nominant: vel, si origo est Græca, vocem eam acceperint Galli à Massiliensibus, qui Græcè loquebantur:"—but without making any difficulty as to the origin, the name may be purely Gr. tho' applied, or given to an art, or fashion, invented even now a days.]

BREEZE of wind; Βρεμα, *fremo*; *to make a gentle noise*, or *whispering*: Skinner, who writes.

It *brize*, supposes it to be derived à $\Phi\rho\iota\kappa\eta$, *borror*; à $\Phi\rho\iota\lambda\omega$, *borreo*, *rigeo*; and we say a *cool*, *refreshing breeze*.

BREVIARY } $\beta\rho\alpha\chi\upsilon\varsigma$, *brevis*, *breviarium*; an
BRIEF } *abridgement*, or *short account*.

BREW, $\beta\rho\alpha\zeta\omega$, *ferveo*, *bullio*; to *boil*, *ferment*, *mix together*: see **BRUE**. Gr.

BREWESS; "Sax. $\beta\rho\iota\upsilon\upsilon$, *jusculum*; et hoc à verbo $\beta\rho\iota\upsilon\alpha\eta$, *coquere*; et hinc Teut. *brey-puls*; *pappa*, *pulmentum*: Skinn."—then they may all be derived à $\beta\rho\alpha\zeta\omega$, *ferveo*, *bullio*; to *boil*, *cook*, or *dress any thing by boiling*.

BRIAR, " $\beta\rho\iota\mu\gamma\omicron\varsigma$, *validus*: Casaub."—"ridiculous," says Skinn. "credo autem à Sax. $\beta\rho\iota\mu\epsilon\eta$; contractum à $\beta\rho\iota\mu\epsilon\alpha\eta$; verbali verbi $\beta\rho\iota\mu\epsilon\alpha\eta$; *frangere*; idque quia *frangit*, i. e. *lacerat tum eutem*, *tum vestes*:"—but still he has not got rid of the Gr. for we have already seen that **BREAK** is of Gr. extract.

BRIBE; "suspicio desumptum ex $\beta\rho\alpha\beta\rho\epsilon\upsilon\upsilon$, *præmium certaminis*, vel *operæ navatæ tribuere*: Casaub. and Jun." " $\beta\rho\alpha\beta\rho\epsilon\upsilon\upsilon$, *præmium*; *muneribus corrumpere*; qui enim *judicem muneribus sollicitant summâ importunitate*, *ejus gratiam ambiunt*, et *venantur*: Skinn." *an illicit offering a reward*, or *premium*.

BRICHOE, *brittle*: near as this word *brichoe* was to $\beta\rho\alpha\chi\upsilon\varsigma$; Ray would not inform us it was of Gr. origin.

BRICK, " $\beta\rho\upsilon\chi\alpha$, *tegula*; a *tile*, or *brick*: Nugent:"—this $\beta\rho\upsilon\chi\alpha$ must be a word of the Dr's. own coining; for there is none such to be found in any of our lexicons:—neither Jun. nor Skinn. will allow *brick* to be of Greek origin: the latter indeed allows, that secundum Menagium, it may be derived ab *imbrex*; *imbrex* it is true is Lat. for a *gutter-tile*; and may perhaps signify a *brick* likewise; but *imbrex* plane persuasum habeo, says Voss. esse ab $\omicron\mu\beta\rho\epsilon\omicron\varsigma$: quod ipsum $\pi\alpha\rho\alpha\tau\omicron\delta\omicron\mu\alpha\ \rho\epsilon\omega$ dictum, quasi $\omicron\mu\beta\rho\epsilon\omicron\varsigma$, elisa duobus locis vocali, et inferto *b*; quemadmodum monet etymologus; qui et alia duo etyma addit; sed duriora: *tegulæ quoque cavatæ*, et *femirobundæ* ab *imbre* appellantur *imbrices*; quod accipiant, arceantque *imbres*; because they receive and carry off *the rain water*, during *violent showers*.

BRICK-bat } the former, according to Skinn.

BRICK-brack } is explained by "*later ad ferendum*: Th. Henshaw dictum putat à nostro *brick*, seu Fr. Gall. *brique*, et Fr. Gall. *bout*; *extremitas*:"—the latter seems to be a *brick-brack*, because it is a *broken-brick*; and consequently will originate ab $\omicron\mu\beta\rho\epsilon\omicron\varsigma$ - $\beta\rho\alpha\chi\upsilon\varsigma$.

BRIDAS; "*birdes*; properly young fowles: Verst."—but **BIRDS** are Gr.

BRIDE } " $\beta\rho\upsilon\upsilon$, *scaturire*, *plenum*.

BRIDE-GROOM } *esse*; unde $\beta\rho\upsilon\beta\rho\upsilon\upsilon$, *infans*, vel *satus adhuc implens*, vel *distendens uterum*: Jun."—who has from this word $\beta\rho\upsilon\upsilon$ deduced the Sax. $\beta\rho\iota\upsilon\delta$, and $\beta\rho\iota\upsilon\delta\upsilon\mu\alpha$; Belg. *brydegome*; and Alman. *bruti-gomo*; i. e. *sponsæ vir*; nam *Luma*, est *vir*: Lye."—but then according to this orthogr. it ought to be written *bride*, and *bride-gume*; which seems to originate à $\Gamma\alpha\mu\omega$, *uxorem duco*: it is remarkable that Casaub. calls the *bride-groom*, $\pi\alpha\rho\theta\rho\epsilon\omicron\gamma\alpha\mu\beta\rho\epsilon\omicron\varsigma$, but that is, properly speaking, *the bride's-brother*; so that if he imagined *bride-groom* was but a translation of $\pi\alpha\rho\theta\rho\epsilon\omicron\gamma\alpha\mu\beta\rho\epsilon\omicron\varsigma$, he was mistaken; at least he has great antiquity against him. Verstegan supposes the Sax. $\beta\rho\iota\upsilon\delta$ - $\gamma\upsilon\mu\alpha$ to be only an abreviation of *bryde-good-man*, or *the good man of the bryde*;—but this will not account for the appearance of the *r* in the word *groom*; and yet in the very art. *brydgrome* he calls him *the groome of the bryd*; because *on the marriage day he serveth, and waiteth on the table of the bryde*: since therefore we always write it, and pronounce it *bride-groom*, we may rather adopt Skinn. interpr. "*nostrum autem bride-groom satis manifeste oritur à dicto bride, and groom*; quia sc. *sponsus, die nuptiarum sponsæ saltem secundum morem nostrum inservit*;" as Verst. just now said: see **GROOM**. Gr.

BR-IDE-WELL. "How disfigured is this word," says Clel. Voc. 179, "from *bar-reicht-bell*, or *ball*; *the head ball of the precinct*:"—consequently all Gr.: see **BAR**, **REICHT**, and **HALL**. Gr.

BRIDLE, " $\beta\rho\iota\upsilon\eta$, \mathcal{A} ol. for $\rho\iota\upsilon\eta$, *retinaculum*, *habena*; a *rein*; where **B** supplies the place of a digamma: Nug."—but as we observed before, under the art. **BORDER**, though the \mathcal{A} olians sometimes used the digamma Γ , and sometimes the **B**, before a vowel; yet what Hederic observes is very just; " $\Delta\iota\gamma\alpha\mu\mu\alpha$, *duplex gamma*; \mathcal{A} olica litera; figura et vi similis Latinæ **F**; sic dicta, quod duorum **F** sibi super impositorum formam gerat: Γ ." See Vossius on the art. **VIS**: or the art. **VENGEANCE**. Gr.

BRIEZE } $\beta\rho\rho\mu\omega$, *fremere*, *grave murmur edere*;
BRIMSEE } ita denominatus est *tabanus*, vel
BRIZE } *asilus*, vel *oestron*; et Sax. $\beta\rho\eta\mu$ -*man*; *fremere*, *rudere*; a *loud buzzing gad-fly*: Virgil, in his *Third Geo.* v. 146, has described it thus: Est lucos Silari circa, ilicibusque virentem. Plurimus Alburnum volitans (cui nomen *Asilo* Romanum est; *oestron* Graii vertère vocantes). *Asper*, *acerba sonans*:—

and Shakespear, in his *Antony and Cleopatra*, Act III. sc. 7, speaking of the sea-fight off Actium,

and:

and the flight of *Antony and Cleopatra* from that engagement, makes Scarus say,

Sca. On our side (the fight appears) like the token pestilence,

Where death is sure:—Yon ribauld nag of Ægypt,
(Whom leprosy o'ertake,) i'th' midst o'th' fight,
The brieze upon her, like a cow in June,
Hoists sail, and flies.

had the ingenious editor of *Hudibras* but known, and considered these two passages, we should not have had such false orthogr. and such false annotation-writing on the two first lines of the second canto, part III. as he has there exhibited: Butler begins that canto thus:

The learned write an insect breeze

Is but a mungrel prince of bees,

That falls before a storm on cows,

And stings the founders of his house:

on which the learned editor in his note observes, that "breezes often bring along with them great quantities of insects, which some are of opinion are generated from viscous exhalations in the air; but our author makes them proceed from a cow's dung; and afterwards become a plague to that whence it received its original:"—what learned stuff! what false philosophy! Butler is not speaking of breezes of wind, that bring insects along with them: he means, and says, an insect breeze, or as it ought rather to have been printed an insect, brieze; meaning that insect, which is called a brieze, is but a mungrel prince of bees, because like them, some think they are produced (not as this learned annotator supposes, from a cow's dung, but as Virgil supposes) from the dead carcase of a cow: which equivocal generation is as false as the former.

BRIM as a sow; "dicitur de sue marem appetente;" says Skinn. "unâ voce subare: nescio an à Sax. bryne, ardet, æstu; q. d. maximo cum æstu, ut solent ista animalia, in venerem prurire:"—from which, we might suppose it came from the same root with brine; which, si satis Græcus essem, continues the Dr. declinarem à βρω, scaturio, deffluo, circumfluo, plenus sum; q. d. βρωμα: et sane, quid mari plenius?—but BRINE takes rather a different origin; as we shall see presently, under that art. but still it is Gr.

BRIM-STONE, "Πρηθεν, incendere; to burn; quasi BREN-stone; a stone that will burn; by changing Π into B; and then by contraction: Upt."—this word is evidently derived from the Greek, through the Sax. bryne-ŕtan, quasi brenn-stone, or burning-stone; because it is so very inflammable; we may therefore rather derive it à Πυρ, ignis; unde uro; Æol. buro; unde bustum, usum; to burn, or bren.

BRINE: "fortasse sic dictum est quasi pyrine απο τῆ Πυρος, quod nimia salugo os, instar ignis, adurat: Jun." a salt pickle; pungent, and sharp: we might rather with Clel. Voc. 85, suppose that brine was but another dialect for marine, mrine, brine; for the m, and the b, transmute: but then marine is most probably Gr.

BRINE it bitber; "various dialect for bring it bitber: Ray."—Gr. as next art.

BRING. "Sax. bpingan; Alman; pringen; Teut. brengen; per epenth. τῆ n factum ex Παρῆχεν, præbere, afferre: Jun."

BRINK: Sax. bpecan; frangere; locus præceps, præruptus; à βραχus, brevis; broken precipice.

BRISK; "fatis feliciter alludit Gr. Αβριξ, apud Hesych. quod exponit Εγρηγορος, i. e. vigilanter; hoc ab Α, non; et Βριζω, dormio; et certe Galli pro nostrâ briskman aiunt un homme esveillé; homo experrectus: Skinn."—lively, vigilant, and wakeful: Casaub. with great sagacity, derives brisk à Σφριγω, turgeo; item vegetus sum, et corpore bene habito; ut qui in flore sunt ætatis; Σφριγωγης τῆς ἡλικίας, florente et gestiente ætate: to be in the vigor of life: which latter deriv. ought rather to be preferred: see FRISK. Gr.

BRISKET: "peltus casti animalis; q. d. brestket; terminatio ket minuit: Skinn."—consequently Gr.: see BREAST. Gr.

BR-IST-OL } "bar-ist-ol; bead-sanctuary-col-
BR-IST-OW } lege, bill, or wood; and bar-ist-
ow; bead-sanctuary-town, or river: Clel. Voc. 72. n."

BRI-TAIN; without following other etymol. let me attend only to Clel. who has told us, Way. 54, that the terminations "tan, tain, tania, and tannia, all signify land, or country; as in Mauri-tania, Lusi-tania, Aquitania:" this however does not give us any reason why tan, or tania, should signify land, any more than water; the reason seems to be because Ταναος signifies protensus, extensus; à Τανω, à Τανω, extendo; the proper epithet of the earth, before mankind were acquainted with the ocean: he then proceeds, and tells us, that "i in the original language signified an island: then there remains no more than Br, which presents no sense in any known language, either ancient or modern; but if you allow a liberty of judgment, to restore the elliptic vowel o, the word, without any violence, will give Bor-i, or the Northern-island; thence Bori-tannia, contracted to Bri-tannia:"—after this gentleman has thus given the justest deriv. of the name of our country, it is a wonder he did not go one step farther, and tell us, that Bori, Cori, Cauri, all signify the Northern regions; from Βορεας, Boreas; the North wind; on account of the violent, blustering, and cold winds, that generally blow from

from that quarter: this wonder is the greater, because he himself has added, "it is on the foot of this etym. that the *Druids*, among their various appellations, had that of *Boreadae*, or perhaps better written *Bor-ei-adae*; *North-islanders*."—There is only another deriv. of the name of *Britain*, that deserves to be produced, from the learned *Bochart*, who tells us, that "Britain is a name given to this island by the *Phœnicians*, when they trafficked hither for *tin*, calling it *Baratanac*; *the land of Tin*, contracted afterwards to *Bratanac*; and then again softened into *Britannia*:"—this however could not have been the first appellation of our island; because we can hardly suppose that the *Phœnicians* were the people who discovered those mines, which undoubtedly had been opened by the inhabitants themselves, for ages before the *Phœnicians* came hither to purchase that article: *Cleland's* derivation therefore seems to be more probable.

If we follow the deriv. of *Sammes*, we must trace the name of our island from the *Phœnicians*, who, he says, 39, first discovered this country in the year of the world 3256, i. e. 748, bef. Chr. and named it *Baratanac*, contracted to *Bratanac*. 41.—as to the former part of this compound *Brat*, it may be *Phœnician*, to signify *tin*; but that the latter part *anac*, p. 43, should signify *tin* among the *Phœnicians*, may be very much doubted, since all our etymol. contend that the termination *tania*, in *Britania*, or rather, as *Sammes* himself asserts, in p. 42, *ania*, is a frequent termination of countries in the world as *Germ-ania*, *Pomer-ania*, *Transylv-ania*, *Rom-ania*; Now if, as he acknowledges, *ania* is the same as *anac*, and *anac* signifies *tin*, then all those countries which have the same termination must have been as famous for *tin* as *Britain* and the *Cassiterides*; which I believe no historian will allow: it might therefore be more proper to suppose with the etymol. that *tania*, or rather indeed *ania*, signifies *country*, or *region*; and then it might originate from *Αναξ*, *rex*; unde *Ανασσω*, *rego*, unde *regnum*, unde *regio*; a *region*, country, or *distrikt*, famous for *barat*, *tin*: and from hence may be derived our name *Brit-ania*; compounded of half *Phœnician*, and half *Greek*, i. e. the *Greek* *αναξ* may be derived from the *Phœnician* *anac*.

BRITTEN-beef: *Ray* in his preface tells us, that "*britten-beef* signifies to break the bones of it; from the Sax. *brittan*, *frangere*:"—but *brittan*, was so very near to *brittle*; and *brittle* to *brickle*; and *brickle* to *brackle*; and *brackle* to *break*; and *break* to *Βραχυς*, *brevis*; *short*, or *broken into short pieces*; that it is a wonder he did not see the Sax. was visibly descended from the Gr.

BRITTLE, quasi *brickle*; à *break*:—consequently Gr.: see **BREAK**. Gr.

* **BROACH**, or *peirce a barrel*; "Βραχω, *made-facio*, *irrigo*; to pour out; because a barrel, when *broached*, pours out its contents: *Nug.*"—this deriv. is very doubtful; because the word *broach* is not solely applicable to pouring out, as the word *Βραχω* is, which can never be tortured so far as to signify *transfigere*; to *peirce*; which is the sense of our word *broach*: it has been referred rather to the Sax. *Alph.*

BROAD; Πλατος, *latus*, *amplus*; *large*, *ample*, *wide*: see **A-BROAD**. Gr.

BROCK, *fragments*, or *broken meat*; and consequently derived from **BREAK**. Gr.

BROCK, or *break wind*; but not from the foregoing art.: now it seems to be derived from *Βραχω*, *sono*, *ructo*; to make a noise with the throat.

BROGLE for eels; "Fr. Gall. *Brouiller*; *perturbare*, *confundere*; quia sc. in aquâ *perturbatâ*, et *confusâ*, *anguillæ* facilius capiuntur: *Skinn.*"—there certainly can be no objection to this deriv.: only let me observe, that *brogle* may come from the same root with **PROG**; quasi *progle* in the dirt, in the mud: and if so, it would be Gr.

BROIDER, "Χωρα, *ora*; vel ab *Ορος*, *terminus*, *limes*, *limbus*; a *border*; hence *broider*; *acu* *pingere*, *plumare*, *opere Phrygio variare*: Gall. *broder*; Belg. *bordueren*; tanquam sit à *bord*, vel *boord*; *ora*, *extremitas*, *vestium limbus*; quoniam *tunicarum* *extremitates* ut plurimum *opere Phrygio* *distinguebant veteres*: Jun." *sine needle-work*, *wrought on the borders*, or *extremities of robes*, &c.

BROIL, or *tumult*; "Fr. Gall. *Brouiller*; *perturbare*, *confundere*; to disturb, or cause any confusion; and consequently may be derived from the same root with **BROGLE**, just above mentioned: or perhaps *broil*, and *coil*, meaning the same thing, may take the same deriv.: i. e. still Gr.

BROKER; Πραξω, *πραξα*, *præx. med. πραξα*, inter alia significat *tracto*; *pararii*, seu *proxenetae vice fungor*; *transigo pro aliquem*: "est et Πραξω, pro Πραω, vel Ππρασω, ex quo præx. *πραξα*, v. *n. didi*: Jun." "a *facto*; an agent for another: *Casaub.*"

BROOCH, or, as it is sometimes written, *brucbe*, and *brouche*; à *Βρογχος*, *guttur*, *collum*; sc. *monile*, *torques*, *aurea catena*: "à *collo* namque *istiusmodi ornamentorum* *denominatio* *potissimum desumpta* est: Jun."—a *necklace*, *chain*, or *locket*, *worn about the neck*, *arm*, &c.

BROOD; Βρωω, *pullulo*; to bring forth young; to hatch.

BROOK, to bear, endure; "à *Βρωω*, *Βρωκω*, *edo*, *digerere*, *concoquere rem aliquam animo gravem*: *Casaub.*" ita aiunt *Latini* *devorare miseras*; *devo-*

rare tedium, Αναγκοποιον, to digest any affront, bear any misfortune.

BROOK, or *rivulet*; “*Βροαξ, Æol. pro Πραξ, a rivulet, or small stream: Casaub.*” “*vel à Βροχη, pluvia; rain; quod istiusmodi rivuli ex repentino imbre collecti, ejusdem pluviae impetu intumescant, et concitentur: Jun.*” and yet neither of these deriv. can so properly be called the root, as the branches of the verbs *Βροχω, or Πρω*: and therefore Upton has more properly derived *a brook, or rivulet*, from *Βροχω, Βεβροχα, to wet, or moisten.*

BROOM, *Βροα, brya; a small shrub, with twigs, like birch; of which they make brushes, brooms, &c.*

BROT; “*Sax. Gebrote; fragmenta panis; offals: Ray.*”—then we might suppose it was derived either from *Βρωλον, cibus, esca, panis; bread*: or else from *Βραχυς, brevis; broken*; as when we say, *broken bread, broken meat, &c.*

BROTH, “*Βρωλον, vinum bordeacum: Upt.*” *barley wine*; properly *beer*, or any kind of liquid, boiled with several ingredients, in order to soup: Casaubon and Junius derive our word *broth* “*à Βρωλον, esca, cibus:*”—but none of those words were ever applied before to liquid foods. Skinn. derives *broth*, à *Sax. broð*; and that word à *bjupan, coquere*:—then it seems but natural to derive them all à *Βραζω, ferveo, bullio; to boil, cook, or dress any thing by boiling.*

BROTHER; “*by transposition à Fr. Gall. bordel, vel bordeau; Ital. bordello; lupanar; ex bord; margo; et eau; aqua; quia lupanaria ad ripas fluminis etiam apud Romanos olim construebantur: Skinn.*”—should this deriv. be right, both **BORDER**, and *eau*, are Gr.

BROTHER; any person would suppose from the termination of the Greek words *Πατ-ηρ, pater; Μητ-ηρ, mater; θυγατ-ηρ, filia*; that our word *brother* was descended from the Greek, through the Latin word *frater*, derived from *Φρατ-ηρ, curialis*; and Casaubon and Upton are of that opinion; though indeed the former acknowledges that “*Φρατ-ηρ, vel Φρατ-ηρ apud Græcos magis generale verbum, quam vel frater apud Latinos, vel brother apud Anglos; quæ tamen ex isto communiore verbo manasse nemo dubitat;*”—but if no body had doubted it before his time, we must desire leave to dissent now from this great man’s opinion in this art. for *Φρατ-ηρ* in Greek does not signify *brother*; but one who is in curia ejusdem consortio; one who enjoys the privileges of the same tribe; or as we may say, one of the same brotherhood, confraternity, calling, trade; but *Αδελφος* is properly Greek for a brother by birth, or consanguinity, or the being descended from the same parents: and therefore it may rather be derived from the Greek, through a Northern channel; for with

Verst. Jun. and Skinn. we may rather suppose, that our word *brother* was descended from the *Sax. broðer; Theotisc. bruoðer; Belg. broeder; Dan. brader; Teut. bruder; “credo hæc omnia,”* says Skinn. “*deflexa à verbo to breed; q. d. fetus, i. e. educatus, partus; of the same brood:*”—only the Dr. ought not to have stopt there; for *breed*, and *brood*, undoubtedly originate à *Βρω, pullulo*; as he has himself acknowledged under the art. **BROOD**. Gr.

BROUSE, *Βρωσκω, pasco; to feed on shrubs; &c.*

BROW of the eyes } *Φροεις, vel Φροισ, frons, tis;*

BROW of a bill } *the forehead: Skinn. quotes Casaub. for deriving brow ab Οφρυς, supercilium; and Jun. had made the same observation; atque inde liquet reliqua derivata esse per aphæres. primæ syllabæ, quasi Φρυα, vel Βρυα, a brow: and we may rather adopt this latter deriv.*

BROWN; “*Sax. et Fr. Gall. brun; Belg. bruyen; Teut. braun; Ital. bruno; fuscus; videri possunt corrupta ex Πυρρον, rufum, rubeum; quandoquidem colores isti sunt vicini: Jun.*” *dark red; bordering on black.* Clel. Voc. 85, says, that “*by enallage of b for m, we have our word brown; as the French their brun, and brunet, from morwin; somewhat black; or tending to black: but mor seems to be only a contraction of mor-tuus, i. e. à Μοιρ-α, mors; death, deadly, dismal, gloomy, black; and win is only a diminutive, the same as wee; ab Ε-λασσων, minor: so that morwin, or borewin, contracted to brown, signifies a shade of black, or somewhat black.*”

BRUE, “*to brue, or brew; from Βρωλον, beer when brewed: Athenæus, lib. X. c. 13, τὸν δι κριθιον οινον, και ΒΡΥΤΟΝ τινες καλβωιν: vinum bordeacum BRUTON nonnulli vocant: et hinc broth: Upt.*”—besides this sense, we have another, in which the word *brue* is sometimes taken; viz. *to mix, or pour two liquors together*; and then it seems to take its origin from *Βρω, scateo, fundo, et scatere facio; to bubble, like a spring; to scatter, pour, flow*: unless we chuse to derive it with Skinn. from *Φορω, misceo; to mingle, or mix together*: tho’ perhaps it might rather be derived à *Βραζω; bullio; to boil.*

BRUISE, *ῤηγνω, ῤηγνυμι, frango; to break, or bruise*: we may rather suppose with Jun. that *bruise* was derived à *Πρω, seco; nisi propius accederet ad illud Βριζα, quod Hefych. exponit πιζειν, stringendo premit, impetum facere; to attack with violence.*

BRUIT, *Βριμω, fremo, fremuit, quasi bremuit, unde bruit; to make any loud noise; to report abroad: vel à Βροην, tonitru; thunder*; and here used figuratively to signify fame, that is published to all the world. Casaub. 203, has shewn that the Greeks had

had a musical instrument, called Ῥομβος: Ῥομβος δ' ἐστὶ τροχίσκος, ὃν σφραῖσι ἰμαλί τυπλοῖτες, καὶ εἰς κλύπον ἀποπέλασι: etymologicum exponit Μῦσικον σαυιδιον ὃ σφραῖσι εἰς τὸν αἶθρα, καὶ εἰς ἡχὸν ἐμποικισι: unde Helych. Ῥομβος, ψοφος, σφραῖς, ἡχος, δῖνος: addit autem etymologicum, idem instrumentum Ῥομβήρα etiam nuncupatum: unde fortasse et Gallicum *bruit*: Angli à Gall. an Gr. acceperint, nescio: sed et illi *bruite de rumore*, (qui linguæ fenus) usurpant.

BRUMAL; Βρομῖος, cognomen Bacchi: R. Βρομῶ, *fremo*; to roar at the festivals of Bromius, or Bacchus: vel rectius à Βραχυς, *brevis*; et ἡμέρα, *dies*; quòd brevissimus dies in id tempus incideret, in quo erant festa Bacchi: *bruma* quasi *brevima*; *brevimus* pro *brevissimus*; the shortest day of the year; mid-winter, or the winter solstice: this latter deriv. Ctel. Voc. 7. n, does not admit of; and therefore would derive it from "*bor-im*; the cold season: *b-oe*; cold; and *im*; weather: it is from *im*, in this sense, that the French derive *tems*; and the Italians *temporale*: *tems*, *time*, or *duration of time*, derives differently:"—but very probably there is no difference as to deriv. and but very little as to signification: however, let *im*, *tems*, and *temporale*, come from any language on earth; still *bor*, or *b-oe*r most undoubtedly comes from *Boreas*, signifying *cold*, and *blustering*; and consequently Gr.

BRUNT, by transposition from *burnt*; the heat of action, the violence of the onset: à Teut. et Belg. *brunst*; *ardor*, *calor*, *æstas*; *burn*, quasi *purn*, à Πῦρ, *ignis*; *fire*.

BRUSH, *clean*; Ποῖζος, *stridor cum sibilo*; hinc *rufcus*, unde *scopæ* *funt*, *officinis* *vocatur* *kruscu*; any thing made, at first, of *rushes*, and afterwards of other materials, to sweep, or cleanse away dust, &c.

BRUSH-wood; either from the same root, to signify *small twigs to make brooms*, &c.: or else à Πῦρ, unde *uro*, *perustum*; quasi *brustum*; *fascis*, ex eo confecti, ob ligni tenuitatem statim *accendantur*; *small fagots of underwood*; which, on account of the slenderness of their twigs, easily *kindle*; *kindling-wood*.

BRUTE, ἀπο τῆς Βαρῆσιος, i. e. *gravitate*; nam *gravem*, interpretatur Festus in *brutus*, et *obrutus*, *immobilem*, ut videtur; *obstinately fixt*: "Servius; quem vide ad illud *Æn. X.* ubi *brutum* interpretatur *sensu carens*: nam *terra à sensu longissime abest*: sed per metaph. postea vox hæc tum *tardis*, ac *stupidis accommodata*: Voss." a *dull*, *stupid*, *heavy creature*; *insensible*, *irrational*; *incapable of knowledge*, or *religion*.

BRUTTE: Ray acknowledges this to be only a Southern dialect for *brocuse*: but **BROUSE** is Gr.

BRYONY, Βρυωνία, *bryonia*; *vitis* *genus*; a *wild vine*, growing in *hedges*, and bearing a *red berry*.

BUBBLE, Βολλή, *jactus*, *bulla*, *bullula*; a *bubble of water*; forte quòd conjectu *lapidum*, &c.; *bulla excitari soleat*: R. Βαλλω, *jacio*.

BUBBY; Ῥω, *bumeo*, *bumeito*, unde *uber*; a *dug*, or *teat*.

BUBO, "Βυβων, *inguen*; the *groin*: a disease affecting that part. Nug."

BU-CEPHALUS, Βυκεφαλος, *Bucephalus*; *taurino* et *magno capite præditus*: an *ox-headed*, or *large-headed horse*: the name of Alexander's horse; so called à Βυς, *bos*; an *ox*; et Κεφαλή, *caput*; the *head*.

BUCK, or *deer*; Βυκκη, *caprea*; Casaub.: Sax. *bucca*; Belg. et Teut. *bock*; *bircus*, *caper*; of the *goat*, *stag*, or *deer species*.

BUCKINGHAM-shire, "so called," says Verft. 150, "of the abundance of *buken-trees*, that there grew; or, as we now pronounce them, *beachen-trees*:"—but **BEECH**, is Gr.

BUCKLE, or *bend down*: "Sax. Bugan, Gebugan, *flextere*: vide **BOW**: Skinn."—to *curve*; *stoop*, or *bow down*: consequently Gr.

BUCK-WHEAT; because this word happens to wear a different appearance, our etymol. seem to have lost sight of the original deriv. Junius acknowledges that "*buckwheat* is derived à Dan. *bogvede*; Belg. *boeck-weyt*; and that they both signify *fago-pyrum*; *faginum frumentum*:"—and Lye, under the art. *Book*, and under the art. *Beech*, acknowledges that both those words are derived from *fag-us*; consequently Gr.

BU-COLICS, "Βυκολικός, *pastoralis*; a *pastoral poem*, in which mention is made of *shepherds*, and other *rustics*: R. Βυς, *bos*; an *ox*; et κολον, *cibus*, *food*; a *feeder of oxen*, or *berds*. Nug."

BUDGET, Βολγος, pro Μολγος, quod Helychio teste est Βουος ασκος, *saccus coriaceus*; Voss. à Βολγος est *bulga*; a *pouch*, or *leather bag*: Galli *bulgas* *sacculos scorteos* appellant; hanc vocem Massiliensibus accepisse dicamus: vel à Πύργα, *sacculus*; quasi *poudget*.

BUFALO } or as Nug. and others write it,
BUFF } *buffle*: Βυβαλος, *bubalus*, *bos silvestris*; a *sort of wild ox*: R. Βυς, *bos*; an *ox*. Nug."

BUFFET, or *blow*; Ποιφύσω, *vehementius spirare*; the *blowing*, or *puffing up the cheeks* to receive *blows*; unde Belg. *boffen*; et ab hoc *puff*; tales *colaphi buffets* nuncupantur Anglis. Jun."

BUFFOON, Βαβαξ, *loquax*, *nugetor*; a *babbling trister*; unde Belg. *boffen*, *ineptire*; Ital. *buffone*; et Gall. *boufon*, *scurra*, *mimarius*, et *scenicus*; a *shrewd and crafty court fool*; "a *fool of pleasure*; such a one as *kings and great men* loved to entertain: Jun."

BUG-BEARS; both Jun. and Skinn. have explained the former part of this compound extremely well; viz. *larvæ, terriculamenta, manducus*; and have as properly derived it à *pugs; demones*: “sed credo non quosvis,” says Skinn. “sed eos solum qui formâ puerorum sagis et pythoniis apparent, et ab iis blandimentis et obscœnis oculis, interdum et venereò coitu, tanquam amasii, excipiuntur:”—since then they are such *lascivious gentry*, there can be no good reason why the Dr. should scruple to derive *these pugs, or bug-bears*, à Πυγν;—but, “nollem deflectum à Πυγν,” says he, “hoc enim *cinædum* inuerat:”—and it is for that very reason that we ought to derive them from Πυγν: because, were the fact true, and we were to admit of the former part of the Dr’s. narration, the latter would be as easily admissible: let me only observe however that this deriv. answers but to the former part of this compound *bug-bears*; but to the latter, I have not as yet been able to satisfy my inquiries.

BUGGER: “Πυγν, *cinædus*; nam Itolorum plerisque *pigista* ab eâdem origine nuncupatur *sodomita*: infandæ hujus libidinis turpitude Belgis eleganter nuncupatur *stomme sonde*, q. d. *mutum peccatum*; quòd illud ob enormem flagitiosæ libidinis impuritatem, ne quidem fas sit nominare: Jun.” *the unspeakable sin.*

BUGLE-born: “*bugle* est *bonafus, the wild bull*; ita ut *bugle-born* fuerit *bonasi-cornu*: Lye.”—this does not inform us from whence *bugle* is derived; to trace which, Skinner will help us; for he says, q. d. *bucula*; seu *juvencæ-cornu*; but there he has stopt; so that we must look for *bucula* in Βουκολος, *bubulcus*: R. Βως, *bos*; an *ox*, or *bull*; and *bugle-born* quasi *boukle-born*, is no more than a *wild-bull’s-born*.

BU-GLOSS, “Βυγλωσσον, *buglossus*; *borage*; an herb so called, which resembles the tongue of an ox: R. Βως, *bos*; an *ox*; and Γλωσσα, *lingua*; the tongue: Nug.”

BUILD; Clcl. Way. 71. tells us, that in the syllable *il* lies the power of *altitude*, or idea of *height*; and hence becomes radical to *bill*; to *collis*, to *knoll*, or top of a hill; to *build*, and *building*: but in his Voc. 211, he says, that *al*, *el*, *il*, *ol*, and *ul* (the vowel being in fact indifferent) is perceivably the etimon of many words importing *eminence*, and *height*:—but *il*, *bill*, *ol*, and *col*, evidently originate à Κολ-ωνη, *col-lis*; a *bill*, or any *eminence*; and here used to signify a *structure*, or *edifice*.

BULB, Βολβος, *bulbus*; radix quævis rotunda; a *scallion*; any root that is round, and wrapped in many skins, or films; as *leeks, onions, tulip roots, and cloves of garlic.*

BUL-FINCH; “Sax. *finch*; Teut. *finck*; and Belg. *bolle, bulle*; quasi *bos-fringilla*; the large finch: Skinn. under the art. *Finch*:”—we have already observed, under the art. **BOOBY**, that *bull*, and *borse*, are additional expressions only used to signify *large*, or *strong*; and therefore we may derive the former part of this compound *bull* from the Gr. and the latter part *finch* from the Alman. *vinco*; as in the Sax. Alph.

BULGE, Βολγος, pro Μολγος, quod Hesych. exponit Βοειος ασηκος, *saccus coriaceus*; a *leather bag, which swells out like a belly*; from whence comes the Sax. *bilig, uter*, et *ima pars navis*; and a ship is said to be *bulged, bilged, or bildged*, and to have *bilged water*, “quando rupi, vel anchoræ alliditur; eoque infimis tabulis fractis, et concussis, *rimam, imo ruinam agit*; when it springs a leak, and draws in much water, so as to sink: Skinn.”—but then the Dr. has not gone far enough; for he does not seem to have been sensible that *bilig* originated from *bulga*; and *bulga* from Βολγος. Lye in his Add. observes, that it may be derived from Belg. *bolgbe, bulgbe*; or Sued. *boelia*; or Iceland. *bylia*; *fluctus*; the waves, or the billows; viz. when the ship is sunk mid the waters; but even then it would be Gr. See **BILLOW**. Gr.

BULK; Lye in his Add. derives this word “à *bulke*; Iceland. *navis onus*; unde sine dubio defluxit vocabulum:”—but we may doubt whether the Icelandic be the original word; at least it does not signify *navis onus* so particularly, but that it may be applied to *weight in general*; and then with Casaub. it may be derived ab Ὀλκη, *onus, pondus*; *burden, weight*: and then to *break bulk, is to begin to unload*; not only to *lighten the ship*, but to *alleviate any other weight*: it may likewise in this sense signify *magnitude, and size*; since they generally include the idea of *weight*.

BULK-head } or rather *balker*; à Belg. *balck*,
BULKER } *trabs*; a *beam*; and consequently originates from the same root with **BALK**, or *beam*. Gr.

BULL, Βως, *bos*; an *ox*; quasi *boull*: Skinner supposes it derived from the Belg. and Sax. *bolle, bulle*; *bulluce*, diminutivum; *taurus*; a *bull, or young steer*: nollem deflectere à Πωλος, *pullus*; for that is *the young of any creature*; as when we say a *foal*; or a *pullet*: neither would I, with Jun. suppose it derived à Βολη, *ielus, plaga*; quòd *cornu feriat*; for all horned creatures do the same.

BULL of the Pope: Βαλη, *concilium*; *council, consultation*: perhaps even the word Βαλη may be descended à Βαλωμαι, *volo*; *I will, it is my opinion*; because, when a person gives his opinion in council, he declares his will: from both these deriv. therefore

therefore the proper way of writing this word would be *the Pope's boul*: unless, with Sir John Evelyn, we would derive it from Βύλλα, *bulia*; a seal, set to any such writing as a decree.

BULLACE, "commonly called *the bully-tree*; à Βύλλος, *gleba*; a clod, or round lump of earth, &c. *prunum sylvestre*; fortasse à *rotunditate globosâ sic dictum*: Skinn."

BULLET; "Βολή, *bulia*; *jactus, idus*; the action of throwing, or whatever is thrown: R. Βύλλω, *jacio*; to hurl, or cast: or from Πόλος, the pole of the heavens, or the head, or any round figure: R. Πόλω, *verto*; to turn: Nug."—this latter seems to be rather too forced a deriv. for tho' Πόλος, and Πόλω, signify *the pole of the heavens*; and to turn round; yet perhaps that is always understood of a circular motion; but never to mean a globular body, like a bullet, or a cannon ball: it would be more natural to derive bullet from Βύλλος, *bolus*; a round mass, or lump of metal, &c.

BULLION; fortean à Βύλλος, *bolus, gleba*; quia argentum hoc non signatum *globarum formâ conspicitur*: uncoined silver in the mass, or lump.

BULLY; "vel à *burly*; *grandis, obesus*: vel à *bulcke*; *magnitudo, vir liberaliori victu probe saginatus*: vel, q. d. *bull-eyed*, Βουπις, i. e. *bovinis oculis, seu grandioribus, præditus*: Skinn."—this last, tho' very applicable, yet can scarce be called an etym. however it is very well suited to those *blustering, big-looking, fierce-talking gentlemen*: there would be no impropriety in deriving this *ferocious hero, the bully*, directly from Φύλλω, *bullio*; to boil, to babble; one whose blood is always in a ferment, ever boiling; or at least seems to be so.

BUL-WARK, "Βύλλω; Βολερος, or Βωληρος, a rampart; or *wonk of earth, thrown up*: R. Βύλλος, *gleba*; a clod, or lump of clay, or earth: Nug."—the root indeed is regular, but the production is rather jejune; for neither Βολερος, nor Βωληρος, appear in any lexicon: we may therefore rather suppose that *bulwark* was compounded of *bul* and *wark*; *bul* à Βύς, an epithet of strength; and here signifying strong; and *wark*, Sax. *werck*; Teut. *werck*; opus; work; all evidently derived ab Εργον, opus; work; the whole compound meaning a stout, strong work, or fortification.

BUM } derived either from Βυνος-

BUM-FIDDLE } *κεθνιος, mors-obsequens*; a *submissive billock of flesh*: or else from two French words, which we have traduced into *bum fiddle*, whether with design, or not, would be difficult to say; but according to its present appearance, the expression seems to carry neither sense, nor meaning; whereas there seems to be a little jocularly in it, if we suppose it to be derived from *bon-fidelle*; meaning a good and faithful friend; a sure and steady ally;

a constant attendant, an inseparable companion:—only now we must trace it up to the Gr.; for *bonus*, and *fidelis*, are derived from that language.

BUM-PER: another evident deviation from the French *bon-père*; the *good-father*, meaning *the Pope*, whose health was always drank by the monks after dinner in a full glass:—however *bon-père* is derived à *Βονος-πατήρ, bonus-pater*; the good-father, meaning *bis bovinis*.

BUNG, Πύμα, *operimentum, epistomium*; Belg. *bongat*; Fr. Gall. *bondon*; the covering over the hole of the vessel, or cask.

BUNGLÉ; "Fr. Gall. *bougonner*; *ineptè rem aggredi*: vel à Fr. Gall. *bondir*; *reflire*; qui enim *ineptè rem aggreditur, subinde confusus, refilit*; et *meditabundus opus tantillum intermittit*: Skinn."—consequently Gr.: see BOUND, or leap. Gr.

BUNN, Βονος, Æol. *bonus, bonulus*; a good; dainty, fine cake.

BUNNY, Βωνος, *collis, tumulus*; a rising, swelling ground, a billock.

BUNTING-lark; "alaude species; Fr. Gall. *bon-dir, reflire, saltitare*; quia hæc avis humi *subflire, et saltitare solet*; quod eò verisimilius sit, quòd univ-ersum alaudarum genus humi nidulantur: Skinn."—the Dr. seems to have been no very great naturalist; for sparrows do not build their nests on the ground, and yet they *subflunt*, et *saltitant*: but, if his etym. be just, still it is Gr. see BOUND, or leap.

BURBOT; *holotburia, mustela fluviatilis*; Fr. Gall. *bourbe*; non à *barba*, vel *arunco*; sed quia *lutum, et cænum rostro, ansetum modo, commo- vet*; hoc autem *bourbe*, si Græculus es *esuriens* (so polite is Skinn. at present) potes declinare à Gr. Βορβορος:—but why this ill-natured reflexion, si Græculus es *esuriens*?—Βορβορος signifies *lutum, cænum, limus*; and if this greedy fish delights so much in mud, as most eels do (for it is a species of eel-pout) there is no reason why this *physiciani- culus esuriens* should be so averse from admitting this Gr. deriv. particularly after he had told us that this fish was called *bourbe*; quia *lutum et cænum commo- vet*: it were to be wished that some of his old Sax. Teut. Belg. and Fr. Gall. deriv. had not been more foreign.

BURDEN, to bear: Βαρος quasi Βαρδος, *burdus, burden*; pondus, onus; molestia; any pressure, weight, or trouble: Verstegan writes it *byrtbin*; and sup-poses it to be Sax.

BURGH } Πύργος, quasi Βουργος, *burgus, tur-*
BURROUGH } *ris*; a tower, or strong place; also the chief magistrate of a fortified town: see BURROW. Gr. Verstegan observes, that "*bour-rough* metaphorically signifieth a town having a wall, or some kynd of closure about it: also a castle:

all places that in old tyme had among our an-
cesters the name of *bourough*, were places one
way or other fenced, or fortified:—and yet this
good old Saxon could not see the true deriv. of this
word, that it was Gr. *Clel. Voc. 30*, says, “the
word *bar* admits of a very extensive signification;
a burgher, or *freeman* was called *a barman*, or
bur-man: but the word *borough*,” he tells us, “sig-
nifies a town having municipal offices, in short,
of justice:”—then consequently Gr. see *BAR*.

BURG-LARY; “*vox forensis, sed vulgo nota*:
Skinn.”—who has given us a longer remark than
usual on this word; and though he acknowledges
it to be *vulgo nota* as to the signification, yet has
plainly shewn that he knew nothing of the true
etym. notwithstanding his having quoted the
Lat. Sax. Fr. Gall. and Norman. languages: I
shall not go through all his tedious observations,
but comment only on what he has fixt; viz.
“Sax. *burg*; *arx*; et Normannicâ terminatione
lary; *lary* vero in compositione *latrocinium* significat,
à Fr. Gall. *larron*; *latro*; *larrecin*; *latrocinium*;
q. d. *arcis*, seu *castelli*, *latrocinium*; *domus enim est*
jusque arx:”—all this will be most readily granted;
but then, why did he suppress the Gr. etym.? did
he know, or did he not know, that the Sax. *burg*
was evidently derived from *Πύργος*, *arx*, *turris*?
and did he know, or did he not know, that the
Norman termination *lary*, which he acknowledges
to be derived from the Fr. Gall. *larron*, *latro*,
was still farther derived à *Λάτρον*, *latro*; et *Δαλφιν*
ων, *latrocinari*? if he did know it, and would
not declare it, then partiality to his Saxons and
Normans made him suppress it; and if he did
not know it, his ignorance is the more inexcus-
able; because the Gr. deriv. was so visible.

BURG-RAVE: again we have here another in-
stance of Skinn's. partiality or ignorance; the
latter can scarce be thought; and why a man of
letters should not go up to the source of words,
when he knows in what language it is to be
found, would be difficult to say: but here he
has derived “*burghave*, à Teut. *burggraff*; or
Belg. *borgb-graef*, vel *grave*; i. e. *urbis*, seu *op-
pidi*, *praeses*, vel *praefectus*: vide *borough*, and
grave:”—the former of these we have already
seen is Gr. then let us now shew that the latter
is so likewise: “*grave*, or *reve*,” says the Dr. “à
Sax. *Γρεφερα*, *praefectus*, *exactor*, *praetor*, hoc à
particula otiosa *lie*, et verbo *περῆσαν* *spoliare*,
rapere; Dan. *greffve*; Belg. *grave*, *graf*, et
graef; Teut. *graffe*, *graff*; omnia à Lat. *rapere*;
fortean quia *gravi* in antiq. regno German.
tantum *exactores*, seu ut Jul. Capitol. vocat,
*racionales principum fuerunt, qui jam in tantam dig-
nitatem exceverunt*:”—but surely the Dr. must

have known that *περῆσαν*, *rapere*, *rapio*, and *rapax*, are
all derived ab *Ἀρπαζω*, *rapio*; unde *Ἀρπαξ*, *rapax*:
so that this word *burghave* is derived not from the
Sax. &c. but from the Gr. as its true source.

BURLESK, or *burlesque*, “Gall. *burler*; Ital.
burlare; Lat. Bar. *burdare est jocare, ludere*;
bourd; *jocus*; hinc, ut mihi quidem videtur,”
says Lye, “fit *burlare*, *d* in *l* mutato; quod
nonnunquam fieri patet ex Ital. *cigla*, pro *cicada*:”—
—“sed unde iniquis,” says Skinn. “Ital. *burlare*?
forte à nom. *parola*; *diſtio*, *vocabulum*; omnino ut
diſterium, à *dicendo*: vel à Lat. *ferula*; q. d. *feru-
lare*; i. e. *fannâ verberare*:”—to *ridicule the*
works of an author: only now it happens a little
unfortunately for the Dr. that both *parola* and
ferula, are Gr.

BURLY; “*grandis obesulus*; q. d. *boor-like*;
agricolæ enim propter labores, et inde plenum
victum, corpore grandiores sunt: Skinn.”—but
perhaps it might be more natural to derive *burly*
à Belg. *bülke*; *bulky*, *burly*, *big*: only **BULK** is Gr.

BURN, *Πυροειν*, *comburo*, *burno*, *incendere*; *to*
kindle, *set on fire*: R. *Πυρ*, *ignis*; *fire*.

BURNISH: “Fr. Gall. et Hisp. *brunir*; Ital.
brunire; *expolire*; *puta arma*: credo à verbo *to burn*;
quia arma accurate polita, et vernis ut loquimur
illita, adeo intense *splendent*, ut quasi *ardere vide-
antur*: hinc poetis *gladii micantes*, et *corruscantes*:
Skinn.”—but still he will not allow, that our
verb *burn* comes from *uro*, quasi *burno*; and that
uro is derived from *Πυρ*, *ignis*; *fire*.

BURR, *a knob*, or *knot*; “sic dicitur *radix*
*cornu cervi junioris, jam cornu proferre incipien-
tis*; à Fr. Gall. *bourre*; *tomentum*, *lanugo*; quia
sc. principio est mollis, et quasi *tomentosi*: Skinn.”
—but perhaps *bur* is only a various dialect form
knur: which is Gr.

BURREL-fly; “*tabanus*; Μύρψ; elegans *sane*
vocabulum, à Fr. Gall. *bourreau*; *carنيفex*; *bour-
reler*; *excarnificare*, *vexare*; quia sc. misera ju-
menta ætate *excarnificat*, et quasi *in furorem adia-
git*: Menagius de etymo *bourreau* desperat, et
ignorantiam fatetur: quid mihi misello speran-
dum restat? non tamen magnum scelus esset de-
flectere à Lat. *forulare*, pro *forare*; et inde Sax.
boþian; Belg. *boren*; *terebrare*; quia sc. corpora
damnata gladio *perforat*, *confodit*, et *concidit*:
Skinn.”—and *non tamen magnum scelus esset*, if we
were to derive the Dr's. boþian, and *boren*, and
bourreau; from *Παρυ*, *foro*, *forabilis*; hinc *Πορος*,
transitus; *to bore a hole*, *make a passage with its sting*.

BURROW, or “*burgh*, *Πυργος*, *burgus*, *turris*;
or, in the Macedonian tongue, *Βυργος*, *a tower*;
because *burrows* used to be *fortified towns*: Nug.”
—or from “*Περγαμα*, i. e. *πασατα* *ύψηλα*: Suidas.
sic dict. à *situ montano*; et *Πυργος*, *turris*: Upt.”

BURSER,

BURSER, *Byrsa*, *byrsa*; an ox's hide; a leather pouch, bag, or scrip to hold money, &c. and here used to signify the steward of a college.

BURST *asunder*: "Sax. *byrstan*, *beorstan*; *rumpere*; Belg. *bursten*; Teut. *brosten*; nescio an hæc omnia à Sax. *boþian*. Skinn." or else, as Jun. observes, we may better derive *burst*, or *brust*, à *Byrsa*, Hesyeh. *κενυροι*, *præcipitia*, *loca prærupta*; broken, shattered precipices: quod, quamvis non exhibeat nobis veram verbi originem, ostendit tamen utrumque ex communi aliquâ origine promanare.

BURY *the dead*; *Πυρ*, *uro*, *buro*, unde *ustum*, *butum*; a funeral pile; and now used to signify the place, where a dead body is deposited: there is however another word, from whence *bury* may be derived, viz. from *Bur*, *tego*, *operia*; to hide in the ground, to cover with earth; though indeed, as Skinn. very justly observes, nec tantum Saxones, sed et veteres Romani, *lapidum moles*, et *terre aggeres in sepulcorum memoriam erexerunt*; and therefore the Sax. Fr. Theotisc. and Teut. words *byþian*, *beorþ*, *berge*, and *bergen*, signify *tumulus*, *acervus*, *mons*: so that to bury signifies both to raise a heap of stones, earth, &c. on the dead; and to deposit the body first in the ground, and then to raise those heaps: this custom must have been very antient, since we find it mentioned in Joshua, chap. vii. 26; and they raised over Achan, a great heap of stones unto this day: wherefore the name of that place was called the valley of Achor. Clel. Way. 47, would derive *buried*, radically *berried*, or in the earth; from *er*; whence, with the Celtic prepositive *t*, and the Lat. terminative *a*, proceeds *terra*: the Greeks called the dead *Ευροι*, in earth:—but all seem to spring from *Εγα*, *terra*; the earth.

BURY "in terminationibus urbium; et oppidorum, idem quod burgh, vel burough denotat: Skinn."—and consequently are not to be derived from the foregoing art. but from *Πυρ*: unless in some particular instances; as in *St. Edmond's-bury*; meaning *his place of burial*: though Verstegan is of opinion that "*byrige*, or *birigbe*, *birgen*, and *byrgenum*, are all Sax. words, and signify to *byrd*; for *burying* is a *byrding* of the dead body in the earth: now because these *byrigbs*, or *beorgbs* seemed as hills, the name of *beorgb*, or *berg*, became, all Germanie over, to be the general name of a mountain; and *Canterburie*, *Salisbury*, and the lyke, signifieth a *high*, or *chief place*."—and therefore we may suppose that all these Sax. and Germ. words, were but contractions of the Gr. word *Πυρ-ος*, *turris*, *arx*; a *high*, or *eminent place*.

BUSH; "forte à Belg. *bosch*; Fr. Gall. *bois*; Ital. *bosco*; *fylca*: Junius deflectit à *Βορυω*, *pasco*; ut *nemus* à *Νεμω*: malle," says Skinn. "cum

viro Rev. deducere à Lat. *arbuscula*;"—and I am willing to join him and his reverend friend; and hope they would have been as willing to have joined me, in tracing it up to the Gr. through their own deriv.: they have taken the Latin *arbusculum*, which is undoubtedly derived ex *arbor*, vel *arbos*, which is derived à *Καρπος*, *fructus*; a fruit-tree, or bush.

BUSHEL: "Fr. Gall. *boisseau*; *modius*; Teut. *bueschel*, *bueschlein*; *fascis*, *manipulus*; hoc forte corruptum, à Lat. *pugillus*: Skinn."—but what connexion he could find between this original, and its derivative, would not be easy to conjecture.

BUSK, "*pectorale*, vel *pectorium*, i. e. *lignum*, quo *pectus*, et *magnum ventris partem firmant feminae*, *reli planique pectoris decorem affectantes*: à Gall. *busque*, *buste*: Jun."—but Skinn. though he has given the same interpretation, yet has deduced it from a different, and far more distant etym. we need not consider his deriv. at present, since it will come more properly under the art.

BUST. Gr.

BUSKIN: from the termination of this word, it seems to be only a diminutive of *boot*; as if it was written *boot-kin*; and then converted into *bus-kin*; or *little boot*: consequently Gr.

BUSS, or *kiss*: *Βασαν*, *αουχυν*: Hesyeh. though this is rather an interpretation, than a deriv. unless he had given the origin of *Βασαν*:—as for what he says a little higher, *Βασα*, *αουχυν*, δ̄ *εσι* *δρυς*, it is still more obscure than the former: however, since he has explained *Βασαν* by *αουχυν*, it may perhaps have given origin to *basum*; at least it bids as fair, as any of the other deriv. produced by Voss. and Jun. to which Lye has added *basia* corrupta fortasse sunt ex *Armorico boucher*; *osculari*; *bouch*; *osculum*; Hibern. *bus*; *os*, *oris*:—but without hunting after modern etym. there is no doubt but that the Gr. or Lat. words gave origin to our *bus*, and *kiss*.

BUSS, or *vessel*; "grandior navis piscatoria, quâ halices capiunt: Spelman putat dictum à Teut. *busse*; *pyxis*; quod pandâ alvo, et obtusâ prorâ, quam proximè ad similitudinem *pyxididis* accedat: Jun."—but *pyxis* is Gr. see *PYX*, quasi *pufs*; unde *bus*.

BUST; "*effigies hominis usque ad humeros, vel pectus*; Gall. *busse*; Ital. *busto*; Sax. *byeorþ*; Alman. *brust*; *burst*: Lye."—this is undoubtedly a much better explanation of the Ital. *busto*, than what Skinner has given us, under the art. *busk*, which he supposes to be derived à Fr. Gall. *busc*, *buc*, *busq*; *bus*; *fulcrum vestiariarum feminarum*; forte ab Ital. *busto*; *truncus corporis*; hoc à Lat. *bustum*; quia sc. *trunco corporis*, i. e. *pectori applicatur*: et sane mira est sensûs translatio, à Lat. *bustum*;

pro loco *ustionis funebris*, ad Ital. *busto*; pro *trunco*; ideo autem sic dictum puto, quia corpora olim urere solebant, quasi *ambustum*, sc. *corpus*, vel *truncus*:—"any one would imagine that the Dr. had mistaken his word; for what connexion is there between a *bust*, and a *busk*; or a *woman's busk*, and a *funeral pile*! in short, a *bust* is what Jun. has very properly defined by *effigies hominis usque ad humeros*, vel *pectus*; so far from being *truncus corporis*, as Skinn. calls it; for then *the head is off*,

————— jacet ingens littore truncus,
Avulsamque bumeris caput, et sine nomine corpus.

Æn. II. 557.

since then a *bust* represents a man, so low as the *breast*, it may be derived à *Προσθιος*, *anterior pars hominis*: see BREAST. Gr.

BUSTARD, "Fr. Gall. *bistarde*, quod satis apte flecti possit à *bis*, et *tardus*; q. d. *avis valde tarda*; quoniam *præ nimia magnitudine, et gravitate difficillime se in aerem tollit, et sublata tardius volat*: Skinn."—how happily does such a definition, and such an explanation suit with the genius of such an etymologist! but in the first place, our word *bustard* is not derived from *tardus*; for the *bustard's* flight is far from being *tardy*; and Mr. Spelman, in his first book of the Expedition of Cyrus, p. 53, speaking of the *bustard*, in his notes, says, "We have great numbers of them in Norfolk—they make flights of five or six miles with great ease; for though the agitation, or striking of his wings be slow, yet that stroke is strong, and his progressive motion is very fast:"—which makes me believe the Dr. never saw a *bustard* fly in his life: and in the next place, should it be allowed him that *the bustard was a very slow flying bird*, we may deny that *tardus* would be the original etym. for it would then originate from *Βραδύς*, quasi *Βαρεδύς*, *tardus*; *slow*.

BUTT-end; "Βυθος, *bottom*; *the bottom of a thing being the (lower) end of it*: Nug."

BUTT, or *fish*: as this fish is constantly found at the *bottom* of shallow waters, it seems very probable to derive its name à *Βυθος*, *fundus*; *the bottom of rivers*, &c.

BUTT, or *push*; *Βωλεάζειν*, Hesych. *Βαλλειν*, *jacere, trudere, arietare*; *to beat, push, bolt against*.

To BUTT with horns; *Βωλεάζειν*, Hesych. *Βαλλειν*, *trudere, arietare*; *to thrust, push, or goad*.

BUTTAL; sometimes called *the buttal-bump*; à Lat. *buteo*; *the bittern, or mire-drum*; on account of its noise: see BITTERN. Gr.

BUTTER; "Βούτυρον, *butyrum*; à *Βας*, *bos*; and *τυπος*, *caseus*; *cheese*; because of its being generally made of cows milk: Nug."

BUTTER-fly; "Sax. *buttop-pleoge*; Belg. *boter-olleg*; *papilio*; insectum ita dictum à mol-

litie *butyraceâ*: Jun."—an insect so called from the downy or buttery softness of its plumage: as the Psalmist likewise expresses softness on another occasion, by, his words *were softer than butter*:—consequently derived as in the foregoing art.

BUTTERY; either from the same root with *butter*, because of its being *the place where the butter, and cheese is kept*: or else it may be derived from *Πόνησιον*, *poculum*; *the place where the pots, cups, &c. are lodged*: Skinner derives *buttery* from the Fr. Gall. *bouter*; *ponere*; and then refers us to PUT, which is of Gr. extract.

BUTTOCK; "Fr. Gall. *bout*; *extremitas, extuberantia*; *aboutir*; *acuminari*: Skinn."—this last seems to be but a strange explanation, to say, as *sharp as a buttock of beef*:—*buttock* in our language seems rather to be derived à *Βυθος*, *fundus*; *the bottom, or lowest part of the body*.

BUZZ; *Βουβος*; *bombus*; *sonus quem edunt apes*; *the noise made by the bee, or any large flying insect*.

BUZZARD; "Βυζειν, vel *Βυσσαειν*, *vagio, bubulo*; quod *querulo gemitu bubones imitetur*; nam *Βυσσαειν* proprie dicuntur *bubones gemitum edentes*: Jun." "quibusdam *tinnunculus*; *a kestrel*: Skinn."

BY-BY; *Βαυβαν*, *dormire, sopire*; *sopitoria cantio*; *vox nutricum, infantes ad somnum invitantium*: Casaub. Jun. and Skinn."—*the song of nurses, inviting their infants to sleep*: see LULLA-BY. Gr.

BY-SPEL, or "*big-spel*; *a by-word, proverb, or phrase of speech*: Verst."—but though this word carries so much the appearance of Saxon origin, yet we shall find, under the art. GO-SPEL, that the latter part of both these compounds is Gr.

BYZANT, *Byzantium*, a capital city of Thrace, now called *Constantinople*: this word *Byzant* is generally understood of that *wedge of gold*, which is valued, says Camden, p. 172, at fifteen pounds, and is offered by our kings at the altar on Easter day; it was formerly made of that gold which was brought from Turkey; being of the purest, and most refined sort."—The reason why it was at first made in the form of a *wedge*, might have been to represent *the Trinity*, by the *three points, or corners*; for Camden in his Remains, p. 173, says, "there was two purposely made for the king and queene, with the resemblance of *the Trinity* inscribed."—but the resemblance alone might have been expressed on a *circular piece of gold*.

C.

CABALA; *cabala*, vel potius *cabbala*, et *cabalista*; *a mysterious doctrine among the Jews*, received by oral tradition from their fathers, and

not committed to writing, but at last compiled into a body, called *their Talmud*: properly speaking, these two words are of Hebrew origin.

CABBAGE-plant; Κραμβη, *brassica*; a *colly-flower*, or *cabbage*.

CABBAGE, or *steal*: by writing this word in the same manner as we write the name of the plant, we have rendered the deriv. of this art. totally inexplicable; but by writing it *kabage*, we shall easily arrive at the true etym. and consequently at the true meaning of that expression *the taylor loves cabbage*; as we shall find under the art. **KABAGE**, in the Sax. Alph.

CABIN, “Καβαινη, *præsepe*; a *manger*: Nug.”

CABINET, quasi *cabinet*, Καψα, *capsa*, *cista*, *arca*; a *chest*, or *nest of drawers*.

CABLE, Καλωσ, *rudens*, *funis nauticus*; the *great rope of a ship*, to which the anchor is fastened, in order to give it the greater stability against the force of the tides, and the waves in a harbour.

CABOSHED: “Fr. Gall. *caboché*, quod qui ab Hisp. *cabo*; Ital. *capo*; et tandem Lat. *caput* descendere non videt, *cæcus est*: Skinn.”—and the Dr. must have been as blind as his neighbours, qui non videret that *caput* itself was descended à Κεφα-λη, *caput*; the *head*: a *caboché* being a small nail with a *great bead*; such as *coaches*, *chairs*, *sedans*, &c. are ornamented with.

CACH-EXY, Καχεξια, *malus corporis habitus*; an *ill habit of body*: R. Κακος, *malus*; *bad*; and Εχω, *habeo*; to *have*, to *be*.

CAKLE. “Καχλαζω, to *make a noise*: Upt.”—Jun. derives it à Κιχλιζαν, *cachinnari*: vel à Καγχαζαν, vel à Κακχαζαν, *effuse ridere*: vel à Καγχαλω, *gaudio efferor*, *letissime gaudeo*; to *make a rejoicing*; as the hen does when she has deposited her egg, with a *laughing noise*.

CACO-CHYMY, Κακοχυμια, *cacochymia*; an *ill digestion*.

CACO-DÆMON, Κακοδαιμων, *cacodæmon*; an *evil spirit*, a *devil*: R. Κακος, *malus*; *evil*; and Δαιμων, *dæmon*; *genius*.

CACO-ETHES, Κακοθησ, Κακοθησια, *cacoëthes*, *prava consuetudo*; a *bad habit*; an *ill custom*; R. Κακος, *malus*; et Ηθος, *mos*; *custom*, *habit*, *manner*.

CACO-FOGO, à Κακος, *malus*; *evil*, *bad*, or *wicked*; and φως, *φωσκω*, *φωγω*, *uro*; to *burn*; so the whole very properly expresses a *wicked*, or *abominable incendiary*.

CACO-PHONY, Κακοφωνια, *vox*, seu *sonus asper*, *insuavis pronuntiatio*; an *ungrateful manner of expression*, an *unharmonious*, *harsh*, *ill-sounding cadence*: R. Κακος, *malus*; et φωνη, *vox*; *voice*.

CADAVEROUS, Καλω, *deorsum*; quod *cadere* nihil aliud est quam *deorsum ferri*; à *cado*, *cadaver*; a *carcass*, a *dead body fallen down*.

CADENCE, Καλω, *cadens*, *terminating*, *ending*, a *period*; generally closed by the falling of the voice into a lower key.

CADOW, or rather *cadaw*, putemus esse compositum ex *ca*; et *daw*, à Κολοιος, *graculus*: vel derivemus à Χαινω, *bisco*; to *gaww*, or *gape*; because he makes a *cawing noise*; a *jack-daw*.

* **CADUCEUS**, “Κηρυκιον, vel Κηρυκειον, ὁ βα-
γαζισιν, οἱ πρεσβεις, vel Κερυκιες Κηρυξ, ὁ ὑπερ ερη-
νης αποσελλομενος, και τὸ Κηρυκιον φερων: *caducifer*,
et *caduceator*: sane nec dubium, quin Latina
vox è Græcâ originem cœperit: à Κηρυκιον, vel
potius Καρυκιον, sive Καρυκειον (quomodo Tarentini
dixere, et Syracusani) dixere Latini *caduceum*:
vulgo *caduceum* dici aiunt à *cadendo*; sive quia
facit ne in eundo *cadatur*: sive quod *cadere* fa-
ciat contentiones, atque certamina; quia nempe
ut per feciales bella indicabantur; ita per *caducea-
tores* finiebantur: sed si à *cadendo* esset, prima
corriperetur, quam Ovidius in *câducifer* producit:
Voss.”—this therefore is a strong proof that poe-
try will always help us in doubtful cases to the
true etym. of a word; as in this before us; and
as we shall hereafter find in the word *pyramid*,
&c.: with regard however to the present word
caduceus, of whatever origin, it signifies the
winged staff, or *truncbion*, that *Mercury carries*;
the wand which the Greek and Roman heralds, and
embassadors bore, when they treated of peace. Clcl.
Voc. 147, is of opinion that the word *caduceus*
is not of Gr. but of Celtic extraction; and there-
fore must be referred to the Sax. Alph.

CÆCITY, Αοκκος, vel potius Κικυμος, aut
Κοικυλλαν. Perottus non tam dici putat à *carendo*,
quod *oculis careat*, quemadmodum neque à *capie-
ndo*, quod *oculis captus sit*; quam quorundam
sententiam esse ait; quàm à *cadendo*, quod sit
oculis concisus: utrumque etymon, tam inquam
(says Voss.) hoc à *cadendo*, quàm alterum à *carendo*,
adducit Angelus Decembrius:—in our language
cæcity implies *blindness*, or *dimness of sight*.

Et-CÆTERA, και Ἴτερα, Κατερα, et alia; and
others, something else, the rest: R. Ἴτερος, *alius*;
another.

CAGE; “Fr. Gall. *cage*; Ital. *gaggio*, *gabbia*:
omnia à Lat. *cavea*: Skinn.”—and no further
would the Dr. go, though he must have known
that *cavea* was derived à *cavitate*; *cavitas*; à
cavus; *cavus*, à Κοος, Æol. Κυφος, *cavus*; any
hollow place, or *cave*; any place of confinement.

CAJOLE; “vox nuper civitate donata à Fr.
Gall. *cageoler*, *cajoler*; Ital. *gazzolare*; primariò
sonum edere, instar *Graculi*; secundariò *garrire*,
blâterare; Ital. *gazzola*, *gazza*; *graccus*, *gracu-
lus*: Skinn.”—but no farther he:—“judicio
meo,” says Voss. “*graculus* est contractum è

Kopaias, quod *gaza* est: hoc licet impensius placet, addam tamen et alteram conjecturam: quid si *graculus* statuatur diminutivum à *gracius*; *graccus* autem deducatur ab antiq. *graxo*, aut *graco*, quod ab *Εκραξα*, à *Κραζω*, *crociō*: pro hac sententiā facit, quod Isidorus *avem* vocat *loquacissimam*: "to chatter, or prate in one's face.

CAITIF; "Gall. *chetif* (a pretty word this); Ital. *cattivo* (which is almost as pretty); Holl. *cativo*; Belg. *kattif* (which is the prettiest of all) cæterùm hæc primâ suâ acceptione *captivum infelicem*, (Sinonem) *miserum* significabant; postea *malas artes*, quibus patriâ extorres, ac censu inopes, famem inter exteros propulsare coguntur: Jun. and Skinn.—yet neither of them has told us that *captivus* was derived from *captus*; *captus*, à *capio*; and *capio*, à *Καπιω*, *αποδεχομαι*: Hesyck. *to apprehend, take prisoner*; *a miserable wretched fellow*.

CAKE, "Πλακκς, *placenta*: R. Πλάκω, *latus*; broad, and flat; or else we may derive *cake* à *Κυκω*, *misceo*; unde *coquo*; (nam ad panes transfulerunt hoc verbum pleræque gentes) Jun.—*to mix, cook, dress up any nice dish, cake, &c.*

GALA-MANCO; "Καλημανδωνη, *pulchrum mantum*; *pannus quidam pallis conficiendis idoneus*: Skinn.—*a species of woollen stuff*.

CALAMINARIS, *lapis calaminaris*; *a stone used in the composition of brass*.

CALAMITY; "Καλω, *cado, cadamitas, calamitas*; *an affliction that has befallen any man*: or else it may be derived à *Ταλαος*, *miser, ærumnosus*; *miserable, wretched*: R. *Ταλαω*, *suffero*; *to suffer, endure*: it was also by the Latins used in the sense of *calamus*; *a reed, or cane*; and then *calamitas* signified *the lodging, or laying of corn, by reason of heavy rains, storms of wind, and hail*: R. *Καλαμαραι*, *stipulas, vel spicas lego, &c.*

CALCINE, *Κοις, cinis*; *ashes*; *to reduce any thing to dust, powder, &c.*

CALCITRATE, *Λαξ, calx, calcitro*; *to tread, kick, or trample on*.

CALCULATE, *Καχληξ, ηκος, lapillus, calculus*; *a small pebble, or chalk-stone*; unde *calculo*; *to compute, or cast accounts*; *which was formerly done by the help of small pebble-stones, as now we use counters*.

CALCULUS; from the same root; meaning now *the calx, or chalk, or gravel stones, lodged in the bladder, &c.*

CALDRON, *Καλειος, caldarium, caleo, calidus*; *hot, scalding, boiling*: see CHALDRON. Gr.

CALE-FACTION; *Καλειος, et φωω, calefio, calefacio, calfacio*; *hot, loiling*: Vossius derives *caleo* "à Dor. *Καλω*, pro *Κηλω*, or rather," says

he, "à *Καλειος*, pro *Κηλειος*, quod Hesyck. exprimit *Καυτικος θερμος, λαμπρος*:" though his interpreter approves of *Αλη, solis calor*: vel à *Καιω, uro*; *to burn*.

CALENDER, or perhaps rather *callender* à *Καλλονω, pulchrum reddo, levigare, polire pannum*; *to smooth cloth, before hot-pressing*: or, if it signifies *hot-pressing alone*, it may then be derived from the same root with CALE-FACTION in the foregoing art. Gr.

CALENTURE } from the same root.
CALIDITY }

CALF, *an animal*: Skinner could find that our word *calf* was descended from the Sax. Belg. and Teut. tongues; but he could not find that all those were descended from the Gr. Junius then will help us: "vox *calf*," says he, "est jam olim nota vetustioribus Celtis qui *hominem præpinguem* videntur *kalb*, vel *galb* appellasse, à *similitudine vituli bene saginati*: Suetonius certe in S. Sulpicio Galba, c. 3. tradit eum, qui primus Sulpiciorum Galba dictus est, ex eo nomen traxisse, quod *præpinguis* fuerit visus, quem *Galbam* vocant Galli: iussisse interim putandus, qui *vitulum* patribus nostris ob hoc censebat *kalb* dictum, quod sit quasi *Κολοβος βεε, non integer bos*:"—and yet that opinion might have been confirmed by the authority of Hesyck. who has explained *Κολοβος*, or as he writes it *Κολλοβος*, by *Κονδος, σμικρος, ολιγος*; (which ought to have been printed *ολιγιος*), *a little bull; a small steer; a young beifer*.

CALK a ship; "Fr. Gall. *calage, stuppa*; *et alia materia, quâ resarcitur, et reparatur navis*: nescio an hoc à *calce*; vel potius à *calcando*, i. e. *incolcando materiam arcende aquæ idoneam*; Skinn."—but the Dr. ought to have remembered that both *calx*, and *incolco*, are Gr.; *to tread down hard, ram in close*.

CALL, "Καλιω, *καλω, calo*, antiq. *voco*; *to call, or summon*: Odyss. xiv. v. 147: Upt."

CALLIDITY; according to Clel. Way. 41, we must derive "*callidus, calleo, caller, and scholar*, all from the same root, viz. *cal, bal, al*; *a college, or place of education*:"—but all these are most evidently derived ab *Αυλ-η*, *a ball, or college*.

CALLING, or *trade*; not certainly from *vocation, or occupation*; but as Clel. Voc. 124, very justly observes, "it originates from *cal*; *learning in general*:"—and here particularly used to signify *the mystery of the trade*; and consequently Gr. as in the foregoing art.

CALLOUS; "Iudit non semel Plautus ambiguitate vocis *calleo*, cum dicere vellet *quempiam totius rei intelligentissimum*, ait eum *callere*: Voss." who allows that *calleo* originates à *calx*, vel *calco*; and consequently is derived à *Λαξ, calx*;

calx; ut proprie sit *durities ea quæ eundo in calce pedis contrahitur*; If. Voss. derives it rather à *Κηλις*, *cicatura*; a *scar*, or *any hard suture*: addit et aliam conjecturam Martinius, ut sit à *cala*, vel *Καλον*, *lignum*; ita proprie sit *lignosa cutis*, i. e. *dura*.

CALLOW; “Belg. *kael*, *kaeluwe*; Suec. *kaal*; *glabrio*; Sax. *calup*; *calvus*; *calpa*; *alopacia*: Lye’s Add.”—all these however are but derivatives; for even the Lat. *calvus* is undoubtedly derived ab *Αλφος*, *albus*, *calvus*, *capillis vacuus*; *bald*, *void of hair*, *feathers*, &c. *unfedged*, *unplumed*.

CALM, “*Μαλακία*, *tranquillitas*; *tranquill*, *quiet*: Cæf. III. 15, *conversis in eam partem navibus, quo ventus ferebat, tanta subito malacia, ac tranquillitas, extitit, ut se loco movere non posset*: *calm* formatur ex *Μαλακία* per metath. et contract. Upt.”—or we might rather derive *calm*, à *Γαλ-νην*, *serenitas*; *mildness*, *gentleness*, *serenity*, and *calmness*.

CALOYER: Skinner writes it *coloier*, which he very properly explains by “*vox origine Græca, sed in libris Anglicis Græcas res describentibus frequentissima*; à Gr. Barb. *Καλο-γερος*, *monachus*; à *Καλον*, *pulchrum*; et *Γερας*, *honor*, *præmium*; q. d. *valde honoratus*.”—we might rather say *Γερων*, *senex*; *old*, or *elder*; particularly since *Tournefort*, in his *Voyage to the Levant*, vol. i. 32, 8vo, says, that “the monks of the convent of the Trinity (half a day’s journey from *Canea* in the isle of *Crete*) are called *Caloyers*, as it is now pronounced; but it ought,” says he, “to be written *calogers*, *good old men*, *Καλος*, *good*; and *γερον*, *old*.”

CALTROPS; though all dictionaries write it in this manner; and though they all explain it by *that warlike instrument called a cheveau de frise*, yet I have never been able to meet with any one, which has given a tolerable deriv. of this word, according to the present orthogr. Skinner supposes it is derived “à Sax. *coltrappe*; and yet we write it *caltrop*; *tribulus*, seu *carduus stellatus*; item *propter similitudinem, instrumentum bellicum, quo equorum pedes intercipiuntur, et vulnerantur*.”—this might do very well for a dictionary writer, but this does not satisfy an etymologist; for this gives us no more knowledge of the word with regard to the deriv. of it, than we had before; this is giving only the signification, not the etymology: we all knew that *caltrots*, or *coltraps*, were explained by *tribuli*; *thistles*, *burrs*, and *brambles*; but do we now know what *caltrots*, or *coltraps* are derived from?—had it been written *cal-traps*, Skinn’s. learned friend Th. Hensh. seems to have given the best deriv. viz. *cheval-atrappe*, i. e. Græce *ἵππαγρεα*, à *cheval*; *equus*; et *verbo attrapper*; *arripere*, *irretire*, *implicare*:—

however, even now *cheval-atrappe* is pure Greek; for *cheval* is undoubtedly derived à *Καβαλλος*, *caballus*; and *attrapper* is derived à *Τρεπω*, *verto*; the origin of *trap*; as we shall see under that art.

CALVARY; strangely written by Skinn. *calvery*; and yet he acknowledges that it is *vox facialium, cross Calvary*; q. d. *crux calvariae*; ad memoriam crucis Christi in *montem Calvarium* per scalas evectæ: and that is all:—but he ought to have traced this word up to the Greek; for *calvarium* is certainly the same place with *the place of a skull*; à *calvus*; and *calvus* is undoubtedly derived ab *Αλφος*, *albus*, *capillis vacuus*; nam et *Φαληκρος*, Dor. *Φαλακρος*, à *Φαλος*, seu *Αλφος*, *albus*, *calvus*; *bald*, or *white beaded*, *grey beaded*; or even *totally void of hair*; a *naked skull*.

CALUMNY, “*Καλυβω*, i. e. *Καλυπτω*, *tego*, *calvor*; nempe ut *calvor* sit, *aliquem teste decipio*; unde *calumnia*, inquit Charisius, *prima correpta effertur, venit enim à verbo calvor, hoc est frustror*: id confirmare est verbis Prisciani, lib. X. *solvo, solvi: volvo, volvi; calvo, calvi*; unde *Salustius* in III. *Histor*; infinitum passivi protulit; *contra, ille calvi ratus: calvi pro decipi*: et mox; supinum primum in *tum* convertentia, faciunt, *v* necessario in vocalem *u* redeunte, *solvi solutum; volvi volutum*; sic debet etiam *calvi calutum*; quod tamen usu non inveni; et puto *calumniam* ex hoc *calutum* esse derivatam: Voss.”—and from any crafty and clandestine interpretation of the law, our word *calumny* has been brought to signify *a malicious concealing the truth, and uttering only a false representation of facts*; or *giving a scandalous account of a man’s character, and publishing a false accusation behind his back*.

CALX; *Χαλιξ*, or rather *Καχληξ*, *calx*; prius enim fuit *calix*, *calicatus*, *calculus*; *chalk*; or any *chalky, stony substance, found in the bladder, and other parts of the human body*.

CAMBRIC, “*tela Cameracensis*; nam *Camera-cum*, urbs Galliae Belgicæ, quæ vulgo *Cambray* dicitur, *nobilitata est hoc genere subtilioris telæ*: Jun.”—*fine linen made at Cambray in French Flanders*.

CAM-BRIDGE; from the common appearance of this word, it seems to be derived from a *bridge built over the Cam*, as is currently believed; but, if we attend to the deriv. of *Clel. Voc. 71*, we shall find an etym. far more consonant to the institution of that place of learning, as an university; he says then, that “*Cambridge* is only a contraction of *Cantalbureich*; *cant* signifies *bead*; *al*, a *school*, or *college*; and *bureich*, or *reich*, a *borough*, or *bury*; *the bead precinct of a college, or principal college-borough*: there are many reasons,” adds he, “to believe that *Cantalbury, Cambray, or Cambridge*, existed in the state of a *bead collegiate borough*.”

borough, for ages before the Roman invasion."—the whole compound however seems to be Gr. for *cant*, *can*, *quin*, *coning*, and KING, he acknowledges to be words all of the same import, and to signify *bead*; consequently Gr. : as for *al*, and *bury*, that is, *bureich*, they are Gr. likewise; for *reich* is no more than an abbreviation of *region*.

CAMEL	} Καμηλος	} camelus	} the camel			
CAMELO-				} Καμηλο-	} camelo-par-	} the came-
PARD						
CAMLET				Καμηλιον	pellis cameli	camlet.

Nugent is of opinion that *camlet* is made of *camels*, or *goats skin*; but, where he learnt that trade, or where it is manufactured, I know not; but *camlet* is certainly not made of *the skin*, but *the hair of the camel*, or *goat*; “*è pilis camolorum*: Jun.”—“*conficitur autem reverà pilis caprinis*: Skinn.”

CAMELO-DUNUM; “*a town formed on the plan of a camp, or military inclosure*: Clcl. Voc. 177, n.”—but both TOWN and CAMP are Gr.

CAMFERD, Καμαρα, *fornicem significat; fornicatus, striatus, curvatus*: vel à Καμηλω, *flecto*; unde *camurus*, Καμπυλος, *curvus*; *any thing streaked, watered, tabbied*: Skinn. under the art. *Camferd*.

CAMP } “Καμπ-λος, *flexus, hæc meta*: LACAMPAIGN } tini à Καμπλειν aiunt *campfare*; ut Priscian. lib. X, probat isthoc Ennii, X. Annal. *Leucatem campant*: Isidor. in Gloss. *campfat, flectit*: est ab Εκαμψα, *campso*; ut ab Εγραξα, *graxo*: Καμπλειν, vero est ab Hebr. חבב hoc est *curvare, incurvare, flectere*: Voss.”—à prisco Καμπος fit Καμπ-αυος, quia πεδινιος, sive *campestris*, unde Καμπανια, *campania*; manifeste mutuata est denominatio à *campus*; quòd *bellicæ exercitationes apricum postulent campum*: Jun.” *a spacious plain inclosed for soldiers to pitch their tents on*.

CAMP afoot-ball: Ray supposes it to be descended from the “*Sax. camp; striving*; and *campian; to strive*”;—but it rather descends from the same root with the foregoing art. because it is *a sport, exercised on an open plain*.

CAMPHIRE, Καφουρα, *capbura*, quæ vulgo *camfora*, est *gummi arboris Indicæ; id quod in Christianum orbem advehitur, ex Cbina apportatur*: the *gum of a tree in the East Indies, and is generally supposed to come from Cbina*.

CAN, *able*: Skinn. has ventured so far out of his usual method, as to give us a Greek etym. of this word; viz. “*Ικανος ειμι, sufficiens sum, possum*.” *I am able; of my own power, or abilities, I am able*.

CANAL; “*Xavos* (if there be any such word

in Greek to signify) *biatus, rictus*: R. *Xavv, bisco*: Nug.”—true; but *Xavva, bisca*, does not form *Xavos*: at least none of our lexicons give such a word: in short, the Dr. seems to have mistaken either the Engl. or the Gr. word; and that instead of *canal*, he ought to have said *chan- nel, or that large opening of rivers, or fritbs, which may be derived from Xavv*, the root of which is *Xav, bio*; to *gape, or yaw*; and forms: *Xavos, biatus, vorago; biatus ille cæcus, et immensus qui erat ante conditum orbem*: but if the Dr. meant really a *canal, a conduit, or pipe, as well as a lake, or reservoir of water*, he should have derived it not from *Xavos, biatus* (for then the English word ought to have been *chanal*); but from *Xavva, vel Kavvn, canna, storea; a pipe, reed, or tube*; and modern orthogr. has discarded one of the *nn*, and writes it *canal*, instead of *cannal*; an *artificial conduit for water*.

CANARY-bird } *Canarius, et Canariæ Insulæ,*
CANARY-wine } à *canibus eximiis diætæ*: R. *Kavv, canis; a dog*; also *the Canary Islands*.

CANCEL: Clcl. Way. 49, observes, that “*some have forced the word cancell from cancelli; a kind of lettuce work, made by defacing the writing with strokes of the pen drawn across*; but *cancell* seems rather to be a corruption of *gain-seal, or gain-seal, to destroy or take off the seal of a bond*: so that *gain-seal* is like *gain-say*, importing contradiction, or nullity:”—but this is not tracing it far enough: *gain* is no more than a contraction of *a-gain-ft*, which Junius derives ab ongean, and Skinner from Lean:—but *ie* in both instances is only the Sax. initial; and therefore *an* is visibly derived ab *Av-ι, contra; against*: and SEAL likewise is Gr.

CANCER; Καρκινος, *cancer; animal, et sidus cæleste; morbus, vinculi genus, genus calceamenti; forceps; instrumentum quo pessulus attollitur; a crab; an animal, or rather jointed shell-fish; an instrument to raise a bar; a constellation in the Ecliptic, in which the sun appears at the summer solstice; also a dreadful disease or tumor spreading every way, like the claws of a crab; and owing its rise generally to a mortified gland*.

CANDID } *Kav, Kavva, candentia, candi-*
CANDIDATE } *dus; bright, shining, white*: *candidatus; a candidate; a suiter for any place of honor or profit*: so called from *the white, or splendid garments, which were worn by the Romans on those occasions*: Hesych. gives us the word Γαυδαν, which he explains by λαμπειν, *splendere; to shine bright*.

CANDY, Διδωμι, Δω, *do; condo et condio; to bide, put up, or cover with sugar, &c.* If Vossius derives *condio* ex Γαυδω, unde Γαυδωπερα, *condimenta*;

condimenta; ἀσπυμᾶλα, ἡδυσμᾶλα: nam Γαδερῶν, seu Γαδερῶν, ἡδερῶν: *sweet-meats*, or *any candied or preserved fruits*, &c.

CANDLE, *Kaw*, *Καύλα*, *cando*, *candentia*, *candela*; *to glow*, *to become red hot*, *to burn*: see CANDID. Gr.

CANDOR, commonly written *candour*: from the same root with CANDID: Gr. and now used to signify *purity*, *sincerity*, *plain dealing*, *impartiality*.

CANE, *to walk with*; “*Kawva*, or *Καυνη*, *canna*; *a reed*: Nug.”

CANIBAL } *Κυνος* à *Κυων*, *canis*, the pretty

CANINE } modern French *chien*, *a dog*; *a glutton*, or *greedy devourer*: this word *canibal* has been written *cannibal* by Nug. under the art. *Anthropophagus*.

CANISTER, *Κανιστρον*, *canistrum*; *a basket*, *hammer*, or *pannier made of osiers*, &c.: *a bread-basket*, or *voider*: R. *Καυνη*, *calatbus*; *a lady's work-basket*; *a cup for wine in sacrifices*.

CANKER; “*per quamdam literarum metath. desumptum ex Καρκινος*, *cancer*; quod primâ significatione *piscem notissimum designat*: postea vero, *tumorem durum*, *inæqualem*, *lividum*, *aspectu tetrum*, *et venis ambitu turgentibus*, *cancreo pisci simillimum*: Jun.”—Skinner grants it may be derived from *cancer*; but seems to hint at another deriv. “*videtur etiam vulgo interdum gangrænam significare*; et tum, ni fallor, à *gangrænâ* ortum ducit;”—but does not admit that *gangræna* is Gr. neither has he any such article as *a gangrene* in his work.

CANN, *to drink out of*; *Κανθαρος*, *cantharus*, *scarabæus*; *a beetle*; *poculi genus*; *a species of cup*; so called from its shape to that of a beetle.

CANNEL-coal; “*docto amico*, cui *foli acceptum refero*,” says Skinner, “*exponitur carbo quidam in agro Lanc. frequens*:—nescio an à Sax. *cene*; *acer*; et Alan, seu *on-elan*; *accendere*, *inflammare*; à *vehementi sc. igne*, quem concipit; q. d. *carbo accensu-facilis*.”—a very *inflammable coal*, dug in Lancashire:—from this very circumstance of the *inflammability* of its nature, we might be induced to derive it à *Kaw*, *Καύλα*, unde *candentia*; coals *easily-kindled*.

CANNON, or *great gun*; “*Kawva*, *canna*; Ital. *canone*; augmentative of *canna*; because *it is long*, and *hollow*, like a reed: Nug.” and Junius gives the same deriv. for under the art. *gun*, he says, “*non longe quoque recedit cannon*, *tormentum bellicum majus*; quod à *Kawva*, *canna* deflectunt; propterea quod *istiusmodi tormenta sint cava*, *longa*, *recta*; *instar cannæ*.”—how truly poetical is Milton's account of Satan's train of artillery, in the sixth book of *Paradise Lost*, 572:

A triple mounted row of pillars laid
On wheels (for like to pillars most they seem'd,

Or hollow'd bodies made of oak, or fir,
With branches lopt, in wood or mountain fell'd)
Brass, iron, stony mold, had not their mouths
With hideous orifice gap'd on us wide.

CANOE, *Κανθαρος*, *cantharus*, *scarabæus*; *a beetle*; et *navigii genus*, says Hederic: this deriv. has been adopted, rather than *Kawva*, *cannâ*; *a cane*, or *reed*, with Ainsw. who explains *canna* by a *cannoe*; but it is not written in that manner: indeed the word *canoe*, or *cannoe*, is originally an *Indian word*; and if so, then all deriv. from Gr. or Lat. ceases.

CANON } “Whoever,” says Clcl. Voc. 20,

CANONIZE } n. “will consider that the Gr. word *Κανων* for a rule was never employed in a theological sense, but in the ages posterior to the introduction of Christianity, will easily allow, that the sense of that word is rather forced into the service, and employed, like many other Gr. words, in virtue of a faint similarity of signification, to disguise a purely British or Celtic word; to write which more etymologically, it should be *ken-bone*, or *kan-bone*; *proclamation*.”—and in p. 78. n. he tells us, that “this Celtic word does not come from *cano*; *to sing*; but from *ken*, *knowledge*; and *bone*, *finger*, and *song*.”—it is true, we still make use of the word *boning*, for *whining*; but it seems to originate à *Φωνη*, *vox*; *a voice*:—besides *ken* seems rather to signify *the head*, or *chief*, than *knowledge*; the *canons*, or *minor canons*, in a cathedral, being *superior* to the *chanters*, or *choiristers*: and consequently still is Gr.

CANOPY, *Κωνοπεριον*, *conopæum*; *a curtain that hangs about beds*, made of net-work, to keep away flies, or gnats: also *an umbrella*, *a pavillion*, *a testern over a bed*: R. *Κωνοψ*, *culex*; *a gnat*; i. e. *a gnat-net*. Clcl. Way. 33, says, “the commentators have most falsely derived it from *Κωνοψ*; *a flea*; and would derive it from any thing spread over the head for state:”—but *can* is the same as *kan*, *kin*, *kon*, *koning*, KING. Gr.

“CANT } *Kawva*, *canna*; *a cane*, or *reed*; quod
CANTO } *cannâ*, seu *calamo canerent antiquitus*: unde *cano*, *cantus*, *canorosus*; *canorous*; *loud*, or *shrill sound*; *singing*; also *a poem*.

CANT-ER-BURY: Clcl. Voc. 71, and 76, observes, that the “*Cant*, which enters into the word *Canterbury*, is not referable to *Kent*, or *Cantium*, as being *a head land*; but to its antient *Cant-al-bury*, or *Cant-ar-bury*; its being *a head collegiate precinct*.”—consequently all Gr. for *cant*, *kin*, *kim*, and *koning*, all originate from the same root with KING; Gr.: *al*, and *ar*; *bal*, and *beil*,

beil, all originate from the same root with **HALL**: and *bury* likewise is Gr.:—but notwithstanding this great authority, it might be better to derive it from **KENT**; otherwise we should lose the locality of this title; and the Primate of all England might have received his title of being arch-bishop of *Canterbury*, because he was arch-bishop of a *head-collegiate-precinct* in Cornwall.

CANTHARIDES; *Κανθαρίς, ἰδος*: *insectum alatum, virosum, causticum*; è *muscarum genere*, vulgò *musca Hispanica*; *the Spanish fly*, of a *venomous nature*, *shining like green and gold*, *bred in the tops of ash trees*, &c.: it is now commonly made use of to raise blisters.

CANTLE } “to *canton*; from *Κανθος, α*, a
CANTON } *corner of the eye*: from whence also comes a *canton*: Nug.”—never was a more strange explanation, or a more strange deriv.; nor would it be easy to trace the original root of this word, which seems to be a contract. of *centuria*, or *conventus*; quasi *canturia*, or *cantus*; unde *canton*; for both those words signify a *tribe*, or *division*; or perhaps it may be derived from *centum*; a *hundred*; as when we say *Laundich Hundred*, *Fleg Hundred*, or *the Hundreds of Essex*: should none of these be admitted, we must then, with *Covarragius*, as quoted by *Skinn.* derive it from *Καμπῖω, στῆτο*; to *bend, turn, or winde*; to *form an angle*; in the sense *Shakespear* has made use of the word *cantle*; quasi *canton*; in his first part of *Hen. IV. act III. sc. 3*; where in the partition of the kingdom, he makes *Hotspur* say,

Methinks, my moiety, North from Burton here,
In quantity equals not one of yours:

See how this river comes me cranking in,
And cuts me from the best of all my land,

A huge half moon, a monstrous *cantle*, out:
meaning a *large portion*, or *district of land cut off by the winding and turning of the river*.

CANVAS, *Κανναβίς, στύπη*; ex *cannabe factus*: *bemp*: Nug.”

CAN-VASSING at an *election*; *Clel. Voc. 114.* n, observes, that “*cenſeo, census, capite cenſi* (a pleonasm) *canvaſſing, counting*, &c. all come from *kan, ken, kin*, in the sense of *head*; i. e. from the same root with *ken, pen, ven, ven-do, ven-eo*; to *ſell*.”—then still it is Gr.: see **VENAL**: or perhaps they may take the same origin with **COUNT**, or *number*; i. e. *caſting up the number of votes*: Gr.

CAP for the *head*, *Κεφαλή, caput*; the *head*, or any covering to put on the head; being only the first syllable of the Gr. and Lat. words *Κεφ-cap*.

CAP verses; “*alternis verſibus certare*; *Iceland cappe*; *cert. men*; *kieppaſt*; *certare*: *Lye's Add.*”—all which looks as if we ought to derive every

one of these words the same as to **COPE**, or *contend*. Gr.

CAPABLE } *Καπῖω, αποδεχεσθαι*, *Hefych. ca-*
CAPACITY } *pio, capax*; *holding, keeping, containing*.

CAP-à-PEE, *Κεφαλή εις Πόδα, à capite-ad-pedes*; from *head-to-foot*; or *completely armed at all points*.

CAPE of a *cloak*; *Κεφαλή, caput*; a covering for the head: non nemo forte putabit, says *Jun.* huc quoque pertinere illud *Κυφών*, quod *Hefychio* est *χιλῶνος ειδος, tuniçæ species*: but our word *cape* relates only to a part of the coat, or cloak; which is sometimes made large enough to come over the head; like a monk's coul.

CAPE, or *promontory*; “from the same root; q. d. *caput terræ, seu litoris*; quia sc. *ultra reliquum litus, capitis instar, protenditur*: *Skinn.*”—tho' the Dr. would not give us the Gr. deriv. for the world.

CAPER, or *dance*; “*Καπρία*, ut est apud *Hefych.* *Tyrrenis dicta est capra*; unde videtur *Καπρία* nomen accepisse, quæ eidem gramm. est *ειδος ορχησειως*, sed *ενοπλις*, sive *armatæ*, i. e. *quam in armis saltabant*: *Jun.*” an armed dance, which was a very antient Greek institution, called the *Pyrrhic Dance*; and is described by *Dionysius Halicarnassus*, book VII. sec. 72.

CAPER, “a fruit, or berry; *Καππαρίς, cap-paris*: Nug.” a shrub, bearing a berry called a *caper*; which, according to etym. ought to be written *capper*.

CAPILLAMENT } *Πῖλος, pilus, capillus*; quasi
CAPILLARY } *capitis pilus*; the hair of the head, a peruke; a tube as fine as a hair.

CAPITAL, *Κεφαλή, caput*; the head; touching life; a heinous crime, the chief; also the top of a pillar.

CAPITOL, *Κεφαλή, caput*; quòd ibi *hominis caput cum extrueretur inventum*; (*Virgil* seems to hint it was a horse's head) unde *capitolium, capitulum, locus capitalis, seu principalis*; the temple of *Jupiter at Rome*, called the *Capitol*, from the head of a man (or a horse) found at a considerable depth in digging the foundations; and built on the *Tarpeian hill*, or rock; as is mentioned by *Dionysius Halicarnassus*, book IV. sec. 59.

CAPITULATE, *Καπῖω, αποδεχεσθαι*, *Hefych. capio, captus*, quasi *capitulatus, captivus*; a captive, prisoner of war, articles of surrender, when any place is taken by stipulation.

CAPO; “*Capel* in old English signifies a sorry horse, caballus; a working horse: *Ray.*”—but *Καβαλλος* signifies a beast of burden; and no doubt is the original word.

CAPON, “*Καπων, capo*; *gallus castratus*; to cut a capon, απο τῷ Κοπῖω: *R. Κοπῖω, scindo, seco*; to cut: Nug.”

CAPRICE,

CAPRICE, *Καπρος*, omnino est à Tyrrenhis, quibus *caper* dictus *Καπρος*: Hefychius *Καπρα, αἰξ*: *Τυρρῖνοι*: and from hence Junius tells us, *caprice*, and *capricious*, signify *cerebrosus, morosus; qui propriis fantasiis nimium indulget*; Gall. *caprice* est *phantasia*; Ital. *capriccio*; Hisp. *capricho*; *proterviam caprorum pervicaciam tangit illud Maronis*,

Occurrere capro, cornu ferit ille, caveto:

Ecl. IX. 25.

we generally say of any one who is peevish, he is very tricky, i. e. full of tricks, or humours, like a goat.

CAPRI-CORN; *Καπρος-κερας*: sed omnino est à Tyrrenhis; as in the foregoing art.—with regard to the word *capri-corn*, it is generally understood to relate only to the goat; and means that constellation in the heavens, which is known by that appellation, quasi *caper-cornutus*; says Voss. ut Græcis *Αιγοκερας*: sic dicitur quia superiori corporis parte *caprum* refert, uti inferiori *piscem*: *capram* fingitur referre, et quidem scandentem, quia sol, ubi ad *capricorni* sidus pervenerit, iterum ad nos revertatur: sed cur inferior pars *piscis*? quia primus tunc incipit mensis hybernus, quæ tempestas *pluvia*, unde et *hyems* dicta; nam *ἔειν, pluere*; et *capricorni* figuram ideo inter sidera finxerunt antiqui, propter *capram* Jovis nutricem:—this is the very figure under which it is represented, both on the antient cœlestial globes, and the modern, made by the best opticians: it happens unfortunately for our present purpose, that this figure of *Capricorn* on the Farnese globe, rests (as Spence observes in his *Polemētis*, p. 172,) on the shoulders of Atlas; so that only the head of *Capricorn* appears; by which means we lose the double composition of this constellation, which was represented of old, as a creature of a mixed nature; for so it is described by the antient poets, and painters; tho' I have never yet learnt how this *goat* came to have half his body, and hinder parts, converted into a *fish's tail*; unless the above mentioned reason be admitted: but it is rather the tail of a *dragon*, or *serpent*, according to the opinion, mentioned under the art. **CHIMÆRA**. Gr.

CAPRI-FICATION; *Συκον, ficus, caprificus*; quasi *capri ficus*, says Ainsw. which is scarce intelligible: this *capri* has no connexion with the *capri* in the former art. perhaps we may derive this *capri* by transposition à *Καρφω, sicco, arefacio*; Hom. Odyss. N. 398.

Καρφω μὲν χροα καλον ἐν γναμπλοισι μελισσι:

Arefaciam quidem cutem pulchram in flexibilibus membris; ubi vertere possis

Carpam pulchram cutem, &c. Voss.

from the wild fig-tree they collected a quantity

of gnats or small insects, and applied them to the top of their cultivated fig-trees' fruit; and this operation presently brought them to maturity; this extraordinary method of ripening the fig, or caprification, is thus confirmed by Voss. under the art. *caprificus*;—à *caprificus*, says he, est *caprificare*, hoc est, culicibus è *caprifico* genitis, ficibus aliis maturitatem adferre: Plin. lib. XVI. c. 27; *fici caprificantur*: et Palladius, lib. VII. c. 5; *nunc caprificandæ arbores fici*: or perhaps it may be contracted from *campester-ficus*.

CAPTAIN, *Καταπανος*, quo nomine Græci ante annos 700, suum Calabriæ et Apuliæ præfectum appellabant: Skinn." see **CATIPAN**: Gr.: but the Dr. acknowledges that word to be derived à Lat. *caput*; he should have said à Gr. *Κεφαλη, caput*; unde *captain*; the head or chief commander.

CAPTIOUS } *Καπῖω, αποδεχισθαι*, Hefych. unde

CAPTIVE } *capio, captus; to take amiss.*

CAPUCHIN, or cloak } "*religiosorum, ut lo-*

CAPUCHIN-frier } *quantur, ex ordine, seu instituto Divi Francisci genus; à Fr. Gall. capucin; Ital. capucino; hæc forte à Fr. Gall. capuckon; monachorum cucullus: omnia à voce Lat. sequioris sæculi capitium; hoc à caput: Skinn.*—now the only point is to ask, whether the Dr. knew, or did not know, that *caput* itself was derived à *Κεφαλη*?—we now make use of this word *capuchin* to signify a short silk cloak for the ladies, with a remarkably large hood, to cover the whole head dress; as sometimes the monk's hood, or coul, is drawn over his head in rainy weather, &c.

CAPYL: Lye acknowledges this word to be derived à *Καβαλλος, caballus; a sorry horse, or beast of burden.*

CAR, or cart; "*Καρρον* (if there be any such Greek word) *carrus, currus, curro; to run: Nug.*"—it might more properly be derived either from *Καρρα*, i. e. *κατα ρα, continuo; continually*; because it rolls on continually, with an equable constant motion: or else from *Καρ ροον, secundum alveum, sc. fluminis*; pro *κατ*, vel *καθ*, pro *κατα ροον*, and then by transposition, *cart*:—there is however another deriv. produced by Voss. under the art. *carmen*, which may help us to the original word better than any of the foregoing: "*vir summus censet esse ab Caldæo carma; hoc est vitis, vel vinea, quæ Hebræis cerem; nempe arbitratur vocem hanc primo signare vitem; inde cœpisse accipi pro dolio; item scena plauastro imposta, unde carmina fundebantur:*"—all this may be right, tho' our word *car* originates from a different root, as will be shewn presently; for since Vossius acknowledges, about the close of his art. *carmen*, that, porro, veteres cum desinentia in *men*, etiam per

mentum efferrent, ut *momen*, *momentum*; *documen*, *documentum*; etiam pro *carmen*, *carmentum*, dixisse videntur: and since he has likewise acknowledged, under the art. *carpentum*, that nomen esse à *Carmentâ*, *Evandri matre*; quasi *carmentum*; tho' he seems to reject this deriv. afterwards; yet since all these things are thus, perhaps it would be better to look on our words CAR, CART, and CHARIOT, to be of Greek extraction; particularly since Ovid in his *Fasti*, lib. I. 619, has these remarkable lines,

Nam prius Ausonias matres *Carpenta* vehebant;

Hæc quoque ab *Evandri dicta* parente reor: and every one knows that *Carmenta* was the mother of *Evandar*, an *Arcadian*, and consequently a Greek.

CARACH } *Καράβιον*, Hisp. *carabo*, *caravo*; na-
CARACK } *vigii*, seu *cymbæ* genus; *navicula*;
a species of shipping: or perhaps it may be derived simply from *carina*; a *ship*: though *Clel. Way.* 31, says, "*caraks* are evidently derived à *currugbs*; the vessels antiently navigated on the British seas; being the *vitilia corio circumfuta* mentioned by *Pliny*:"—this looks as if he had intended to derive it either from *curro*, or from *corium*; both Gr.

CARAT, or *carats*, "*Κεράλον*, which has been used for *Κεράλιον*, *siliqua*; which properly signifies a *small horn*, or *busk*, *shell*, or *pod of beans*, *peas*, or *any such thing*; and is taken for the weight of *four grains*: R. *Κερας*, *cornu*; a *horn*: or from *Χαράσσω*, *scalpo*, *imprimo*; to *imprint*, *engrave*; the *carat*, according to some, being no more than a *certain mark*, which ascertained the degree, to which the gold had been refined: *Nug.*"—then the word *carat*, or *carat*, seems to be but a contraction of *Χαρακτήρ*, *character*; only according to this deriv. it ought to have been written *charat*, or *charact*: "or it may come," continues the Dr. "from *Χαρατζιον* (if there be any such Greek word) a *golden coin*, (he means a *gold coin*) in which they used formerly to pay their taxes: for as in the division of the fineness of silver, they made use of a coin, which is called *the denier*; so it is very probable, that in distinguishing the fineness of gold, they made use of this other coin; as when one says of gold to 20, 22, 23 *carats*, or *carats*: *Nug.*" only then again, according to this etym. it ought to have been written *charats*, or *charats*.

CARAVAN: whether this be intirely a Persian word, or whether it be derived from *caterva*, is only a conjecture, taken from a hint in *Jun.* who has not given the deriv. of it, but has only explained it by *mercatores catervatim in loca remotiora proficiscentes*. *Skinner* says it is "vox

mercatoribus omnibus, et qui de rebus Turcicis vel Anglice legerunt, notissima; à voce Turcicâ, *kervan*; *turba mercatorum cum præsidio militum peregrinantium*:"—this *kervan* seems to be but a contraction of *caterva*; at least there is similarity both of sound and of signification between the two words, whatever there may be with regard to deriv.; *caravan*, quasi *catervan*, *catervatim*; *merchants travelling together in companies, by troops*: perhaps from *Τυρβαζω*, *turbo*, *turba*; a *crowd*, or *large company*.

CARBINE, or rather *carabine*; *Καράβιον*, *navicula*. "*Spelman* vocem Lat. *carabus* eodem significatu citat; utrumque forte à Gr. antiq. *Καράβος*, *cancer*; sc. ab aliqua *cancri similitudine*; unde Fr. Gall. *carabin*; Ital. *carabino*; Hisp. *carabo*; genus tormenti bellici; *sclopetum brevius equestre*; q. d. *tormentum portatile, quia reliquis levius est*: *Skinn.*"—after which he adds, "ab Hisp. *carabo*; *navigii genus, cui hoc tormentum oblongâ suâ figurâ utcumque simile est*:"—whatever may be the shape of the Spanish *naviculâ*, or *navigium*, called *carabo*, if it be derived from *Καράβος*, which signifies a *crab*, it seems to be a strange explanation, to say that the *carbine* was a horseman's short gun, *oblong*, like a *boat*, or a *crab*:—there must therefore be some other reason why it received that name, which could not arise from its shape, or figure.

CARBONADE } *Καρρα*, *arefacio*; *Ξηραίνω*: a-

CARBUNCLE } mong the different deriv. of this word *carbo*, produced by *Voss.* this seems to be the best; at least it bears the nearest affinity to it: to which he subjoins; "itaque *carbones* interpretantur *ligna arida, ustulataque*;" and then afterwards adds; "à *carbo*, est *carbunculus*; ut à *fur*, *furunculus*; et à *avus*, *avunculus*; transfertur etenim ad gemmæ genus ob *ignis similitudinem*; de quo *Isidor.* lib. XVI. c. 13, *omnium ardentium gemmarum principatum carbunculus habet: carbunculus autem dictus quòd sit ignitus, ut carbo; cuius fulgor nec nocte vincitur; lucet enim in tenebris, adeo ut flammæ ad oculos vibret*:"—this however may be rather doubted: but he goes on, and remarks that, "*est et carbunculus vitium atque arborum morbus*; *Plin.* lib. XVII. c. 34; quapropter et *grando* in his caussis intelligi debet, et *carbunculatio*, et quod *pruinarum injuria* evenit; hæc enim, verno tepore invitatis, et erumpere audentibus, satis mollibus insidens, adurit lactescentes germinum oculos; quod in flore *carbunculum* vocant: hæc *Plin.* *carbunculus* vero, et *carbunculatio* vocatur, quia *carbonis instar adurat*; unde et Græcis *Καυοίς* dicitur: our gardeners and farmers call it *frost-bitten*:"—as to the word *carbonade*, *Skinn.* observes very justly, that

It signifies with us *frustum carnis super carbones affum (assatum) tostum; ip broil over the coals.*

CAR-CASE; *Χρως, Χρως, corpus; a body; and κατω, deorsum; unde cado, casum; to fall; so that carcase seems to be a contraction of corpus-casum; a fallen body: or else it may be written carcass; and then it would be a contraction of corpus lumine cassum; a body deprived of life; which would originate à κατω, careo: vel, quod non minus placet, says Voss. à Χρηνω, destituor; i. e. careo; unde casse; in vain; meaning a dead body, void of life, and utterly useless.*

CARD wool; *Καρω, καρων, caro, tondeo, carpo; ut in conjectaneis suis monet Scaliger; unde carmen pro instrumento pecten, quo lana purgatur; à carendo dicitur quasi carimen: Voss. to comb wool; to separate, divide, to tease, or tease wool.*

CARDS ought to be written *chards, à Χαρις, ebarta; paper: see CHART. Gr.*

CARDAMUM, *Καρδαμμον, cardamomum; an Indian spice.*

CARDINAL points; *Κραδη, banus; by transposition cardo, ex quo quid suspenditur: sane Germanis similiter cardo est thür-angel, door-angel; door-book, or, as we sometimes melt them both together, door-bingel; only it must be observed, that Vossius has not brought this word thür-angel as a deriv. from cardo; but only as a synonymous term; that, as cardo is derived from Κραδη, and as Κραδη signifies a book; so the Germans expressed cardo by thür-angel, which is evidently derived from θυρα-αγκυλος, janua angulus, curvus; any piece of iron crooked, like a book: "cardo ad varia transfertur; ad cœlestia, ut cum sic cardines appellantur cœli plagæ:" we have likewise used it in several senses; viz. the cardinal winds; the cardinal virtues; &c.*

CAR-D-IN-AL of Rome: this dignitary is supposed to have arisen about the time of Gregory the Great; but is really of much higher source; for according to Clel. Voc. 23, and 104, it is composed of

"caer; a town.

d; a prepositive article. } caer-d'en-al; the senior ben; elder.

al; rule, or command.

—but still it is Gr.; for caer in the sense of town, is the same as ar, or car; meaning a stone, or rock; i. e. a town having a stone of sanctuary; or being built on a rock, bill, or eminence; à Πα-χια, vel Παχ-ια, by transposition Αρ-χια, unde ar, car, caer, or char: d'en, or ben, comes from Επι-αυλος, annus, annosus; old, eld, or elder: and al, or ul, being the staff of office, may descend ab ὑλ-η, syl-va; a wand, staff, or rod of power.

CARE, *Ωρα, cura; concern, anxiety.*

CARESSES; *Χαρις, carus; caritas; endearments: the deriv. of this word is it seems greatly disputed among the etymol.: Skinn. censures Jun. for deriving it à Χαριζεσθαι: non ut Jun. invito Apolline contendit, à Χαριζεσθαι: sed satis manifeste à Lat. carus: (but, Dr. is not carus itself derived either from Χαρις, or from Χαρις, graciosus?) and Lye censures Skinn. for deriving it à Lat. carus; non, ut Skinn. contendit, à Lat. carus; sed ab Arm. caret; amare; amatis enim adblandiri solemus:—however, we may prefer the Gr. before any other deriv. notwithstanding Casaub. says, demulcere, καλαριζειν, unde Galli suum careffer; effinxisse memini alicubi legere: vulgo tamen (sed non ita probabiliter) ex Χαριζεσθαι, quod aliud est: but Χαριζομαι signifies gratificor; which bears at least some analogy to carefs.*

CAR-FAX: "vox illis solis nota, quibus Oxonium innotuit; à Fr. Gall. carrefour, quarrefour; quadrivium; q. d. quatuor fora; vel si mavis quatre faces; i. e. quatuor facies, prospectus, vel frontispicia: ibi enim decussantibus se invicem duabus magnis plateis, quæ urbem constituunt in quatuor vicis, eoque totam urbem jucundus satis prospectus datur: Skinn."—every one will allow the propriety of his interpretation, tho' few will admit of his etym.: for if quatuor facies be the true deriv. of the word car-fax, then undoubtedly the etym. is Gr.: for quatuor is certainly derived à Κελλορα, Æol. pro Πέλορα: and facies orig. from facio, i. e. from Φωω, fio, facio, facies:—it seems however more probable that the former part of this compound car-fax, is of the same power with char, in Charing-cross: and consequently would still be derived from the Gr. as will be seen under that art.: as for the latter part of this compound fours, it seems rather to come from fourche, a fork, a division; i. e. à furca, ab Ἑρχη, ἐφ' ἧς Φορβία φερουσιν οἱ ναῦται: Hesych. so that the whole compound should form quarre, vel carré-fourche, or carre-forche, contracted to carfax; signifying the spot, where a person can view the divisions of four streets, forming four corners, crossing each other at right angles, and making as it were a square, squarre, quarre, carré, in the midst of them.

CARGO; "navis onus; ab Arm. carg; onus; carga; onerare; fortasse à Celt. carr; unde Lat. carrus; quod idem significat: Lye."—but it may be very much doubted whether carrus be derived from the Celt. carr: we might rather suppose the contrary; consequently that carr, carrus, and currus, are all derived from the Gr. for the reasons which have been already given under the art. **CAR**: besides, here seems to be rather a confusion of ideas; for in the first place he tells us,

cargo signifies *navis onus*, and is derived from the Arm. *carg*; *onus*; or *carga, onerare*; then immediately after derives it from *carr*, and *carrus*; but there certainly is a difference between *the cart*, and *its load*; as well as between *the ship*, and *her burden*; the same deriv. can scarce be applicable to both: but in our language strictly, *the cargo* is *the burden*, not *the ship*; but here it is used to signify *the burden only*.

CARINE, sometimes written *careen*, or *carene*; there are two deriv. of *carina* given by Voff. viz. à *curro*; which, as we shall see presently, is Gr.: or else from *Καρω, Καρω, scindere, secare undas, equora*; quomodo de *carina*, sive navigio, etiam Latini loquuntur; ut

— sic ipsa fugâ secat ultima priftis.

Equora. ————— *Æn. V. 218.*

we understand the word *carine* in the sense of *cleaning the ship's bottom, and new paying, or pitching her*.

CARIOUS, *Καρω, Καρω, edo*; *caries*; *putredo lignorum*; *decayed, or worm-eaten wood*; also in surgery *any decayed, or putrid limb*.

CARKING; *Ωρα, cura, curo*; *cark*; *care, concern, anxiety*: Junius has derived it à *Καρχαίρω, resonare, sonitum edo*; unde Sax. *cearcian*; *frendere, stridere dentibus*; unde *cark and care, est acribus sollicitæ mentis curis confici*: and this deriv. might have been adopted, if *carking conveyed any idea of sound, or uttering any complaint*; on the contrary, *a person may be very anxious, and solicitous, without expressing any loud lamentation*.

CARL, "*Καρος, quasi Καρλ, Juvenis, inter puerum virumque medius*; qui ut plurimum ferociores, et petulantiores esse solent: *ceopl olim (nunc churle) duri agrestisque vir ingenii; sed et rusticus*: Casaub. as quoted by Jun." who likewise adds, "*Angli certe catum masculum, a carl-cat appellant; et cannabum robustiorem, carl-bemp*:"—the words *carl*, and *ceopl*, or *churle*, were antiently understood in the same sense; for Stowe, in his *Chronicles*, speaking of *bold Robin Hood and Little John*, who lived so early as in the times of Richard I. about the year 1190, says, "the said *Robert, (or Robin) Hood* intertayned an hundred tall men, and good archers, wyth such spoiles and thestes as he got: upon whō 4 hundred were they never so stronge durste not geue thonsert; he suffered no womā to be oppressed, violated, or otherwise molested; poore mē's goodes he spared, abundantly releuing thē wth that w^{ch} by theft he gate from abbeyes and the houses of *riche carles*:"—meaning rich men, who were of such an ill-natured disposition, and so hard-hearted, that they gave away, or bestowed nothing on the poor.

CARMELITE, *frater Carmelita*; *a Carmelite frier*; *one of that order*.

CAR-MINATIVE; "surely not from *car-men*; *a charm*;" says Clel. Way. 51; "but from *car*, or *gar*; *to compell, or expell*; and *win*; *wind*; the *w* converting, as it most frequently does, into the *m*:—but now at least the latter half of this compound is Gr.: see WIND. Gr.

CARNAGE	} <i>Κρεας, caro, carnis; flesh</i> : with us, <i>carnage</i> signifies <i>slaughter in battle: carnival</i> , says Clel. Voc. 88, seems to be compounded of <i>carni vale</i> ; <i>bidding adieu to the eating of flesh meats</i> ; at which times they used to indulge in great excesses: see VALES: Gr.
CARNAL	
CARNATION	
CARNI-VAL	
CARNI-VOROUS	
CARNOSITY	

CAROL; Skinner supposes this word to be derived à Fr. Gall. *carolle*; *genus saltus modulati*; item *canticum quoddam festivum, præsertim festo natalis usitatum*: forte à Gr. *Χαρα, gaudium*; *Χαίρω, gaudeo*:—after this, it may perhaps be wondered, that he should add, "*malle tamen deflectere à Sax. capl, seu ceopl; rusticus; q. d. carmen agreste, seu rusticum*:"—this can by no means be allowed; because whenever Chaucer mentions the word *carol*, it is always with some commendatory epithet:

I sawe her daunce so comely,

Carol, and sing so *swetely*:

and again;

A lady *karoled* —————

Her voice full clere was, and full swete,

She was *not rude*, ne unmete,

But couthe ynough for such doing,

As longeth unto *karolling*. R. R. v. 743.

Clel. Way. 78, supposes *carol* to be derived from the Celtic word *car*, or *cir*; *a circle*; because it is a song sung *in a round*:—but CIRCLE is Gr.

CAROT; "*Καρωλος, Καρος, pastinica tenuifolia, apud Athenæum*: nescio an ideo sic dicta quia *carum* educere edentibus olim credita est: vel à saporis suavitate *Καρων, i. e. nucum juglandium æmula*: Skinn."—*a very sweet tasted root, like a beet*.

CAR-OUSE; Clel. Way. 81, says, "*carouse* is derived from the Celtic word *car*, or *cir*; *a circle*; because *to carouse* is the custom of *drinking round*:"—but CIRCLE is Gr.

CARP *at*; *Καρπομα, Καρπιζω, carpa, Ære; ta find fault with*.

CARP, *a fish*; *Κυπρινος, carpio; piscis fluviatilis; a river, and pond fish*.

CARPENTER: we have already observed, under the art. CAR, that probably our words *car*, *cart*, and *chariot*, were derived from *car-penta*; and that they were derived from *Carmenta*, *the*

the mother of Evander, an Arcadian prince, and consequently a Greek: and from hence the word carpenter was a name given at first to those who built such machines; and afterwards ascribed more generally to all workers in wood.

CARPET, Ταπης, *tapes, stragulum variis coloribus intertextum; tapestry.*

CARREER, 'Pw, vel 'Pw, *fluo; unde curro, quasi corruo, compounded of con and ruo; and then contracted to curro; to run, or rush along violently: "cursus equitantium concitatissimus, says Skinn."* and he says rightly; but why he should derive this à verbo *to carry, vebere*, would be impossible for me to say: there may be some mistake in the press, and in composing from his manuscript the compositor left out the former part of another art.; perhaps CARRIER, and added the latter part of it here to this art. CARREER; for it is not natural to suppose, that he could derive *carry*, à *curro*; or *carreer*, à *carry, vebere*.

CARRION, "Κρεας, Κρεας, *caro, carnarium; flesh; generally dead: others derive it from Χαρωμενον, any place which exhaled a very bad odor; and was reckoned as it were the mouth of Hell; but Χαρωμενον was also the gate through which they led malefactors to punishment: R. Καρων, οἶλος (if there be any such word in Gr. to signify) the ferryman of Hell: Nug."*—it ought to have been printed Χαρων: however, not to criticise upon either of the Dr's. deriv. our word *carrion* is rather derived à *Κερω, Καρω, edo; unde caries, putredo lignorum; decayed, or worm-eaten wood; in surgery it signifies any decayed or putrid limb; and carrion is not only dead flesh, but dead flesh decayed; for all dead flesh is not carrion.*

CARTEL } "Καρτιον, *chartula; a small*
 CARTOON } *book, or paper: Nug."*—again
 CARTOUCH } here is a like mistake; for
 CARTRIDGE } there is no such word as
 Καρτιον: it ought to have been printed Καρτιον;
 and then, as the Dr. observes, R. Χαρτις, ἄ, ὀ,
charta, paper.

CARTILAGE, Κρεας, Κρεας, *caro, carnis, carnilago, cartilago; a gristle, or tendon.* Vossius derives it à *Κραλος, Καλος, Καλυλος, quoniam in eo est robur ossium; because in the cartilage does the strength of the bones consist: R. Κραλος, robur; strength.*

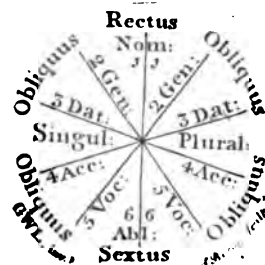
* CARVE *meat; Καρπομαι, Καρπιζω, carpo, psi; to cut up, separate, divide: it seems rather to be Sax.: see KERF. Sax.*

CARVER, engraver; Γραφω, quasi Γαφω, *sculpo, incido; to engrave.*

CASE, to contain any thing; "Καψος, or Κασος, or Κασος, *casta, or capsula, which M. Saumaise in his Historia Augusta, explains by loculamenta cal-*

colorum in tabula: Nug."—it were to be wished these learned gentlemen had produced any authority for the use of the words Καψος, or Κασος; or Κασος, for there are no such words in our modern lexicons: Hederic gives us only Καψα, Καψακης, and Καψακιον, *capsa, cista; a chest, or box:—"it might therefore be better to derive case simply à casa; i. e. ut à tegendo Latini tum ædificii partem, tum vestis genus, testum dicebant; ita à tegendo, et vestem Kasan, vel Kasny, et domum etiam casam esse nuncupatam: Voss."*—a case, or sheath, being only a covering or house to contain any thing.

CASE in grammar; Καλω, *cado, casus; a falling down; meaning a declination of a noun from the nominative, or primitive idea of its appellation into oblique cases, or fallings from the original case, called by grammarians casus reclusus, and represented by a perpendicular line, and all the others by obliques; as in the following figure, taken from a hint in Harris's Hermes:*



CASE-MATE, "Χασμα, *hiatus; openings, or hollow places under ground: the Italians read casamatta, which some suppose to have been designed to express casa a matti, a mad-house, or place to put fools in: Nug."*

CASEMENT, Χασμα, vel Χασμα, *hiatus, hiatio; an opening in the walls of buildings to admit the air, and light; a window: R. Χανω, bio, bisco; to gape, yawn, open wide.*

CASH, Καψακης, *capsa, cista; pecunia numerata; money boarded up.*

CASHIER: vel à Καλω, *careo, egeo: vel à Χρησω, destituor, careo; et à careo, est caritum; unde cassum; unde cassare; et cassè; in vain, void, fruitless: albo militari expungere; to strike a soldier off the list; render him nobody.*

CASINGS; "stercus siccum jumentorum, quod pauperes frequenter ad usum focorum colligunt; à Χεζεν, ventris onus deponere: Skinn." *the dried dung of cattle, often gathered by the poor for fuel.*

CASK, Καδος, *cadus; a cask, or barrel.*

CASKET, Καψακης, *capsula, cistula; a cabinet.*

CASSATE } Χρησω, *careo, ui, et cassus sum; unde*

CASSER } *casè; to be in want, render void, abrogate; an abrogator.*

CASSIA, “*Κασσία, cassia, frutex aromaticus; a sweet shrub bearing a spice, like cinnamon: sometimes it is written casia: Nug.*”

CASSITERIDES, *Κασσιτερος, stannum; tin; the Islands of Scilly, or the Sorlings; from whence they formerly got great quantities of tin.*

CASSOC; *Σαγος, sagum; a cloak: Junius has given us à better deriv. under the art. jacket, which he derives à Fr. Gall. jaque, casaque; Ital. giacco, casaco; Hisp. jaca, casaca; “Græcum est Κασος, casa; quod non domum tantum, sed et-vestem significat; profus ut tectum; nunc ad ædificia, nunc ad rem vestiariam referri potest: ab hoc itaque Κασος est casa, kasacke; unde cassoc: Voss.”*

CAST, or *throw down; Κατασπειω, per sync. κατ-σπειω: and we have curtailed it still farther, and have kept only the first four letters κατ: R. κατασπεννυμι, prosterno, dejicio; to cast, or throw down.*

CASTANETS; “*Καστανον, à castanea, seu castana, Thessaliæ urbe, circa Pineum, ubi magnus earum proventus: Voss.*”—to which let me add from Skinner, under the art. *castaniettoes*; vox choreas ducentibus satis nota; ab Hisp. *castanetas*; Ital. *castagnette*, idem signantibus; q. d. *parvæ castaneæ; globulus enim ligneis, castanearum similibus, digitis interpositis, crepitant:*—an instrument, held in the hands of dancers, or between their fingers, in order to beat time; and which formerly had the shape and appearance of *chestnuts*.

CASTER: even Verst. allows, that “this is no antient Sax. woord; it is rather borrowed,” says he, “from the Lat. *castrum*, betokening a *castle*, or *fortrassè*; and *easter*, *chester*, and *ceter*, being the terminations of many places in England, do signify that such places had *castles* buylt by the Romans (between 4 or 500 years) before our English-Saxon anceters came into Britaine:”—let me then only observe, that the word *caster*, when used in the termination of places, as *Bran-caster*, *Don-caster*, *Lan-caster*, undoubtedly signified a *place of strength*, or *the situation of a Roman camp*: hence likewise *Caster*, now a village near the city of *Norwich*: and consequently derived à *castra*, which omnino est à *Κασρωμα*, *pro Κασαρωμα*, says If. Voss. signifying *superius tabulatum navis, quod nautas, aut milites sustinet; fori; the deck of a ship: R. κατασπεννυμι, consterno, serno, stratum; any thing strewed, or laid on the ground; and here used to signify the straw, skins, or bedding, laid on the ground, under some shed, or covering made of cloth, or canvas, called a tent, for soldiers to sleep on when in the field.*

CASTIGATION; *Κεσος, Dor. Κασος, Κεσος, cestus, lorum; a thong; castigo, castum ago; Dores Siculi Κασος, dicebant, lorum; quod loris cæde-*

bant; to scourge with a thong; to chasten, to correct, or purify.

CASTOR, “*Κασωρ, castor, fiber; the beaver; an amphibious animal: Nug.*”—this does not account for the origin of its name: “some,” says Sir Thomas Brown in his *Errors*, p. 144, “have been deceived by deriving *castor* à *castrando*; whereas *castor* is so called, quasi *Γασωρ*, i. e. *animal ventricosum*; from his *swagging*, or *prominent belly*:”—or perhaps rather from that remarkable *swelling* under his belly, which contains the bag of perfume.

CASTRATION, *Κεσος, Dor. Κασος, cestus; cingulum Veneris, quod nova nupta gerebat; unde castus; chaste; et castro, quod castum facit; quia castrando vis libidinis extinguitur; to cut off, abate, quench all desire: there is however another, and perhaps a better deriv. given by Voss. viz. castro à Στερω, Στερω, unde Κατασπερην, et Κασερην, sterilem reddo; to render sterile, or barren.*

CASUAL, *Καλω, deorsum; cado, casus, casurus; about to happen; by chance, fortuitous.*

CAT, *catus*; if there be properly any such Latin substantive, to signify a *cat*: Skinner supposes it to be derived à *captare*; to *catch*; as if it was contracted from that word; and so perhaps it may; but then it would be Gr.: see **CATCH**: Gr.—let me however just mention that it is possible our word *cat* may be derived from the Latin adjective *catus*, a, um; *wise, cautious, watchful*; and then Voss. tells us, *catus* may be deduced from *caveo, cautum*: Gr.: as we shall find presently, under the art. **CAUTIOUS**. Gr.

CATA-CHRESIS, *Καταχρησις, catachresis; a figure in rhetoric, when one word is abusively put for another; thus, vir gregis ipse caper: Virg. qui quidem proprie est hircus; neque vir usitate dicitur, nisi de hamine.*

CATA-CLYSM, *Κατακλυσμος, cataclysmus; a general flood, or deluge: R. Καλα, et κλυζω, abluo; to wash away.*

CATA-COMBS, “*Τυμβος, tumba; a tomb; quasi catatombs, catatumba; taken from Καλα, or Καλω, infra; which is a subterraneous place, whither it is supposed the primitive Christians retired during the persecution; and where they buried the martyrs; but now it is customary to say catacombs: Nug. under the art. Tomb.*” see likewise **ROME**: Gr.

CATA-DUPE, *Καταδουπος, cataracta; “a cataract of the Nile; a fall of water, with a very great noise: Καταδουπω, cum sonitu decido: R. Δηπος, sonitus, fragor: Nug.”*

CATA-LECTIC, *Καταληκτικον, catalecticum carmen, cui in fine deest syllaba ad perfectionem:*

meâ renidet in domo lacunar: Hor. Car. II. 18. which, with one syllable more, would have been a perfect iambic.

CATA-LEPSIS, Καταληψις, *catalepsis*; *invasio, comprehensio mente*: *morbis quidam*: R. Λαμβανω, *accipio*; *to seize*.

CATA-LOGUE, Καταλογος, *catalogus*; *a roll, bill, or scroll*; *register of names, or articles*: R. Λεγω, *Logos, sermo*; *speech, discourse*; *mention*: Nug.

CATAMITE; Γαυμηιδης, pro Γαυμηιδης, à Γαυδοσθαι, quod idem est ac Γαυσοσθαι, *letor, gaudeo*; *to rejoice, to give pleasure*: inde fuit prius *Ganymidus*; deinde *Ganymedes*; et postea *catamitus*:—*boys retained for the vilest purposes*.

CATA-PLASM, Καταπλασμα, *a kind of plaster*: R. Πλασσω, *to do*; *to form*; *to invent*: Nug.—but it bears a different sense here; viz. *illino, obliuo*; *to daub, or spread with any unguent, salve, &c.*

CATA-PULTA, Καταπελτης, unde Καταπυλτης, *catapultæ*; *a warlike engine, to shoot, or cast large darts, arrows, stones, &c.*: R. Παλλω, *vibro, quatitio, agito*; *to vibrate, shake, or hurl*: Voss.—or perhaps à Βαλλω, *jatitio*; *to hurl, or cast, or throw*; quasi *catapultæ*.

CATARACT *in the eye*; as Clel. Voc. 5, very justly observes, “is only a barbarous formation of the words *cakerooc*, or *cacoroco*, still in use in the Southern parts of France; the meaning of which is *a speck, or any gathering over the eye*.”—then we may reasonably suppose that *cakerooc*, and *cacoroco*, are nothing more than Gallic distortions of Κακος-οκος, quasi Κακορ-οκος, *malus oculus*; *a malady in the eye*.

CATA-RACT of waters; Καταραξις, *cataraicta*; *a cataraict of waters, or pools, at the gates of citadels, and fortified towns*: R. Αρασσω, *pulso, collido, tundo*; Καταρασσω, the same: or from Ρησσω, *frango, rumpo, vehementer serio*; Καταρρησσω, *confringo, cum impetu decidere facio, infono*: Nug.—any, or all of which, may be applicable to this word; and yet there is another deriv. as applicable, tho’ perhaps not the right one; and that is, Καταρριω, *defluo, decido*; R. Κατα, *deorsum*; et Ρρω, *fluo*; *to rush down with violence*.

CATARRH, Καταρρῆος, and -ρῆος, *catarrhus, defluxio*; *a defluxion, or flowing down of the humors*: R. Ρρω, *fluo*; *to flow*: Nug.

CATA-STASIS, Καταστασις, *constitutio aëris, vel corporis humani*; *the natural constitution*: R. Καθιστημι, *constituo*; *to constitute*.

CATA-STROPHE, Καταστροφη, *catastrophe, extrema pars fabulæ, exitus, mors*; *the issue of an event, the unravelling of a plot, the winding up of a story, or play*; *the conclusion of an event*; *death*: R. Στρεφω, *verto*; *to turn, change, die*.

CATCH, Καπιω, αποδεχεσθαι, Hesych. *capio, captus*; *catch, caught*; *to take, seize, apprehend*. Junius observes, that our word *catch* affine est Belg. *ketzen*; *vehementer alicui rei insistere, atque omni nijsu aliquid seſſari, quod assequi cupias*: Κατεχειν, quod *detinere, obtinere, occupare, significat*: *mutuatur sua tempora ab inus. themate Κατασχειν*, unde *catch*, *contractum esse nemo non videt*: and perhaps our word *cat* may likewise have drawn its origin from hence; though there has been another deriv. attempted under that article.

CATCH-POLE, Κατασχω-πολος, *prehendere polum, verticem, caput*; Cymræico *ceif-powl* est *liſtor, apparitor*; Jun.—*a bailif, who apprehends a person by seizing his pole, or the pole of his head*; or even by *touching any part of him*.

CAT-ECHISM, Κατηχισμος, *catechismus*; Κατηχιζω, *catechizo*; *to instruct by word of mouth*; *to teach (by rote) the principles, and first elements of an art, or science*; and particularly of the *Christian doctrine*: R. Ηχος, *echo, sonus, repetitio*: Nug.—by hearing them often repeated, *resounded*.

CAT-EGORICAL, Κατηγορια, *categoria, prædicamentum, apud Logicos*; it is taken for certain *classes, or beads, wherein philosophers comprize all things*: Κατηγορευω, *to shew, declare, manifest*: R. Αγορα, *forum*; *the bar, a market*; *an barangue*; *affirmative*: Nug.

CATENARIAN, Κυων, *canis*; *canis autem vinculi genus significat*; unde *catulus, et catena*; *a chain, or bond*: thus a *catenarian arch*, is sometimes used in books of architecture, to signify *an arch in the form of a chain*; as are seen in old Gothic buildings: see CHAIN. Gr.

* CATER } whether these words are but con-
* CATES } tractions of *delicacies, or delicate*, is offered only as a conjecture by Skinn. and should that be admitted, their etym. will be found under the art. DELICACY: Gr.—but should that not be admitted, we must then refer to the Sax. Alph.

CATER-PILLER, commonly written *caterpillar*; Καπλος, *tonsus, à Κερων, tondere, scindere, edere*; hinc *cater, opsonator, ille majoris familiæ minister nundinalis appellatur, qui coemptos in macello cibos tradit coquo*: hinc etiam patet quamobrem, *volvox, vel convolvulus, Anglis dicitur, cater-piller, quod hominum pecudumque edulia è terra enata, exteriori cortice, vel leviter tantum eroso, vitiet*: Jun.—this however accounts for only the former part of this compound; the latter may be gained from Skinn. who tells us, *dicitur chatte-peleuse, ab hirsutie istius animalis, felis simili*; q. d. *felis pilosus*: doctus Th. Henlh. dictum putat quasi *chair-peleuse, i. e. caro pilosa*: but both explanations do not answer the former part of the compound

cater; for certainly *cater* can have no connexion either with *cat*, or with *caro*; we should have been obliged to them for the latter, if they had but derived *pilosus*, either from Φελλος, *pellis*; unde *piller*; or else from Πίλος, quo proprie signantur *coactilia*, vulgo *feltra*; and then it ought to be written *cater-piler*: in both cases however it signifies *the hairy devourer*.

CATER-point; a distortion of *quatuor*; *four*: see QUATER. Gr.

CATER-WAUL, à *cat*; et *waul*; "voce sono fictâ, *felium rugitus*; quia sc. *catulientes feles inter imbrices borrendum illum ejulatum edunt*; Skinn."—the former part of this compound we have already traced under the art. CAT; the latter perhaps may be derived from *ejulo*, or *ululo*; and consequently of Greek extract. as will be seen hereafter.

CATHARTIC, Καθαριστικός, *catharticus*, *purgativus*: Καθαρός, *purus*, *mundus*; R. Καθαίρω, *purgo*, *mundo*; *to cleanse*, *to purify*.

CATH-EDRAL, Καθεδρα, *cathedra*; *a seat*, or *chair*; an *Episcopal see*: R. Καθα, and Εδρα, *sella*; *a seat*; ab Εζομαι, *sedeo*; *to sit down*; the place of a *bishop's residence*; where he keeps his *chair*.

CATHETER, Καθετήρ, *catheter*; *an instrument in surgery*; R. Καθίημι, *demitto*; sc. *in vesicâ*; *to descend*, or *let down into the bladder*.

CAT-HOLIC, Καθολικός, *catholicus*, *universalis*; *universal*: R. Όλος, *totus*; *the whole*; *all*: Nug.—meaning *the whole Christian church*.

CATIPAN "manifeste corruptum est à Lat. *capitaneus*: *to turn catipan*; *desicere*, *transfugere*, Αποσείν; à *catipanis*; qui sc. *Græcorum imperatorum nomine olim ante 700, vel 800 annos Calabriae et Apuliae praesuerunt*; et propter perfidiam, apud vicinos omnes male audierunt: Skinn."—but the Dr. himself has acknowledged, under the art. *captain*, that the Greeks themselves, about the year 700, called their prefects of Calabria, and Apulia, Καταπανος, and that word he says, was derived à Lat. Barb. *capitaneus*; which was again derived à Lat. *caput*;—which, we have already shewn under the art. CAP, is Gr.

CATKINS of *walnut-trees*, &c. "Belg. *kattkens*; Teut. *katzleins*; Fr. Gall. *chattrons*, *juli juglandium*; à lanugine *pilorum felinorum* simili sic dicti: Skinn."—this reason, weak as it is, will lead us to the Gr. see CAT. Gr.

CAT-OPTICS, Κατοπτροί, et Κατοπτρικός, *catoptrica*; *disciplina optices*, quæ *reflecciones deprehendit*: à Κατοπτρον, *speculum*: R. Οπτομαι, *video*; *to see*: *the doctrine of vision*.

CATTLE, Κεφαλή, *caput*, *capitalia*, *armen-tum*; quia ad *caput*, i. e. *personam*, *jure pertinent*:

live stock, reckoned among *personal property*; or CHATTLES. Gr.

CAVALCADE } "Καβαλλος, *caballus*; *a sorry horse*, or *beast of burden*:
CAVALLIER }
CAVALRY } Nug."—in later times taken for *a war-horse*; and the second word *cavallier* gloriously distorted by the French into *chevalier*.

CAUDLE, Κανδυλος, Κανδαυλος: J. Polluci, lib. VI. recensetur inter ηδυσμαλα, ac tradit confici solere ex Αμυλα, και Τυρυ, και Γαλακτος, και Μελιτος: Hesychio est Πεμμο. εδωδιμον δια Ελαιου, και Γαλακτος, και Τυρυ, και Μελιτος: whether this latter receipt be a good one, and would suit with the constitution of a modern English lying-in lady, may be very much doubted: the following from Jun. is a much better, viz. "forbillum calidum ex vino, ovis, saccharo, cinnamomo, aliisque aromatibus confectum: apud Lydos quoque non ab simile edulium in usu fuit, Athenæo atque Eustathio testibus, Κανδαυλον vocabant: veteris linguæ Frisicæ tenacibus nuncupatur *warme-jawte*; quod tantundem est ac si dicant, *calidum donum* (perhaps rather *calidum jus*), *kandeel-suypen*;" *warm-suppings*, given to the good woman in the straw, and to the company who come to visit her; and as these suppings were always given warm, Dr. Skinner has been induced to crumble a little bread into the posset, and to suppose that *caudle* is derived from *calidus*, q. d. *potio calida*, quæ *calida semper sumitur*:—but this is only an accidental appellation, and is rather an epithet, than a name; whereas Κανδυλος, vel Κανδαυλος, was the name itself of this *posset*, or *caudle*; whether cold, or hot, unless we could suppose that Κανδαυλος signified *calidus*.

CAVE } "Γλαφυ, *spelunca*; απο τῆ Γλαφειν,
CAVERN } *cavare*: Upt."—perhaps it would be more proper to derive our word *cave* à Κοος: Κυφος, *cavus*; *hollow*; particularly since it seems to be the etym. pointed out by Virgil, Æn. II. 53. when Laocöon struck *the wooden horse*,

Insonuere *cavæ* gemitumque dedere *cavernæ*: or perhaps it would be nearer still to derive it à Χαος, Χαφος, *cavus*; from Χαινω, *bio*; *to yaw*, or *gape*; ab antiquo Χαω, inserto *v*: Voss.

CAUGHT; the past tense, and participle of the verb CATCH. Gr.

* CAVIARE; Γαρυν, *garum*; *any salt pickle*: though perhaps this art. ought rather to be referred to the Sax. Alph.

CAVILL; *cavillor*; à *caveo*; ut *forbillor*, à *forbeo*: Voss.—but he had derived *caveo* à Χαω, Χαινω, for the reasons that will be given under the art. *caution*: here it is used to signify *a piece of sophistry*; when by degrees from evident truths, notorious falsehoods are deduced: let me however observe, that notwithstanding *cavillor*, and *caveo*,

are derived from the same root; yet Jun. has made an excellent distinction between them; "quemadmodum vero *cavere* proprium est jurisconsultorum; ita *leguleii*, ac *rabulæ forenses* dicebantur *cavillari*, cum captiosis quibusdam *sophismatis*, et variis *tergiversationibus*, conantur eludere inquirantes controversæ rei veritatem:"—a mere quibbler.

CAUL, or *membrane*; both Jun. and Skinn. suppose that *caul*, a *membrane*, or *omentum*, and *caul*, *reticulum crinale mulierum*, originate from the same root; but it is evident that as this word bears two different senses, it proceeds from two different etym: when it signifies *the membrane*, or *omentum*, which contains either *the brain*, or *the bowels*, it originates from *Koos*, Æol. *KuFos*, *cavus*, *caveola*; a *cage*, or any *hollow place*, or *thing*, that contains, holds, or comprehends, another: but when it signifies *reticulum*, it derives as in the next art.

CAUL for the hair } idem forte cum *cowl*; and

CAUL of a wig } consequently is now derived à *Kυκλευ*, *circumagere*; quòd *hoc munimentum capitis quaquaversum circumegerint*; atque eo se adversus undique irruentes aeris injurias protexerint; quoniam etiam denotabat *tunicam*, non pemo forte putabit huc quoque pertinere illud *Kυφων*, quod Hesychio est *Χιτωνος ειδος*, a *species of cloak*, with a hood to it: this hood by the monks is called a *cowl*; *cucullum*; et Salmaf. deducit vocem *cucullus*, ab illo *Κοικυς*, quod Hesych. exp. *λοφος*, και *Περικεφαλαία*, a *caul*, *cape*, or *hood*. to *caven* or *encompass the head*.

CAULI-FLOWER, *Καυλος*, *caulis*; a *stalk*, or *stem*; a *species of colewort*, commonly written *colly-flower*, because it grows on a *stalk*.

CAUSE, *Αιτια*, vel *Αισα*, pro quo Æoles *Αυσα*, *causa*; a *design*, *purpose*, *inducement*; also a *suit*, or *process at law*.

CAUSEY; *Λαξ*, *calx*, *calco*, *callis-strata*; a *paved way*, or *road made by hand*: or perhaps à *Xoos*, *terra egesta*; a *raised path*, or *bank*.

CAUSTIC, " *Καυτηριον* et *Καυστικος*, *causticum*, *urendi vim habens*; a *caustic*, or *burning medicine*, or *instrument*; also *the place where the operation is performed*: R. *Καιω*, futur. *Καυσω*, *uro*, *ustum*; to *burn*: Nug."

CAUTION, *Χαω*, pro *Χαινω*, *caveo*, *cautus*; infero *v*, quomodo, à *Διος*, *divus*; à *Λεος*, *lavis*: vel est *caveo*, *cavus*, à *Koos*, Æol. *KuFos*, *cavitas*: sed quæ ratio est, ait Scal. ut *cavere* à *cavo*, *caveo*, deductum sit?—rationem non absurdam adfert Jovian. Pontan. ita enim in Actio suo scribit, *prisca illi, qui Latium, à quo Latinam esse linguam sunt qui velint, etiam ante Aborigines tenuere, plerique in cavernis habitabant, quæ à cavendo essent dictæ: iis autem æstus cavebant, et frigora, plera-*

que etiam alia incommoda; in illisque se et sua cautius tutabantur: quæ à re verbum caveo ab iisdem esse deductum: hætenus Pontan. porro cavere sibi nihil aliud est, quam sibi prospicere, ac consulere; quasi in cavis, vel cavernis delitescendo, latendo: Voss."—to act with caution, by retiring, or retreating into caves, and caverns; as into places of security.

CAW, *Καυχασμαι*, *glorior*, *exulto*; to *make a rejoicing*, and *exulting noise*: or rather from *Xaw*, *bio*, *apertus sum*; to *open*, *yawn*, or *gape*.

CAWEL; " *cors*; Sax. *Lapel*; *calatbus*, *qualus*: Ray."—but surely *cawel* is nothing more than a barbarous Northern distortion of *qualus*; and *qualus* itself is only a contraction of *calatbus*; and *calatbus* is either defended from, or has given origin to *Καλαθος*, *qualus*; a *frail*, or *twig basket*.

CEAGE; Verstegan. explains this by *key*; *clavis*; and indeed it seems to be but another dialect for *key*; which undoubtedly is Gr.

CEAL, *Κοιλω*, *celo*, *abscondo*, *occulto*; to *bide*, *muffle up*; alluding to that barbarous practice in falconry, of *sewing up the eyelids of a pigeon*, in order to make her mount; for the poor bird being thus blinded, is afraid of venturing in a strait progressive motion, lest she should fly against some obstacle; and therefore continually clambers upwards, which teaches the hawk to pursue her game by a similar motion:—our word *ceal* is only a contraction of *con-ceal*; derived as above; which has often made me wonder at the manner in which we find this word printed in all the editions of Shakespear I have hitherto seen, in that memorable passage of Hen. IV. part. II. act iii. sc. 1. where he has introduced that king thus ex-
postulating with sleep:

————— O gentle sleep,

Nature's soft nurse, how have I frighted thee,
That thou no more wilt weigh mine eyelids down,
And steep my senses in forgetfulness? ———

Wilt thou, upon the high and giddy mast,

Seal up the ship-boy's eyes, &c. ———

which ought certainly to be printed *Ceal*, or *close up*; but perhaps the idea of *sealing*, or *clothing up* a letter might have misled the different editors; nay even Shakespear himself might have written it *Seal*, though he intended to allude to the term in falconry, which is never done with wax, or by any impression; but a letter is never sealed till some impression is made on the wax, or wafer.

CEAP-MAN; any person, who looks only at this word, would suppose with Verst. that it was Saxon; but since he has explained it by "for this wee now say *chap-man*, which is as much to say as a *merchant*, or *cope-man*:"—which is as-

much to say as nothing at all; for this is not giving us the root, and etym. of this word; which is Gr. as we shall see under the art. CHEAPEN, and COPE. Gr.

CEASE, Χαζω, χαδω, *cedo, cedo, cesso*; to give over; to leave off.

CEDAR, "Κεδρος, *cedrus*; the cedar; an odoriferous tree: Nug."

CEILING, Κοιλον, *caelum, celum*; the concave canopy of heaven over our heads; and therefore applicable to the covering of a room, called in Lat. *laquear*; a vaulted roof: as to our common orthogr. of the word *ceiling*, or still worse *ciel-ing*, it is deduced from the barbarous French, who have scarce ever adopted any word, but they have distorted it in such a manner, as would perplex the Sorbone to trace it up to the original language; for none but a Frenchman can trace out any connexion between CIEL, and Κοιλος.

CELEBRATION, Κλεος, *celeber*; Κλειω, *celebro, celebratio*; reputation, glory, renown: also a solemnizing of matrimony: or else we may derive *celebration* from Κελω, ὀρμησω, Hesych. ab Ὀρμησω, *in rem aliquam propensus sum*; παρο *aliquid facere*; to perform any thing, to become eminent, and famous.

CELERITY, "Κελος, Æol. pro Κελος, *celes*; a race-horse; *celer, celeritas*; swiftness, speed, velocity; à Κελλω, κινω, unde *cello, antecello, excello, teler, celeriter, et celox*: Voff."

CELL } Κοιλω, *celo, abscondo*; to hide up, or

CELLAR } conceal any thing; a place to store wine, beer, &c. *cella, cellarium, hypogæum*; also partitions in a honey-comb, called the cells; also a monk's, or nun's cell, or room of retirement. It is observable, that Voff. under the art. *celo*, derives it à Κλειω, *claudio*; to shut up: when, under the art. *celo*, he had more properly derived it à Κοιλω, *abscondo*; for he allows both *celo*, and *celo*, to have the same origin, though not the same signification; sic Nonius distinguit, quod hoc fit *tegere, et abscondere*; illud *insculpere*: *celo*, à Κοιλω, idem quod Κοιλαινω: sic Plutarcho Κοιλον *αργυριον, aurum celatum*; chased gold: sed et cum pro *abscondere* accipitur, et tum quoque ab eadem est origines:—nothing can be plainer; and yet now he derives *celo, abscondo*, from Κλειω, *claudio*; to shut, or lock up. Clel. Voc. 130, says, that "kil in Erse signified an inclosure; and thence it came to express a cell; which is radical to *celare*:"—but they all seem to be derived à Κοιλω: as above.

CELSITUDE, "Κελλω, κινω, five Κλιω, *cello, celsus, celsitudo*; in altum extollo: Voff." Clel. Voc. 211, says that "cell in the sense of mountain is the etimon of *ex-cel-fus, cul-men; ex-cell-ens; coll-is*; and many other words, im-

porting *eminence, and height*:"—but according even to that sense, it still would be Gr. as will be shewn under the art. EX-CEL-LENCE. Gr.

CELT-IBERIA } on this article chiefly we
CELTIC } may rest the whole power
CELTIS } of the argument, whether
many, if not most of the Gr. and Lat. words ought to be deduced from the Celtic tongue; or whether the Celts, or Gauls themselves did not borrow those words from the Greeks, and then disfigure them in their own language: let us then take the first of these words, *Celt-iberia*; which Clel. Voc. 190, says is strictly *the Western-Celts*; to shew this, he says, p. 206, that "the name of *Celts* was convertible with that of *Galli*; which being in fact nothing but a dialectical variation of sound, signifies respectively to Italy the same as *Tramontani*, except indeed *Gallia cis-alpina*, which forms upon the like principal, of *all, gall, or cell*; both signifying *hill*, but with an obviously different modification."—now in p. 211, he says, "al, el, il, ol, and ul, are of the same power, the vowel in fact being indifferent; and that these give origin to, or are the root of *Cell, Celt, excel-sus, ex-cell-ens, coll-is, cul-men, Gaul, Alps, Welsh*; &c. they all signifying *eminence, height, hills, mountains, and mountaineers*:"—then we may safely rest all these on the derivation of *Kol-ων, coll-is, tumulus*; a hill, mount, or mountain: now, as for the latter part of this compound, *iberia*; Clel. Voc. 190, says, "it is remarkable that this Celtic particle of *Iv, or Ibb*, in the sense of *privation* (the sun is understood) gives (origin to) the words *eve, evening, Iver, Iberia, Hibernia, Hebrides, Hispania, Hesperus, Vesperus*; &c."—but we shall see, under the art. EVE, that it is Gr.

CEMENT, Κοπλω, *cedo, cæsum, cementum*; quod *camenta sunt parvi lapides casti à majoribus*; *rubbish, shards, mortar, parget*.

CEMP-fight, or *kemp-fight*: "properly," says Verft. "one that fighteth hand to hand; wherunto the name in Teutonic of *kemp-fight* accordeth; and in French *combat*: certaine among the ancient Germans made profession of being *kemp-fighters*: whereof is deryued our name *Campion*; which, after the French orthography, some pronounce *champion*:"—but we shall see presently that they all are Gr.

CENO-TAPH, Κενοταφιον, *cenotaphium; honorarium, sed inane sepulchrum*; an empty monument, set up in honor of the dead; especially when they died abroad, and the body could not be conveyed home, but was buried in a foreign country. Xenophon, in his Expedition of Cyrus, about the middle of the sixth book, says, "as for those

whose bodies could not be found, they erected a large *cenotaph*, with a great funeral pile, which they crowned with garlands." On which Mr. Spelman observes, "in the same manner we find in Thucydides, that the Athenians, in the funeral of the first of their countrymen, who were killed in the Peloponnesian war, besides a coffin for every tribe, carried also *an empty one* in honor to the memory of those, whose bodies could not be found." Virgil has translated the Greek word by *tumulus inanis*, where he says, Andromache had raised *an empty monument* to the manes of Hector

manesque vocabat
Hectoreum ad tumulum, viridi quem cespite
inanem

Et geminas causam lachrymis, sacra verat aras.

Æn. III. 303.

CENSER, "q. d. *incenser*; *thuribulum*, i. e. *incensorium*; seu *vas*, in quo thus incenditur: Skinn."—who then refers us to *incense*; but on looking into that art. we gain no farther intelligence: Vossius however in *candidus* will help us to the true etym. by deriving *incendo* from *candeo*; and *candeo* à *Καω*, five *Καω*, *uro*; to burn; magna enim est affinitas vocum inter *Καω*, et *candentia*; burning.

CENSORIOUS, *censeo*, *censura*, *censorius*; severe, grave, solemn. Cl. Voc. 114, n. says, that "*censeo*; I opine, or think, or judge, derives from *kan*; the head:"—but *kan*, *ken*, *pen*, and *ven*, seem all to be of the same import; and consequently Gr. as may be seen under the art. VEN-AL. Gr.

CENT per CENT; 'Εκατόν, *centum*; a hundred: a hundred for a hundred.

CENTAUR; "Κενταυρος, *centaurus*: R. Κεντέω, to spur; and Ταυρος, a bull: the centaurs were originally troopers belonging to the king of Thessaly, who used to spur their horses in bringing them back to the stable: this word has been since adopted by the poets, to express a kind of monster, made up of half a man, and half a horse: Nug."—certainly this is one of the most learned trifles to be met with; for in the first place these troopers (called centaurs) if the deriv. of their name signified any thing, ought to have been mounted on bulls, and then to have spurred their horned cattle back to their stalls, or stables; if even bulls can be supposed to have shewn such a mighty reluctance, as to have needed the whip and the spur to get them thither: and yet the absurdity consists in supposing that these troopers were obliged to spur their horses in bringing them back to the stable; no; Vossius has

given us a much better account; he says, fuere quidam Thessaliæ incolæ, qui primitus vectabantur tauris, unde iis nomen, quia soleant Κεντέω ταυρος, *stimulis pungere tauros*; not in bringing them back to the stable, as the Dr. supposes, but in breaking, in menaging, in governing them: and these centaurs, continues Voss. postea aggressi equos cicurare; hi equis ad Peneum flumen vecti, ubi ex adversæ ripæ hominibus è longinquo conspecti, quia equi ad aquandum caput demississent, visi sunt priori parte homines, posteriori equi: hæc origo fabulæ.

CENTENARY, 'Εκατόν, *centum*, *centenarius*; an hundred.

CENTER } "Κέντρον, *centrum*; a point in the
CENTRE } middle: Nug."—how imperfect is this definition; for this may be as applicable to a line, or a square: but the centre is generally understood of a circle; and is a point at equal distance from every part of the circumference: R. Κεντέω, *pungo*.

CENTINEL; it were to be wished that custom, which has in a manner established this orthogr. would be pleased to change it, and confirm the true etymology of this word, which is undoubtedly derived from the Gr. as we shall see under the proper art. SENTINEL. Gr.

CENTI-PES, 'Εκατόν-πόδες, *centi-peda*; an insect with an hundred feet; i. e. many-feet; like the palmer worm, or caterpillar.

CENTRI-FUGAL; Κεντρού-φύγω, *centri-fugio*; the tendency of a body, revolving in an orbit, to fly from the center of that orbit in a tangent to the circumference.

CENTRI-PETAL, Κεντρού-επιστάω, *centripeto*; the tendency of a body revolving in an orbit, to fly to the center of that orbit.

CENTUM-VIRATE, 'Εκατόν-Ἴς, *centum-vis*, *vim*; unde *vir*; unde *centumvirilis*; belonging to the *centumviri*, or hundred judges.

CENTU-PLE, 'Εκατόν-πλέω, *centuplicatus*; an hundred-fold.

CENTURION, 'Εκατόνταρχος, *centuriæ præfectus*; a captain over a hundred foot-soldiers: R. 'Εκατόν, *centum*; et αρχών, *princeps*; chief commander.

CENTURY, 'Εκατόντος, *centuria*; a subdivision of the Roman people into centuries, or tribes of a hundred; also the space of a hundred years.

CEORLE: "now written *churle*; anciently understood for a sturdy fellow: Verst."—this is giving us nothing more than an explanation, instead of a deriv. of this word, which is only another dialect for CARL. Gr.

CEPHALIC, Κεφαλικός, *cephalicus*; belonging to the head: R. Κεφαλή, *caput*; the head.

CERATE; Κηρώλον, à Κηρός, unde Κηρος, *ceratum*; *cerâ obduco, oblimo*; a plaster made with wax; an ointment, &c.

GERBERUS, Κερβερος, *Cerberus*; *canis infernalis fîctus*; the infernal dog feigned to have three heads: Κερβερος, quasi Κρεοβορος, i. e. *carnivorus*; ut significetur terra, quæ mortua corpora consumit: see **SARCO-PHAGUS**: Gr.

CERE-CLOTH, Κηρώλον, *ceretum, cerâ obductum*; cloth covered with wax.

CEREMENTS, *burial clothes*: from the same root. Shakepear has finely introduced this word in the scene between the ghost and Hamlet:

Ham. Let me not burst in ignorance; but tell
Why thy canoniz'd bones, hearfed in death,
Have burst their *cerements*? Act I. sc. 7.

CEREMONY, Κεραυνυμι, Κεραω, Κεραμευς, *figulus, miscens*; quod ex elementari *mistione* corpora composita sunt; *creo, ceremonia, religion, holiness, sanctitude*; also *politeness, punctuality, formality*: though there is another deriv. in Voss. which seems very near the truth; viz. Ἱερομνηια, *ceremonia, festivi ludi; festive games, sports, rites*. Clel. Voc. 52, would derive "*ceremony* from *cir-y-won*; meaning a *custom sacred, or passed into a law by the shire, or gemot*:"—but all the whole compound is Gr. as may be seen under their proper art.

CERES; Clel. Voc. 209, tells us that "the name of this goddess is derived from the Celtic *cer*; *corn*:" but Vossius, says, "nonnullis tamen magis placet *cereo*, per epenth. fieri à *creo*; hoc vero esse à Κερανω, *perficio*; to ripen; ab eodem non ineptè deducitur *Ceres*; quasi *frugum creatrix*: or else," says Voss. "*dispiciendum num Ceres sit ab Hebræo*: the goddess of *corn*."

CEROMATIC, Κηρωματικος, *ceromaticus, ceromate unctus*; anointed with the wrestlers' oil: R. Κηρωμα, *unguentum*; ex oleo et *cerâ*.

CERTAIN, Κερνω, *cerno, quasi crino, judico, certus sum*; *sure, steady, faithful*; *fully informed*; *thoroughly satisfied*.

CERVISE-apple; Κεραινω, *creo, ceres, cerevisia*; à *Cerere vocata*; et *Ceres*, à *creo*; quasi *frugum creatrix*: *ale, beer, cyder*; or any liquor made of apples, fruits, &c.

CERUSS, commonly written *ceruse*; Χρωω, Χρωσθαι, *coloratus, cerussa, cretâ assa*: Vossius more justly supposes it to be derived à Κηρος, Κηροεις, Κηροεσσα, unde Κηρussa, *cerussa*; pigmenti genus; quo faciem insciebant fæminæ, ad conciliandum candorem; a paint, which the Roman ladies used, to beautify their complexions: a cosmetic composition.

CESSATION, Χαζω, χαδω, *cedo, cesso*; to cease, leave off, to yield, or give up.

CESSMENT; "Κηνος, *census*: Matt. xxii. Nug." *the valuation of every man's estate*; the re-

gistring himself, his name, age, tribe, family, profession, wife, children, servants: "or perhaps from Κησις, *possessio*; *estate*: R. Κησμαι, *possideo*; to possess: Nug."—to which let me produce another deriv. from Voss. viz. *censeo et census*, à Κενσαι, which Hesych explains by Κησαι, Κηλυσαι, Κησις, *ordinatio politica magistratus*; et Κηλυσαι à Κηλυω, *jubeo*: et *census* ex Κενσος, pro Κηλσος, istud autem à Κηλομαι, *hortor* (or rather perhaps Κηλυομαι, *jubeor*) et inde Κενσαι pro Κηλσαι, apud Hesych. *census ergo mandatum, jussum*; a tax, ordered, appointed, or laid on by the command of the magistrate: Clel. Voc. 114, n, tells us, that "*censeo, census*, include *the telling by the head*; *capite censi* is a pleonasm; all come from *ken, or kin*; *the head*;"—but *ken, pen, ven*, seem all to be of the same import; and consequently Gr. as may be seen under the art. **VEN-AL**. Gr.

CESTUS, Κεσος, *lorum*; a thong, belt, girdle: *cingulum Veneris illecebrosum, acupictum*: R. Κεβλω, *pungo*; to embroider; the enchanting girdle of *Venus*, embroidered by the graces; so elegantly described by Hom. Iliad XIV. ε. 211.

CETACEOUS, Κηλιδης, Κηλιος, *cetaceus*; of the whale tribe: R. Κηλος, *cetus*; vel Κηλη, *cete*; *bellua marina, vel animal marinum ingentioris magnitudinis*; a huge sea animal, or monster, enormous in his bulk.

CHAFE; by changing the original letters, or at least by introducing the *b* into this word, we have totally altered the powers, sound, and appearance of it; for Casaub. has very judiciously derived our words **CHop**, and **CHafe** à Κοπλω, *scindo*; Κοπιεσθαι, *vexare, plangere*; to vex, grieve, fret: or *chafe* ought rather to be derived as in **CHAFING-dish**. Gr.

CHAFER, or beetle; Sax. ceofor; Belg. *kever*; Teut. *kaefer*; *scarabeus*; a beetle: even Skinn. acknowledges, est autem in nominibus *kever* et *kaefer*, nominis *scarabæi* vestigium: and if that vestigium is so dark, we have certainly nobody to blame but ourselves; for we have here again totally altered the Greek word; and departed from those who departed from the original; for the Greeks called this insect *Καραβος*, the Latins, *scarabeus*; the Belgæ *kever*; and the Teutones, or Germans *kaefer*; quasi *kaeraber*: but we have so totally changed the word as to write it *chaefer*, and then pronounce it soft, like *chapel, charms*, &c.

CHAFF. "Fr. Junius longe ingeniosius, nescio an verius," says Skinn. "deflectit à Κηφος, *levis*; *light*."

CHAFFER; Teut. *kauffen*; *emere*; hæc enim antiquissima omnium negotiatio; à Καπηλευω, *capponor*; to cheapen, buy, or exchange any thing; for exchanging,

exchanging, or trucking articles, was the most ancient method of merchandise; particularly herds, or heads of cattle; which was a custom so ancient, that Cl. Voc. 210, supposes "the word *cope*, to buy, sell, or exchange, comes from the Celtic word *coff*, signifying a bead; because the ancient traffic was by beads of cattle."—then it seems probable that *cope*, *coff*, or rather *kepb* and *chaffer*, are all derived à *Κεφ-αλη*, *cap-ut*; the bead: see CHAFFER. Gr.

CHAFING-dish; *Καλειος*, Dor. pro *Κηλειος*, *calio*, *calfacio*; to make hot, by rubbing, &c.

CHAIN: "Χαῖνος for Σχοινος, *juncus*; a bulrush, or cord made of bulrushes: (which no doubt would make as stout a chain, as a rope of sand) or from *catena*, quasi *Καθ' ἑνα*, because it gathers the rings (the links) of the chain one by one: or else *chain* has been taken from *Καθημα*, which occurs in Pollux in this signification, as well as *Καθημα* in Hesych. see Voss. etym. Nug."—let us examine this art. a little more closely: with regard to *Χαῖνος* for *Σχοινος*, it may give origin not to *chain*, but *skien of silk*, or *thread*: and as to *catena*, we might join issue with the Dr. if it had been his own deriv. but Voss. has observed, that "magis verisimile fit, quia varios annulos jungit unitque, sic dici *catenam*, quasi *Καθ' ἑνα*: quantitas tamen penultimæ ob stare videatur;" after which he mentions Pollux, and Hesych.: against all of whom I am able to produce only the single authority of Plautus, as quoted by Ainsw. who says that *canis* signifies a chain, or fetter; *ut tu bodie canem, et furcam feras*: Plaut. Caf. 2, 6, 37.

CHAIR: "Καθηδρα; *catbedra*; a seat: R. Εζομαι, *sedeo*; Εδρα, *fella*: Nug."

CHALCO-GRAPHY, *Χαλκογραφος*, *æreis litterarum notis scribens, in æs scribens, seu in æs incidens*; what we may now call a copper-plate engraver: ex *Χαλκος*, *æs*; *brass*; et *Γραφω*, *scribo*; to write, or cut upon.

CHALDRON, *Χαλκειον*, à *Χαλκος*, *æs*, *æreus*; a brazen kettle.

CHALICE, "Κυλιξ, *calix*; a drinking-cup; Upr."—and since *Κυλιξ* is derived either from *Κυλιωδω*, or *Κυλιω*, *volvo*, *voluto*; to roll about, or tumble; from hence the idea of our word *tumbler*, to signify a drinking glass, may perhaps be deduced: there may however be another deriv. but probably not the right one, though our orthogr. seems to agree with it, viz. *calice*, à *Χαλις*, *Bacchus*, *vinum*, *merum*; wine, or the vessel that contains it.

CHALK; *Χαλιξ*, or rather *Καχληξ*, *calix*; *chalk*, *lime*, *mortar*.

CHALLENGE, *Καλειω*, *voco*, *provoco*; to call any one out.

CHALYBEATE, *Χαλυβ, βος*, *chalybs*; genus *ferri durissimi*; iron and steel.

CHAMÆ-LEON, *Χαμαιλεων*, *chamæleon*, *leo pumilus*; a dwarf lion; ex *Χαμαι*, *bumi*; et *Λεων*, *leo*; the little lion that creeps on the ground.

CHAMBER } *Καμαρα*, *camara*, seu *camera*;
CHAMBERING } a vault, or arched roof;
CHAMBERLAIN } also a lord of the king's household; and a publick officer.

CHAMO-MIL: Nug. writes it *camomil*, and derives it à *Χαμαιμηλον*, *chamæmelon*; the herb *camomil*: R. *Χαμαι*, *bumi*; the ground; et *μηλον*, *malum*; an apple; vel *μηλια*, an apple-tree: *chamomil* smells very much like an apple.

CHAMOISE } "Κεμας, *dama*, *binnulus cervi*,
CHAMOY } seu species *capræ sylvestris*: and hence *chamoi-gloves*, *shoes*, &c. Upr."—it were to be wished that neither this gentleman, nor common practice had established this orthogr. since neither the Greek, nor Lat. lang. affords any countenance to such a method of writing, or pronunciation, as *chamoy*; or as it sometimes is more absurdly written, and pronounced *shammy shoes*, and *shammy gloves*: it is surely a shocking shame, to write and talk such stuff: when the Greeks wrote it *Κεμας*, and the Latins *camus*, the barbarous French write it *chamois*; and those servile imitators of French ignorance, and French fopperies, the illiterate part of the English nation, will be sure to copy them in this, and every other instance of folly: our forefathers were wiser, and knew better; for thus has Chaucer written it,

Round was his face, and *camised* was his nose:

R. T. v. 14.

and therefore with Jun. we should rather write it *camoise*; though as yet there can be no reason given why the *o* is introduced: *simus, cui sunt resimæ nares, et depresso superius*; Gr. *Καμπυλορριν*, the snub-nosed ape, goat, &c.

CHAMP, or *chew*; *Καπιω*, *avidè devoro*, *edo*; unde et *Καμμαλια*, vel *Καμμαλιδες*, *edulia quedam Læconica*, apud Athenæum, et Hesych. vel à *Γαμφαι*, *malæ*, *maxillæ*: vel à *Κομπω*, *crepitum edo, qualem aper acuens, seu collidens dentes*: vel, quod verisimilius est, à *sono crepantium, dum quis valide masticat, dentium*: Skinn. et Jun."

CHAMPAIGN, Barbarous French orthography: see CAMP, and CAMPAIGN. Gr.

CHAMPION or *figbiør*: "Sax. *camp*, et *comp*, *agen*, *certamen*; Alman *kampa*, *miles*, *pugil*, *agonista*; Fr. Gall. *champion*; Ital. *campione*; Belg. *kamp*; Teut. *kampff*; à Lat. *campus*: alludit *Καμω*, *laboro*: Jun. Skinn. Lye:"—but none

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of

of all these is the original word; particularly the last by Skinn. for they all originate, "omnia plana," says Voss. "ex sententia Jos. Scal. quam solam amplectimur, ab eo, quod *circus*, sive *Hippodromus*, Siculis, Hesychio teste, Καμπος vocaretur, nempe απο τῆς Καμπης, hoc est, *equorum flexu*; unde et *meta ipse*, Καμπηρις, ἔστι δὲ τὸ ὁ Καμπησι, νύσσα, καὶ Καμπηρ: itidem Latini à Καμπῶν, dixerunt *campfare*, *fletere*; unde *campus*, et *campestris*: so that a *champion* is one who enters the lists, in order for combat; à Καμπῶν, *fleto*; not à Καμνῶν, *laboro*.

CHANCE, Κάω, unde *cado deorsum*; nam *cadere* nihil aliud est quam naturaliter ob gravitatem deorsum ferri: vel à Χαζῶν, χαδῶν, *cedo*; cujus aor. 2dus χαδῶν: à *cado*, *casum*, *fit casus*; *fortune*, or *any thing that falls out*, i. e. *happens by chance*, by *cadence*.

CHANCEL of a church } "Κιγκλις, con-

CHANCELLOR of a diocese } versio: in a;

nam quod Græci Κιγκλις, id Lat. *cancelli*: Pollux, lib. 8. αἱ μὲν ἐν τῶν δικαστηρίων θυραὶ, Κιγκλιδεις ἐκαλεῖτο, ὡς οἱ Ῥωμαῖοι Καγγυλιῶν λεγούσι: à *cancellis* est *cancellatim*; i. e. ad modum *cancellorum*; et *cancellarius* sic dictus quia ejus sit curare, ne quod rescriptum, edictum, decretum contra jus aut rempublicam impetretur; quod, si præsenferit, id debeat *cancellare*, hoc est, transversâ lineâ circumducere, oblinere: Voss.—this latter part of his interpretation is rejected by Cleland; as we have already seen under the art. CANCEL a bond: but with regard to the former part, Vossius is undoubtedly right; since *the chancel of a church* is that portion, or part, which is separated from the main body by a *screen*, or *lattice work*; and *the chancellor of a diocese* is that dignitary, who is invested with the power of seeing that *the chancels* are properly kept in repair.

Lord CHANCELLOR } From the strange ap-

CHANCERY court } pearance of these

words in our language, any person would suppose that they originated from *chance*, but it is certain that this great dignitary derives his title and office from quite a different source; for Clel. Way. 28; and Voc. 137, and 176, gives us a double deriv. of this word; because it signifies two different offices: "when it signifies the *Lord Chancellor*, in quality of the officer who holds the great seal of state, in contradistinction to the privy seal, it manifestly derives," says he (Way. 28) "from *band-sealer*, or officer à *manu sigilli*:" both Gr.; but *chancellor*, in the sense of judge in the court of *chancery*, has a very different deriv. from *can-celli*; a *head-recess*, or *cell*:—still both Gr.; for *can*, *ken*, *con*, *coff*, *boff*, and *kepb*, are all descended à Κεφαλή, *caput*; *the head*; and *cell* comes

from Κοιλῶν, *celo*; *to hide*, being a recess to retire into.

CHANDELIER } here again we have followed
CHANDLER } the absurd French orthogr. and no less absurd French pronunciation; for both they and we pronounce these words soft; whereas both Greeks and Romans pronounced them hard; as is plain from Χανῶν, and *candentia*, or *candela*: let me only observe, that *tallow-chandler*, and *wax-chandler*, are evidently derived from hence; but from whence *corn-chandler* is derived, I have not as yet been able to trace.

CHANEL, Χανος, à Χανῶν, Χαν, *bio*, *apertus sum*; *to open*, *the opening*, or *the chops of the chanel*; sometimes called *the passage between two continents*; thus *the British Chanel*, *St. George's Chanel*.

CHANGE, Καλαμειβω, per syncop. *cambio*; quasi *chambiling*, converted into *changeling*: Αμειβομαι, *muto*, *permuto*; *to exchange*, or *barter*; item *puer*, ut *vulgus credit à dæmonibus terrestribus subditus*, seu *suppositus*, loco genuini filii ab iisdem subrepti, eoque *deformis*, *stupidus*, ac *stultus*: if such opinions be absurd, they at least make a handsome apology for those poor creatures; and seem to plead the cause of the helpless.

CHANT } more monkish and French

CHANTICLIER } barbarism! for all these

CHANTRY } words are undoubtedly

derived à Καννα, *canna*; unde *cano*, *cantum*; *to sing mass*; and hence *chanticlier* signifies *the clear-toned*, *shrill-toned cock*; *who sings*, or *crows so loud and shrill*.

CHAOS, Χαιος, *chaos*; a *confusion*, or *mass of things*: R. Χαιω, vel Χαιω, *bio*, *hiatus ille cæcus*, et *immensus*, qui erat ante conditum orbem.

CHAP, or *cbink*; Κοπῶν, *scindo*; *to divide*, *cleave asunder*, *separate*.

CHAPE of the scabbard; "Gall. *chape de fourreau*; *ferrum extreme vagina*: Jun."—but this very explanation seems to point out the Gr. deriv. viz. à Κεφαλή, *caput*; *the head*, *the tip-end*, *caps with iron*, &c.

CHAPELL, *capella*, *facellum*; a *little church*, vel ab Απειλλαι, *fana*, *conciones*; ab Απειλαζω, et Απειλαζω, *concionor*; *to preach*, *to harangue*.

CHAPTER, Κεφαλή, *caput*, *capitellum*; *the top of a pillar*.

CHAPLET of flowers; "videtur distinctum quid esse à *corollâ rosacâ*: Chaucero R. R. v. 563, Jun." who explains it likewise by *corona*; and then immediately adds, "Gall. *chapelet*, ou *rosaire de Pater nostri*: rationem denominationis tradit Menag. in *chapelet*:"—it is true, *chapelet* does signify a *rosary*, or *set of beads*: but *chaplet*, sive *corona*, in our language signifies only a *garland*,
or

or *wreath of flowers*; and then *chapeau* is the proper French word for it; which makes me suspect, that the English, and French words, are both of them derived à *Κεφαλη*, quasi *kephale*, *chefelet*, *chaplet*; because worn on the head.

CHAPTER of a book } *Κεφαλη*, *caput*; the
CHAPTER of a cathedral } *head*, the chief;
the summary, or principal divisions of a book.

CHAR-coal seems to be a pleonasm; for *char* properly signifies a burnt coal; à *Καρρω*, *ξηραινω*, *arefacio*; to parch, burn, or shrivel up; and consequently ought to be written *kar-coal*; being made of burnt wood, suffocated.

CHAR-fish; "Sax. *ceppan*, *vertere*; quia hic piscis rapide, et celeriter se in aquâ *vertit*: Skinn."—should this interpretation be true, then both the Dr's. Sax. *ceppan*, and our word *char* would be only a various dialect of *Γυρ-ου*, *gyro*, *volvo*, *verto in orbem*; to whirl, or roll round.

CHAR-woman, "potest deslecti," says Skinn. "à Belg. *keren*, vel *keeren*; *vertere*; i. e. *mulier ad everrendam domum*, &c. *conducta*; a *sweeper*:"—this however does not seem so good an interpretation as the following by Ray, viz. "*char*, a *business*, or *task*, as, *that char is char'd*; that *business is done*: *I have a char for you*; *I have something for you to do*."—it seems now to be only a contraction of *CHARGE*; consequently Gr.

CHARACTER, *Χαρακτηρ*, *character*, *nota impressa*, vel *insculpta*; an *impression*, *stamp*, or *mark*; R. *Χαρασσω*, *scalpo*, *imprimo*, *exare*; to engrave, cut, or carve.

CHARD } "à Lat. *carduus*: Skinn."—but

CHARDON } he ought to have traced this word up to the Greek, "nempe à *Καρην*, *carere*; quia *aptus est carende lane*; *Καρεν*, sive *Χαινον*: Voss." see to *CARD wool*. Gr.

CHARGE, *care*; *Ωρα*, *cura*; any thing committed to our charge; *trust*.

CHARGE a gun } this word bears such a variety of senses, that it would

CHARGER } produce a dissertation, were

CHARGES } we to take notice of them all; however, since they all seem to terminate in one general idea, we need not hesitate in deriving them all from one and the same root; viz. from *carmenta*, *carpenta*, contracted to *car*; unde *cargo*; unde *charge*, any burden, weight, load, cost.

CHARING-crofs. Somner, at the end of *Casfab.* 61, says, "Sax. *Άρϋρϋαν*, *avertere*; alias *cϋρϋαν*, *cϋρϋνυγ*, *avertio* (this seems to come à *Γυρ-ου*, *gyr-o*, *verto*, *volvo*; to turn round, as at the corner of a street): atque hinc à viarum sc. et platearum *diverticulis*, ut in *compitis*, pluribus *spud nostrates locis hoc nomen inditum*; quod

postea in cerring mutatum; tandem transit, ut nunc dierum, in *charing*; quomodo quadrivium, sive *compitum* illud nuncupatur in *suburbis Londinensibus*, ab *occidente* propter *Westmonasterium*, *Charing-crosse*, vulgo dictum; *crosse* addito ob *crucem* ibidem ut in *compitis* solitum, olim erectam:—"the *cross*, which was erected, where there are three turnings of the streets meeting together: this great etymol. gives us likewise another deriv. viz. "*Bercϋpian* etiam, ut et *Άρϋϋαν*, *separare*, item *amputare*, *refecare*; vulgò, to *shear*:"—but even now *SHEAR* is Gr.; and *Charing-crofs*, or indeed more properly writing, and pronouncing it, *Sbaring*, or *Sbearing-crofs* would signify a place, where the street *divides*, *separates*, or *is cut*, and *parted* into two, or more directions; and in which place there formerly was a *cross* erected, that continued in being till 1647: see *SHEAR*. Gr.; the former deriv. however seems to be the more probable.

CHARITY, *Χαρις*, *gratia*, *amor*, *affectus*; *grace*, *love*, *affection*.

Founded in reason loyal, just, and pure,
Relations dear, and all the *charities*
Of father, son, and brother ———

Par. Lost, B. IV. 755.

Clel. Voc. 110, supposes "*charity* is derived from *char-easter* in the designation of every thing delightful to the heart; and signifies a banquet of grace, or reconciliation; from *car*, the heart; and *easter*, or *feaster*; a *feast*, or *banquet*; a *love-feast*;"—consequently Gr.; for *car* is undoubtedly derived à *Καρρ*, *cor*; the heart: and *FEAST* likewise is Gr.

CHARLATAN, *Κηπος*, *circus*, *circulator*; Ital. *ciarlatano*; et Fr. Gall. *charlatan*; *garrire*, *nugari*; to *prate*, to *trifle*; a *circumlocuting quibbler*.

CHARM } *Καρμα*, *carmen*; an *incantation*:
CHARMS } according to Dion. Halicar. book I. sec. 31, this word originates from *Carmenta*, another name for the Arcadian nymph *Themis*; (the mother of *Evander*, an Arcadian prince); which implies the same as *Θεσπιδος*, a *prophetess in verse* (unde *Thespis*); for the Romans call *Ωδας*, *verses*, *carmina*: on which Mr. Spelman observes in his notes, that *Dionysius*, and *Virgil*, derived their accounts from the same authorities; and then quotes,

Mepulsam patriâ, pelagique extrema sequentem
Fortuna omnipotens, et ineluctabile fatum,
His posuere locis; matrisque egere tremenda
Carmentis nymphae monita, et Deus autor Apollo.

Æn. VIII. 333.

after all this, it is no wonder that *poetry*, *charms*, and *incantations* are held in such high veneration,

tion, since they are able to deduce their origin from such illustrious personages. Clcl. Way. 78, gives us another deriv.; for he says, that "*carmen* signifies a *song in a round*; and consequently is derived from the Celtic *ar, er, ir, or, ur*, signifying *roundness, or any curve, tending to roundness*:"—and therefore may be derived from *Γυρ-ος, gyr-us*; from the same root with CURVATURE. Gr.

CHARNEL-*house*, according to the false French method; but deduced à *Κρεας, caro, carnis*; *flesh*; a *place to put dead bones in*.

CHARTER, *Χαρτῆς, charta, paper*; a *map, or draught*; also *the great covenant of English liberty*: R. *Χαρτῆς, sculpo*; *paper, or any other substance to write on*: Clcl. Voc. 198, n, tells us, that "*charta* is derived from *ar*, signifying *stone, or metal*, the primitive materials for receiving characters; metonymically *charta* for any thing serving for the like use; thence *exarare, to write*; and *aratio*, an old Latin word: it is at the bottom of *γρατῆς, and χαρῆσσω, scalpo, sculpo*; *to scratch, engrave*:"—but *ar*, signifying *stone*, seems to be only a transposition of *Ῥα-χία, vel Ῥα-χίς, rupes*; quasi *Αρ-χία, vel Αρ-χίς, a rock, or any eminence of stone*.

CHARTER-*house*: scarce any word has been more disfigured both in orthography, and pronunciation, than this; the beginning of which disfigurement came from that fountain of all barbarism, the French language, with regard to etymology: let any Englishman, or even let any Frenchman, who is a scholar, look at the original, and its derivatives, in both those languages, and then give us any tolerable reason for their present appearance: it is generally agreed, that this order of monks was founded by CARTHUSIUS; but they have been so confounded, transposed, and transplanted, as to their name by the French, that they wear at last this ridiculous appearance, CHARTREUX; which the English, by endeavouring to preserve something of the vitiated French pronunciation, have converted into CHARTER-HOUSE: it has been generally agreed, that *Cartbusius* was the founder of this order of monks; but others say, there was no such person, who bore that name; but some religious man, who took that appellation, à *Carthusia*, monte juxta Gratianopolim Allobrogum, in quo *Bruno*, instituti author primus, sedem fixit:—it is however the same thing with regard to etym. whether the order be derived from the name of a *man*, or a man who lived on a *mountain*:—there is still another interpretation, which would require a different source; but as that does not seem so probable as the above, it shall be only barely mentioned from Skinn. "vel si mavis à Fr. Gall. *chartre, quod olim carcerem fig-*

navit; et à voce *carcer* ortum duxit; quia sc. hi monachi in cœnobio suo, tanquam in *carcere* clauduntur, et omni fere societate humani generis prohibentur:"—(should this be the true interpretation, it would still undoubtedly be Greek; and derived from *Ἐρχορ, Ἐρχος, idem quod Εἰρῆνη, vel Ἐρεῖνη, Hesych. γεργυρα, δεσμωτηριον*.

CHARTER-*party*; *Χαρτῆς, charta*; et *Φαρσος, κλασμα, pars, partitus*; "*vox forensis, sed vulgo nota, charta partita*; ubi sc. syngrapha utriusque contrahentium reciproce traditur: Skinn."—tho' the Dr. has given neither of the Gr. words: a *counter-part of any writing, delivered to each of the disputants*.

CHARY, *Χαρίς, seu Χαρίεις, gratiofus*; *beloved, dear, choice*: vel ab *Ἦρα, cura*; *care, concern*; one who shews an *anxious care, and sollicitudo for any thing*; is *chary* of her virtue.

CHASE *in the field*; Skinner supposes this word to be derived à Lat. *captare*; but *capto* is Gr.: à *Καπῶ, αποδεχισθαι*: Junius says it was originally derived à *venari casse, i. e. rete*; *to hunt with toils*; though now it is used for hunting in general: it is also used to signify *saltus in quo aluntur ferae, quibus se oblectent venationis cupidi*.

CHASE *in gold*: vel à *Κυψελῆ, capsula, capsula, quasi chapsa, chasa*; a *small cup, or box*: vel à *Καμψα, θηκη*: Voss. and here used to signify "*annuli pala, seu gemmae loculus, capsula, in qua includitur, et ab attritu, et sordibus tuta servatur, et in castello munitur*: Skinn."—but according to the common acceptance, it is generally understood to mean *wrought plate*.

CHASM, "*Χασμα, chasma*; a *great gaping, or opening of the earth*: R. *Χαινω, vel Χαιω, bio, bisco*; *to yaw, or gape*: Nug."

CHASTE, *Κισος, lorum, cingulum Veneris, quod nova nupta gerebat*: unde *cestus, castus*; *pure, undefiled, sincere*.

CHASUBLE, "*Κυψελῆ, alveare apum*; a *bive*; according to Voss. or from *capsa, capsula*; according to Spelman, who writes it *casula*; a *little cope, or chesuble*: but we have seen under the art. *chase in gold*, that *capsa* may be derived à *Καμψα, θηκη*: a *monk's hood, or cope, which covers or conceals the head*: or else it may perhaps be derived à *Κασας, tapes, ab utraque parte villosus*; from its being *lined with fur*: Nug."

CHAT, "*Καλλειν, garrire*; *to prate, to gabble*. Hesiod. Op. et Dier. 373.

Μηδὲ γυνὴ σε νοῦν πυργοφόλος ἐξαπατάει,

Αἰμυλὰ κάλλιπσα—

Nec verò mulier nates exornans te animo decipiat,
Blande garriens.— Upt."

CHATTLES; *Κεφαλή, quasi Κεφάλια, caput, capitalia*; *bona mobilia, et immobilia, potissimum tamen*

ed bonorum pars, quæ in animalibus consistit; pecus, et armentum; personal property, particularly live-stock; as cows, horses, hogs, and such like cattle.

CHAUNDLER, "a candlestick: Sheffield: Ray."—the deriv. of this was so evident, that it is a wonder this gentleman did not give it: see CHANDELIER: Gr.

CHAW; Χαω. *bio; to gape; to eat with the mouth open: or else from the next art.*

CHAWS, or jaws: "vel à Φαω, Æol. Φαω, unde fauces: vel à Βοαω, unde Βωνες, Βοωνες, unde Βωξ, vox: vox faucibus bestit: Voss." *the jaws, or chops.*

CHEAR; since this word is evidently derived à χαρα, *gaudium; to signify good cheer*, this orthography has been adopted, rather than with Upt. to write it *cheer*: R. χαρω, *gaudeo; to rejoice: or perhaps it may be derived à καρ, cor; the heart; to signify any thing that is heartening, or strengthening.*

CHEAT: "Sax. cetta, *circumventiones, astutia; forte à Lat. captare: Skinn.*"—consequently à Καπῶ, ἀποδεχομαι, *cipio, excipio; to take; to catch by craft, or guile.*

CHECK, *accuse; Κακίζω, vitupero, opprobriis onerare; to taunt: Καικασαι quoque Helych. exponit. Καταγελασαι, deridere; to reprehend, mock, scoff, deride.*

CHECK, *curb; Συναγω, cogo, coactus; quasi cætus; checkt, restrained.*

CHECK-mate, *at chess: "subactus mattus, à Ματῶ, subigo: Skinn."* Clel. Voc. 19, says, "*check-mate is only a corruption of check-mort, or mat; the stroke of death; check simply is a bit, or blow:*"—and may perhaps be derived as in the foregoing art.; but both *mort*, and *mat*, are undoubtedly Gr. for *mort* originates à Μορος, vel Μοιρα, *mors, mortis; unde mortuus; and mat à Ματῶ, ματῶ, subigo; to subdue, or demolish.*

CHECKER, "Fr. Gall. *eschecquier, tabula latriuculorum: Gall. ouvrage en eschiquier: Skinn.*"—but all these words seem to be no more than a different dialect of Κιγκλις, *cancelli; cross-barred; lattice work.*

CHEEK, Γενος, *gena; the cheek; quasi geek: Casaub.*

CHEESE: that *cheese* should be derived from Αγω, may at first appear impossible; and yet it is undoubtedly derived from thence; which shews what strange appearances words put on, when they have gone thro' two or three languages: let us then shew how the word *cheese* may be deduced from Αγω: from Αγω comes ago, coaga, coactus, coactus, quasi *caxeus, unde cajeus, cheese; nempe à coactō, i. e. coagulato lacte; coagulated and com-*

pressed milk: et pressæ copia lactis, says Virgil in his First Eclogue.

CHEIRO-GRAPHY; χειρογραφια, *cheirographia, manu-scriptus; a hand-writing, a manu-script; written by the hand.*

CHEIRO-LOGY, χειρολογία, *manu-loquens; talking by the hands, or fingers.*

CHEIRO-MANCY, "χειρομαντεια, *divinatio ex inspectione manus; the art of foretelling, by looking into the lineaments of the hands: R. χειρ, χειρος, manus; the hand; and μαντις, εως, a soothsayer: Nug.*"

CHEIR-URGEON, commonly written and pronounced *surgeon; χειρουργος, cheirurgus; one who performs medical operations by the hand; not by drugs, or medicines: R. χειρ, manus; the hand; and Εργον, opus; operation.*

CHEMIST, χημια, *vox Arabica; occulta; bidden, mysterious science: Clel. Way. 50, would derive it from kbeym, which, in his Voc. 158, he writes cheim, and says "it is radical to the Spanish quomar; the Latin caminus (he might have added the Gr. Καμινος) and the English chimney:"*—but certainly they are all Gr. as above; though even then it would be as applicable to a *blacksmith, as a chemist*: and therefore it would be better to derive *chemist* as in the article AL-CHEMY: Gr.

CHERRIES; κερασια, *fructus Cerasi; Cerasus civitas est Ponti, quam cum deleisset Lucullus, genus hoc pomi inde advenit; brought first from Cerasus, a city of Pontus.*

CHERSO-NESE, χερσονησος, *chersonesum, seu chersonesum, continens; a pen-insula, almost surrounded by the sea: quatuor Chersonesi celeberrime, Taurica, Media, Cimbrica, et Tbracia: ex χερρος, five χερρος, continens; et νησος, insula: an island joined to the continent by a small narrow neck of land; which neck is called the Isthmus.*

CHER-VIL; χαιρω-φυλλον, *chærephyllum; gaudio-folium; an herb of a grateful smell and taste; pleasant scented-leaf.*

CHESS; Clel. Way. 100, says, "the word *checktbs* is softened into *chess*; and in his note observes, that this game is universally allowed to be of the highest antiquity, and probably of the North-Western Celtic origin; and to have been carried with the antientest Celtic emigrations into Asia: but it is not so easy to think, how it could get to *Iceland*; where lord Molesworth was surpris'd to hear it was a familiar game: now *Iceland* was one of the last retreats of the every-where persecuted Druids:"—with regard to the deriv. of the word *chess*, since this gentleman allows, it is softened from *checktbs*, it seems to take the same origin with the word CHECK, or *curb*; because it probably signifies *the bit, or stroke;*

stroke; and hence a *check-mate* is the *fatal*, or *death stroke*; when a man is as it were killed by the adversary at play: but CHECK is Gr.

CHEST, “Κιστη, *cista*; a *coffer*, or *box*: Upt.” Cleland Voc. 66, says, *Kist* is Celtic.

CHESTER, “frequens in terminationibus urbium; à Sax. Cearster; *urbs*; hoc à Lat. *Castra*: Skinn.”—but no farther he:—we have seen however under the art. CASTER, that it is Greek: or else we may derive *Chester* from the Gr. thro’ another source. Clel. Voc. 67, would derive “*Minster, Winchester, Manchester, Ancaster, &c.* from the Celtic *Min-kister* :”—the former part of these compounds will be more properly considered under the art. MEYNS: Gr.; the latter he now derives from the ancient word *kist*, or *chest*; which signified *keeping*; “whence,” says he, “the Latin words *custos*, and *custodia*, are derived:”—consequently all are Gr. if Κιστη, *cista*; a *chest*, or *box*, be a Gr. word.

CHEST-NUT, Κασιωαῖκος, *castaneus*; à Κασιωα, *urbs Thessaliae*, et *Ponti*: a *nut brought from Castana*, or *Castanea*, a *city of Thessaly, near Peneus*, in our language it looks as if derived from *chest*.

CHEVALIER: let any Frenchman look at the quaintness of this word, and endeavour to trace the etym. according to the orthogr. which his countrymen have here given us, and I believe it would perplex him to a thousand generations; he would little imagine that this finical word *Chevalier* was distorted from Καβαλλος, *caballus*; which at first (that is, among the Greeks) signified only a *sorry horse*, or *beast of burden*; but by the French, those refiners of the language, and manners of mankind, in the dark ages of barbarism, it has been made to signify a *war-horse*, and a *knight of valour*.

CHEVERIL, “idem quod *chamois*; a Fr. Gall. *chevereul*; *caper sylvestris*, *caprillus*, *capreolus*: Skinn.”—but all these words are evidently derived à Καπρος, αἰξ, Τυρρηνοί, Hesyeh.

CHEVERON, *vox facialium*: from the same root: Gr.

CHEVIN, “Κεφαλος, *mullus*; à *capitis magnitudine dicitur*; quasi *capito*; the *mullet*: Skinn.”

CHICKEN, Κικκος, *gallus*; Κικκα, *gallina*; a *cock*, and *hen*: Hesyeh. Schrevel. Casaub. and Upt. but Hederic gives us no such words.

CHIDE; “Κυδαζεν, *convitiari*; Κυδος, *convitium*; *maledictum*; objurgantes etenim non raro ad opprobria devolvuntur: Casaub. Jun. and Skinn.” *reproach*, *reproof*, *upbraiding*.

CHIEF, Κεφαλη, *caput*; the *head*, or *principal*; and borrowed from the barbarous French orthogr. and pronunciation.

CHIL-BLAIN: many have supposed this word is derived from *child*; because, say they,

children are subject to them: but so likewise are *old people*; and this word originates not from *child*, but “*chill, chilly, cold*, i. e. from Γελα, Γελαδρον, *gelu, gelidum*; *cold, frost*; et Βλωσκω, *creresco, tumescio*; *pernio*; *ulcus frigidum*; quoniam à frigore contrahitur; sc. *membris à magno algore nimis prope, et intense calefactis*: Skinn.”—tho’ he has not derived it from the Greek; but only refers to *chill*, and *blain*.

CHILD, “Sax. *cild*, à Χιλος, *pabulum*; χιλω *certè*, et χαλω, *est pasco, fagino*; unde χαλωσθαι, Hesyeh. exponit. *παχυνεσθαι, σιλιζεσθαι*: et χαλωσθαι eidem Grammatico est *μεγαλυνεσθαι, αυξεσθαι*: rationem denominationis *child* facile percipiet, qui cogitabit unam esse matrum super prole recens editâ sollicitudinem, ut *pabuli beneficio crescat, augetur, et habitior fiat*: Jun.”—to *sberissh, grow, fatten*.

CHILDER-MAS-DAY: the *day*, on which in Roman Catholic countries, *mass is said for the souls of those children that were slain in Betlehem*: Matt. ii. 16. this day in our calendar is called *Holy Innocents*.

CHILLY, Γελα, Γελαδρον, *gelu, gelidum*; *cold, sharp, frosty*.

CHIMÆRA; “Χιμαιρα, *capra*; a *goat*: Hom. R. *Χαιμα, byems*: Nug.”—Schrevelius says, the root of Χιμαιρα, and Χιμαρος, is *Χαιμα, byems*; quia *capra in hyeme nata est*:—but this is a very unnatural construction; we may rather suppose it was called so, because *capricorn was a winter month*: Hederic derives Χιμαιρα from Χιμαρος, *caper*; which is very little more than telling us, that Χιμαιρα is Χιμαιρα:—however, let us proceed with Nug. who tells us, that “Χιμαιρα, *Cchimera*, was properly a *mountain of Lycia, that cast forth fire*; on the top of which were *lions*; on the middle were *goats*; and at the bottom were *serpents, or dragons*: this gave origin to the fable, which paints the *Cchimera* as a monster, throwing fire out of its throat; with the *head and breast of a lion*; the *body of a goat*; and the *tail of a dragon*: and because Bellerophon rendered this mountain habitable, it has been thence feigned that he killed the *Cchimera*: Nug.” Clel. Way. 50, would derive it from “*kbeym*: or Voc. 158, *cbeym*, signifying *fire* :”—but we have seen under the art. CHEMIST, that it is Gr.

CHIMES, “*frequentamentum tintinnabulorum*; *harmonica nolarum agitatio*: suspicor olim,” continues Jun. “*fuisse à cimbal, vel cimale, vel cimble of bells*; atque inde *cime*, aut *cbime* factum, ad vitandum asperitatem, quam vocabulo dabant duriores literæ *bl*.”—Minshew has given the same deriv. which Skinn. condemns; perperam defleccit Minsh. à Lat. *cimbalum*; the Dr. supposes it is

is derived à Fr. Gall. *gamme*, à musicâ voce *gammutib*; Arabicæ originis: after this, he quotes his friend Th. Henshaw, who derives our word *cbime* ab Ital. *cbiamare*; quia *iste sonitus ad ecclesiam invitat*; feliciter sane, et ingeniose, ut solet:—to which let me only offer one conjecture more, that the word *cbime* may perhaps be derived à *campana*; *bells*; and consequently Gr.

CHIMNEY, “Καμινος, *caminus, fornax; a stove, or furnace*: Nug.” vel à Κλιβανος, Dor. pro Κειβανος, quod Eufath. dici vult, quasi Κειθης βαυνος, *a baker's oven*. Clel. Voc. 158, says, that the Celtic “*cbeim*, in the sense of *fire*, is radical to the Spanish *quemar, to burn*; to *caminus*; to *chimney*; &c.”—but *caminus, chimney, and cbeim* (were they but written with a K) would all naturally derive à *Kaw, Καειλα*, unde *Καμινος, απο τῷ Καυματος; à calore*.

CHIN, “Γενειον, *gena, mentum; the lower part of the face*: Casaub.” Clel. Voc. 175, would derive it from *kim, or little*, as being applicable to *little, or lessening*; for the lower part of the face is always *smaller than the cheeks, or upper part*:—but then it would be Gr.: see KIN. Gr.

CHIN-COUGH, “Κερχυος, *asperè sono; et Κερω, levo, i. e. expelloro; unde Belg. kinchen, kichen; anbelare, difficulter spirare*: Skinn.” *a spasmodic cough in children*:—this looks as if Ray had adopted this deriv. from the Dr. without naming him; indeed it is a compound of *cbin*, (not of the face; but rather) *kink*; and *cough*: see KINK. Gr.: unless with Clel. Voc. 174, we may look on *cbin* as another dialect for *kin*, an antient word for *little*; it being in fact a disorder, chiefly, if not exclusively, incident to *children*: *kint, a child*, has only received the common paragogie *t*:—but still *kin, or kint, is Gr.*

CHINE, Πιννα, *pinna, spina*; Ital. *scbiena*; Fr. Gall. *eschbine; cbignon, chinon; spina dorsi; the leins; the back-bone*; so called because *it resembles sharp spikes, or thorns*: Casaub. with greater probability, derives *cbine* ab Αχνησις, quod etiam Χησις, *spina dorsi, proprie in quadrupedibus; the back-bone, chiefly of quadrupeds*.

CHINK, or *gap*; Χαινω, *bio*: Sax. *cinan; to gape, yawm, or open*.

CHINK, or *sound*; Τεννη, Τονος, *tinnitus; a tinkling sound, or noise*; quasi *tink*.

CHIRP as a *sparrow*; “Belg. *circken als een mussche; titiffare, instar passeris: vox à sono facta*. Jun. and Skinn.”—but it seems to descend à Κειρω Κεινω, Κειρη, transposed to *chirp-ing*.

CHISEL, “Σχιζαν, *findere; to cleave, or cut asunder*: Upt.”

CHIT, or *child*; Ηττω, *minor*; Ital. *cito; puelulus*; Hisp. *cico; parvus; a little, diminutive baby*.

CHIT-peas; either from the same root; or from *cicer*; *a vetch*; et *cicer est à Κικυς, robur, vires, ob vim quam habet; solum enim ob salislaginem suam urit*: vel potius ob *rotunditatem ejus* deduc à כרר, quo *orbis frustum* notetur: Voss.

CHIT, or *strike root*; perhaps ab Ηττω, *minor; it being the first small, fibrous shoot, that begins to sprout*.

CHITTERLINGS; “Teut. *kutteln, vel kueteln; omasum, intestina*: Skinn.”—*the inwards*: quasi *gutterlings*: consequently Gr.

CHIVES, Καπια, τὰ Σχοραδα, *capra, or capre; a species of onion, without a bulb*.

CHLEYS, by some very properly used for *claws, Χηλαι, forcices cancrorum; the arms of crabs, lobsters, scorpions*: this orthography, tho' according to common pronunciation, is undoubtedly right, if we follow either the Greek or Latin languages; for *cbleys* answers to both Χηλη in Greek; and *cbela, arum* in Latin, better than *claws*: Virgil in his First Georgic, 33, has used this word in the sense here intended;

Anne novum tardis fidus te mensibus addas;

Qua locus Erigonem inter *cbelasque sequentes*

Panditur:

and again in his Third Georgic, 415, he has mentioned a serpent armed with *claws, or cleys, like the scorpion*;

Disce et odoratam stabulis accendere cedrum,
Galbaneoque agitare graves nidore *cbeydras*.

CHOAK; Αγχω, by transposition Χωαγ, *choag; neco, strangulo, suffoco; to strangle, suffocate*.

CHOICE } “Belg. *kiefen*; Sax. *ceorgan*; Fr.
CHOOSE } Gall. *choiser*; affinitatem habent cum Cymr. *coisto; querere*: Jun. and Skinn.”—but all these Northern words by their very pronunciation seem to be but various dialects of *questus*; and consequently Gr.: see QUEST. Gr.

CHOLERIC, Χολερα, *cholera; fellistua passio; morbus, in quo bilis, vel per vomitum, vel per secesum, excernitur; a disease of the stomach, by which the bile is discharged, either by vomit, or stool*: R. Χολη, *bilis, fel; gall*.

CHOP, or *change*; Καπηλος, Καπελιων, *caupo, cauponari*; “*permutatio enim antiquissimum commercii et emptionis genus fuit*: Skinn.”—without giving us the Greek word; *to buy, sell, or exchange*: or else with Clel. Voc. 210, we may suppose, that to *cbop, and change, comes from the same origin with to COPE, buy, or sell*; which, he says, “*comes from the Celtic word coff, signifying a bead; because the antient traffic was by beads, or herds of cattle*:”—then they all seem to be derived à Κεφ-αλη, *caput; the bead*: see COPE. Gr.

CHOP,

CHOP, or *cut*; “Κοῦω, *scindo*; to cut, or divide: Casaub. and Upt.”—either the verb Κοῦω is originally Gr. or else the Persians conferred it on the Greeks; which is scarce to be supposed: however Hutchinson, in the first index to his elegant quarto edition of Xenophon’s Cyropaideia, says, “*copis*, genus gladii Persici, quem multi pro *securi* habuerunt; plurimi pro *cultro*, aut pro *ense* Persarum: Κοπίς autem ex Gr. Κοῦω vulgo derivatur, at multò potiùre jure ex Persico *kafun*; *findere* derivabitur; erant enim *copides* origine Persicæ:”—now it appears the more extraordinary that *copides* should be original; and that Κοῦω should be so too; and yet that they both should signify the same action; viz. *findere*; to cut, cleave, or chop.

CHOPINS; “vel ut nos efferimus *chopeens*; Hisp. *chapin*; *foccus*, seu *solea altior*: Skinn.”—a *high-beeled shoe*: “Malleme,” continues he, “à *chappa*; *braῖtea metalli*; quia sc. forte *auri*, seu *argenti braῖteis* ornari vel solent, vel solebant:”—but how unfortunate is the Dr. ! for now he has made it Gr. in spite of all his efforts, if *chapa* signifies *braῖtea metalli*; for these *auri*, seu *argenti braῖtea* are really no more than what we may call the goldsmith’s or silversmith’s CHIPS, or CHOP-PINGS; and consequently derived à Κοῦω, *seco*; to cut, or chop: as above.

CHOPS, or *cheeks*; vel à Καῦω, *comedo*; the *chaps*: vel à Κοῦω, *scindo*; to cut, divide, or *chew the meat fine*. Clel. Voc. 174, gives us rather a jocular derivation of this word; for he says, “just below that swell, which we vulgarly call the *chops*, or *jaw-ups*, begin the cheeks:”—but even now both JAW, and UP, are Gr.

CHORD in music; Χορδὴ, *intestinum, chorda, tendicula*; the string of a harp, lute, or any other stringed instrument: see CORD. Gr.

CHORO-GRAPHY, Χωρογραφία, *regionis, vel regionum descriptio*; the description, or map of a country: R. Χωρος, *regio*; et Γραφω, *scribo*.

CHORUS, Χορος, *chorus*; a company of singers, or dancers.

CHOUGH, or *choufe*; “Κεφος, Aristoph. Plut. 904, de stolido ac fatuo, ὃ Κεφει: Κεφος, *avis marina, et laro similis*:—Prince Hen. says to Falstaff in Shakespear, 1st part of H. IV. “*peace*, Chewet, *peace*.” Gall. *chouëtte*: Upt.”

CHOUGH, if pronounced like *caw*, may be derived either from Χαίνω, *bio, bisco*; to yawn, or gape, in the action of *cawing*: or from Γαίω, *gaudeo, glorior*; to boast, to insult; those birds being the most saucy, and impertinent of all others: or else perhaps it may be but a contraction of Κοραξ, *corvus, corvix*; à Κορος, *niger*; black; from its color.

CHRAONS, commonly written *crayons*, ac-

ording to the modern French, who very likely never saw the verb Χρᾶω; or if they had, must have read it Κραῖω: but the Greeks wrote Χρᾶω, *coloro, tingo*; to colour, tinge, paint; *chraons* being soft chalk pencils of different colours.

CHRIMP fish, &c. Χριμπίω, *appropinquo, admoveo, accedo usque ad os*; to cut fish across in many places, down to the very bone, in order to make them eat firmer:

αιχμη δε διεσπυλο μαίρωσα

Οσση εγχεριμθησα

cuspis pertransiit rapido impetu astra

Ad os appulsa.

the point quite penetrated deep

Down to the bone. Il. E. 661.

CHRIST, Χρισμα, *unguentum, unctio, christma*; unde Χρισος, *anointed*; unctio, *anointing*; the anointed of the Lord, the Christ. Clel. Way. 103, n, observes, that “this deriv. is extremely happy, apposite, and in character of the divine personage, to whom it is consecrated; and yet there occurs an etym. of not less piety, and of more simplicity:” then he proceeds to shew that “Christ may be derived from Κρυς; a cross; unde Κρυστ; the crucified Jesus:”—but CRUCIFY, is Gr.

CHRISOMS, from the same root, Gr. signifying *infantes ante baptismum mortui*; infants dying before baptism.

CHRISTOPHER, Χριστοφορος, *Christum ferens*; carrying Christ; R. Χρισος, *Christus*; et φερω, *fero*; to bear, or carry.

CHROCK, Χροα, *color*; to colour, or blacken with soot, &c. R. Χρᾶω, *tingo, coloro*; to colour, tinge, or paint: see CROCK, an earthen vessel: Gr.

CHROMATIC, Χρωματικός, *de harmoniâ musicâ, quasi colorata*; a softness, and delicacy of music, as if it was painted, or coloured.

CHRONIC } “Χρονικος, ad tempus perti-
CHRONICLES } nens; belonging to time: Nug.” Χρονιαος, *vetula ovis*; an old ewe: ut docet Veriteganus: Casaub. hinc τὰ Χρονικα, *chronica*, seu libri *chronici*, in quibus annotatur, quo tempore quid gestum sit: R. Χρονος, *tempus*; annals; or any records of time.

CHRONO-GRAPHY, Χρονογραφία, *descriptio temporum*; a describing the times: R. Χρονος, *tempus*; et γραφω, *scribo*; to write.

CHRONO-LOGY, Χρονολογία, *chronologia, temporum doctrina*; the doctrine of time, or regulating and fixing the dates and periods of events, from the earliest account of things: R. Χρονος, *tempus*; et Λογος, *sermo*.

CHRONY, Συγχρονος, *temporis ejusdem*; coæternus, contemporaneous; an intimate friend, and contemporary, coeval.

CHRYSO-COLLA, Χρυσocolλα, *chrysocolla, auriglutinum*;

Ylutinium; vulgo *borax*; *gold-solder*: R. Χρυσος, *aurum*; *gold*; and κολλα, *gluten*; *glue*.

CHRYSO-GONUS, “Χρυσόγονος, *chryso-gonus*: R. Χρυσος, *aurum*; et Γονος, *generatio*; εκ Γενομαί, *fo*: Nug.”—*gold-ore*.

CHRYSO-LYTE, Χρυσολιθος, *chrysolithos*, *lapis aureus*, seu *aurei coloris gemma*; a *precious stone of a gold colour*: R. Χρυσος, *aurum*; et Λιθος, *lapis*.

CHRYSO-STOM, “Χρυσοστόμος, *Chryso-stomus*; *Chryso-stom*: R. Χρυσος, *aurum*, *gold*; et Στομα, *os*; *the mouth*; *golden-mouth*: Nug.”

CHUBBY, Κεφαλη, *caput*, *capito*; et *ruficus*, et *piscis*; a *large-headed, fleshy-faced person*: unless we may look on *chub* as only a contraction of *chberub*, who is generally represented *full-faced*.

CHUCKLE, Κιχλιζειν, *immoderate*, et *effusius ridere*: we make use of it in a gentler signification, only *to giggle, snigger, titter, smper*.

CHUFFY, “either from the same root with *chub*, and *chubby*; or else from Κυββα, *ποτήριον*, *cupa*, *cuppa*, *cyathum*, è quo *bibimus*: Voff.”—“certe *fatis eleganti metaph. præsertim si, ut suspicor primitus de rustico grandi, ventrioso, et tam gulæ, quam temulentia dedito dictum fuit: omnino ut de Bonoso tyranno à laqueo pendente lufit vulgus, amphoram pendere, non hominem*: Skinn.” *here hangs a goblet, not a man*.

CHUM; “ab Armor. *chom*, *simul morari, habitare, contubernalis*: Lye.”—but the whole force of the expression seems to consist in the adverb *simul*, and the preposition Συν, *con*; i. e. *cum*; unde *chum*; one who lives *with* another; a *companion*.

CHURCH, Κυριος, Κυριακος οικος, Κυριακον, *dominicus, domus Dei*; a *kyrke, or kirk, the house of the Lord, or the house of worship*. Cleland (Way. 15) derives it from the Celtic *kir, cir, or circle*, and *rock*, a *stone*; like *Stonehenge*: both consequently Gr.

CHURCH-LITTEN; *the church yard*; or more properly speaking, *the road, or path way that leads to the church*: “fortasse à Sax. *lædan*; Teut. *leyten*; *ducere*; *via ducens ad templum*: Skinn.”—but the Dr. ought to have considered that *to lead* is Gr.: see **LITTEN**. Gr.

CHURN, “Κιρνωω, quod idem est ac Κεραυνωμι, Κεραυνω, *misceo*; quod *agitationis violentiæ, quæcunque in vas istud immittuntur, primo confundi, et mox discerni, atque in suum quoque temperamentum coalescere solebant*: Jun.”—a *vessel, in which milk being put, by continual agitation mixes all the parts together, and at length causes the unctuous particles to unite together, and become butter*:—or perhaps *churn* may be derived à Γυρος, Γυρωω, *in orbem verto*; *to turn round*; quasi *gyrn, churn*, because *whirled round*.

CHYLE, “Χυλος, *succus*; *juice*: Nug.”—*the first concoction*.

CIBORIUM, “Κιβωρίον, *ciborium*; a *vessel that holds the host*: Nug.”—the Dr. seems to have mistaken Κιβωρίον for Κιβωρίον, which signifies *arcuala, capsula, scrinioium*; and may be applicable to *the pyx, or box that holds the host*: but Κιβωρίον, according to Hadrianus Junius, *pro poculo capaciore accipi potest: et επι Πόθηρις*, says Hesych. a *cup, or wine-vessel, set on altars*.

CICATRIZE, Κικωω, *cicatrigo, valeo*; *to grow well, to heal*; as a *wound*: though If. Voff. is of opinion it ought rather to be derived from Κεκαυσις, à Καυσιάζω, *cautere inuro, cautere amputo*:—but all *wounds do not require the caustic*; neither are all *scars produced by burning*: but all *wounds, when healed, cicatrize, or form a scar*.

CICHORY, vulgarly written, and pronounced *succory*; Κιχωρη, et Κιχωριον, *cichorium*; *the wild endive*.

CIDDE; “*cbid, rebuked*; Verft.”—consequently only another dialect for **CHIDE**; which is Gr.

CIMBRI; Clel. Voc. 202, says, “it originates from *kym*, one of the most antient Celt. words for a *mountain*; it is a variation of *kean*; *bead*:” i. e. *ken, or pen, or ven*; *the bead*: and consequently will take the same deriv. with **KYM-BROBRITONS, VENALITY, &c.** Gr.

CINCTURE, Ζωνωω, *zingo, cingo*; *to gird, surround*.

CINDERS, Κοις, *pulvis, cinis, cineres*; *powder, dust, and ashes*.

CINGLE; Ζωνωω, *zingo, cingo, cingulum*; a *girt, girdle, or belt*.

CINNABAR; Κινναβαρι, *cinnabari*; *gummi arboris Indicæ*; *the gum of an Indian tree*.

CINNAMON; Κινναμωμον, *cinnamomum*; *frutex brevis, cujus dos omnis in cortice est*; *the cinnamon shrub, whose virtue is in the bark*.

CINQUE-PORTS; Πεντε-πορθμοι, *quinque-portus*; *the five capital ports, or havens, which lie on the East coast of England, towards France*; namely, *Hastings, Dover, Hitb, Rumney, and Sandwich*; the inhabitants of which towns have many privileges and immunities; they have also a governor, who is stiled *Lord Warden of the Cinque Ports, having the authority of a lord admiral in places not exempt*: R. Πεντε, Dor. *kenke, quinque*, unde *cinque*; *five*; and Πορθμος, *portus*; a *haven, harbour, or frith*.

CIRCENSIAN, Κιρκησια, *circensis*; *belonging to the circus*; Κυκλος, Κιρκος.

CIRCLE, Κιρκος, *circus*; Κυκλος, *circulus*; a *circumference, or circle*; every part of which is equidistant from the centre. Clel. Voc. 10, tells us, that *fir, or cir*, is metonymically used for the ruler of a *cir, or shire*; à Κιρκος, *circus*; a *circuit, or shire*; from whence Κυρ-ιος, *dominus, vel berus*; and from thence likewise may be derived the expression

pression of a judge on his *circuit*; not certainly from his journeying round in a *Κίρκος*, *circus*; a *cir-cle*, or *cir-cuit*; but from his visiting the different *Κίρκοι*, *cirs*, *shires*, or *districts*, under his jurisdiction, and of which he is the *Κυριος*, *dominus*; *head*, or *chief ruler*: so that indeed it may derive à *Κυρ-ιος*, vel à *Κιρ-ειν*, *scindere*, *dividere*; a *shire*, *county*, or *division*.

CIRCUM, used in composition with many words, which may be found under their respective articles.

CIST, “*kist*, or *kissed*: Vest.” — but KISS is Gr.

CISTERN, “*Κίστη*, *cista*, *cisterna*; quòd in eà aliquid reponatur; a reservoir; ut à *luceo*, *lucerna*; *lateo*, *laterna*; *taba*, *taberna*: Voff.”

CITE, *Κίω*, *Κιῶ*, Ion. *Κίειω*, *cicco*, *cito*; to summon: vel à *Σειω*, *cicco*, *moveo*; to move, induce.

CITERN } *Κιθάρα*, *cithara*; a harp.
CITTERN }

CITY, *Συμμεναι*, *co-æa*; unde *civis*, *civitas*; a state, community: possis tamen, says Voff. et eâpse de causâ (quòd in unum coeuntes vivant) *civis* deducere à *Κίω*, quod est *eo*, *vado*; quòd nempe in unum veniunt cœtum, et sub legibus iisdem vivant; because they live together in society. Clel. Voc. 114. n, says, that “*civis*, and *civitas*, answer to *chief*; *the head* :”—if so, then it is evidently Gr. as he would have seen, had it been written *κεφ*, instead of *chief*.

CITRON, “*Κίτριον*, *malum Citrium*; a fruit brought from *Media*: Nug.”

CIVET, *zibetum*, ab Hebr. ציבט *fluere*, *stillare*; est enim sudor inter bujusce animalis testiculos concre-scens; a perfume, like *musk*: Ainsw.—the perfume which the animal, called a *civet-cat*, produces, is of the consistence of honey, and seems to be extracted from certain glands, which lie between the coats that compose the bag from which the *civet* is taken, and which lies under the belly of that creature.

CLAME, commonly written *claim*; *Καλειω*, *clamo*, *voco*, *provoco*: to call aloud, a *clame*, a *right*; to challenge.

CLAMMY, *Κολλα*, *gluten*; *glue*: Junius quotes Hesych. for the word *Κλαμαραν*, which he explains by *πλαδαραν*, *ασθενη*, *humeilam*, *invalidam*; *moist*, and *weak*; but neither of those words seem to answer our idea of *clammy*; which is rather *glutinous*.

CLAMOR; either from *Καλειω*, *καλῶ*, *clamo*, *clamosus*, quasi *clamorofus*: or else perhaps more properly from *Κλαυθμος*, *fletus*, *ploratus*; a weeping, wailing, or any loud noise: since Hesych. explains *Ολολυγμος*, (which properly signifies *the shout before battle begins*) by *Κλαυθμος*: yet Junius,

under the art. *clamour*, quotes Hesych. for the use of the word *Κλαμυσηναι*, which he explains by *Βησαι*, *Καλεσαι*, *clamare*, *vocare*; to call aloud; and this perhaps may have given origin to our word *clamor*: though, under the art. *trumpet*, he is rather of opinion, that *clamo* is derived à *Κλαω*, *pro κλαω*, *fleo*, *ejulo*, *ploro*, to make any wailing noise; by inserting the letter *m*: and has given many other instances.

CLANCULAR } “*Κεκαλυμμενος*, *occultus*;
CLANDESTINE } *bidden*, *secret*; R. *Καλυπτω*,
κλειπω, *κλειμμαδον*, *κλειμμαδιως*. If. Voff.”

CLANG } “*Κλαγγη* γερανῶν: *Iliad*. III. Γ. 3.
CLANK } see CRANE: Gr. Upt.”

CLAP, a disease; *Λαγως*, *lepus*; “*Gall. lapin*, *cuniculus*; unde *clapier*, *vivarium*, feu *septium cuniculorum*; unde *clapiers d’ulcere*, *sinus ulceris*; *vox chirurgica*; unde *clapoir*; Fr. *Gall. bubo* proprie dictus; quia sc. in *inguine oritur*: Skinner’s friend Th. Hensh.”—as if we were to say with an-
nuendo, *that gentleman keeps a private warren*.

CLAP, *slag*; *Κολαπω*, *tundo*; *Κολαφος*, *alapa*; a box on the ear.

CLARENCEAUX king at arms; this officer derives his name from George duke of Clarence, brother to Edward IV.; that king, on the death of the duke, having instituted his *berald* one of the kings at arms:—but Clarence itself seems to be derived à *Κλειος*, *gloria*; *glory*, *splendor*:—with regard to the office of *Clarenceaux*, see NORROY king at arms: Gr.

CLASH, *crash*; “*Κλαω*, *Κλαζω*, *κλαζω*, *frango*; to break. Upt.”

CLASP, *Απῶ*, *Αψω*, *apto*, *πεπτο*, *jungo*; to connect, bind, fasten: Skinner quotes Casaub. for deriving nostrum *claps* à Gr. *Κολλαβοι*, vel *Κολλοπες*: but does not approve of that deriv.; though he has not given any reason why he rejected it:—the reason why it has not been adopted here is, because both those words bear too distant a sense in Gr. to what we conceive of the word *claps*.

CLASSIC, *Καλειω*, *voco*; to call; quasi *calassis*, à *calando*, *vocando*; quia exercitus per cornu vocarentur; an army, or navy assembled and called together by the sound of the horn, or trumpet.

CLATTER, *Κελαδος*, *strepitus*; *Κελαριζω*, *strepito*; to make a noise.

CLAUDICANT, *Κυλλος*, *claudus*, *claudicans*; halting, limping, lame.

CLAVI-CHORDS, *Κλεις*, *clavis*; et *Χορδη*, *chorda*; a key-stringed instrument, like a spinnet, or *harpfichord*.

CLAUSE, *Κληιζω*, *Κληιδω*, Dor. *Κλαιδω*, *claudio*; to shut up; close; come to a conclusion.

CLAW; *Γλαφω*, *scalpo*; to scratch: vel potius à *Χηλη*, *forceps*, vel *forfex*; *quales cancerorum*; de

uvium quoque unguibus dicitur : Casaub.—but these are rather *the talons themselves, than the action of those talons* : see CHLEYS. Gr.

CLAY, Χαλιξ, or rather Χαχληξ, *calx, calculus* ; *chalk, clay, loam*.

CLEAN, Κλεινος, *inclitus, præclarus* : vel à Κενος, *vacuus, inanis, as he is clean gone* ; Casaub. “ vel malle, si satis Græcus essem à Καλλυνω, *pulchrum, seu venustum reddo, verro, mundo* : Skinn.” —à Καλλος, à Καλος, η, ον, *pulcher* ; *to beautify, to purify*.

CLEAR, Κλειος, Κλειος, unde *clarus* ; *gloria* ; *glory, splendor, shining* ; Junius derives *clear* à Γαλερος, *serenus, splendidus*.

CLEAVE *asunder*, Κλαω, *frango* ; *divido* ; *to break, divide, or cut in twain*.

CLEAVE, or *stick close* ; Κολλαω, *adglutino, adjungo* ; *to adjoin, adhere*.

CLEMENCY, Κηλεν, πραῦναν, *lenio, clementem reddo, clementia* ; *evenness of temper, mildness of disposition*.

CLEPED ; “ Sax. cleopan, clypan, clypan ; *vocare, nominare, appellare* : Lye.”—perhaps all these words are but another dialect of Καλεω, *voco* ; Καλεσω, Κεκληκα, quasi Κεκληκα, contracted to Κληκα, unde *cleped* ; *called, denominated*.

CLERGY } “ Κληρος, *clerus* ; Κληρικος, *cler-*
CLERICAL } *icus* ; *a lot, portion, or inheritance* : *the clergy were so called, either because they were reckoned to be the inheritance of the Lord (and consequently had no inheritance with the people in the promised land) ; or because the Lord was deemed their portion, and inheritance* : Nug.”—to which let me add, that David, in Ps. xvi. 6, makes use of this expression, *the Lord himself is the portion of mine inheritance* : R. Κληρος, *sors* : he goes on, and says ; *thou shalt maintain my lot* : i. e. *mine inheritance* ; *sors* ; *hereditas*. Clel. Way. 41, and Voc. 56, says, “ from *cal*, we have that so much distorted word *clerus*, (quasi *callerus*) the etymon of *clergy* ; but in fact only a barbarously latinised contraction of *caller* :”—be it so ; still it is Gr. ; for *cal*, *al*, *bal*, or *ball*, are no more than contractions again of Αυλ-η, *aula* ; *a ball, or college* ; whence, according to his own etym. *baller, scholar, caller, callerus, clerus, clergy*.

CLEVER ; “ Γλαφυρος, *scitus, et venustus* : Plutarch, speaking of Cleopatra, calls her Γλαφυρη κορη, *a clever woman* : Upt.”—there is however another deriv. which though not so ingenious, seems to approach nearer to the orthography of our word *clever*, viz. Κλειος, *gloria, celebritas, splendor nominis* ; *reputation, fame, renown*.

CLICK-clack, Κλαζω, *strido, clango* ; *to make a noise, like a clock*.

CLIENT, Καλεω, *voco* ; *to call* ; *to consult with*

a patron : or else from Κλειω, *celebro* ; *to celebrate one's patron* ; utpote *qui colebat patronum* :—but H. Voss. derives *cliens* à Κλυων, επακων, *audiens, obediens* ; *one who obeys, or follows the counsel of his patron*.

CLIFF, Κλις, Æol. Κλιπυς, *clivus, devexitas* ; *a declivity* : or rather our word *cliff* may be derived from *cleft*, the participle of *cleave asunder* : good old Verft. writes it *cliff* ; and calls it *a rock on the sea syd, seeming cleft, or cloven* ;—and yet could not see that it was consequently not Saxon, but Gr. : à Κλαω, *frango* ; *to break*.

CLIMACTERIC, “ Κλιμακτηρικον, sc. ετος, *climactericus, sc. annus* ; *a year that ascends by certain degrees* ; as from 7 to 7 ; or from 9 to 9 ; R. Κλιμαξ, *a gradation* : Nug.”—this interpretation is obscure enough ; for nobody can understand it ; at least *the climacteric years do not rise*, as the Dr. has here observed from 7 to 7 ; for that makes but 14, or 21, or 28 ; but from 7 to seven times 7, which is 49 years ; and then to 7 times 9, which is 63 years, *the climacteric* ; and lastly *the grand climacteric*, which is not, as the Dr. supposes, from 9 to 9 ; for that is but 18 ; but is 9 times 9, which is 81 years ; at all which periods, viz. 49, 63, and 81 years of age, some dangerous fit of sickness, some extraordinary calamity, (it could not possibly be any lucky event ; but) even death itself has superstitiously been supposed to have attacked mankind :—but all these fond and frightful imaginations of Chaldæan and Egyptian extraction, have been long since deservedly exploded.

CLIMATE, “ Κλιμα, ετος, *cali inclinatio* ; *terre traëtus* ; *the inclining, or bending of the heavens* : R. Κλινω, *inclino* ; *bending* : Nug.”

CLIMB, Κλιμαξ, *scala, gradus* ; *ascending by steps* : a figure in rhetoric ; also a figure in writing, *a progressive ascent of ideas*.

CLINIC, “ Κλινη, *lectus* ; *a bed* ; *a bed ridden person* : R. Κλινω, Nug.”

CLIP *the coin* ; Κλεπω, Κλεπω, *clepo* ; *to steal, or pilfer* ; *to diminish, or take away part of the public money, by filing, sweating, &c.*

CLIP, or *cut* ; “ Belg. *knippen, snippen* ; *resecare, præcidere* ; *to cut with a pair of shears, or scissars* : Sax. clypan ; Iceland. *kliþa, torquere forfice, unguibus, digitis* : Lye.”—but as all these words seem to carry the idea of *cutting, dividing, separating*, they may be only various dialects of the verb Σχιζω, quasi Σχισσω, *scindo*, by transposition *scindo, scinpo, snipo, snip, clip*.

CLIP, *enfold* ; “ Sax. *clippan, clyppian, beclippan* ; *amplecti* : Skinn.”—*to embrace, clasp, or enfold* : from all which perhaps it is possible the Saxons have given us only a transposition of Πλεκω, *plico* ; quasi *clipo* ; *to embrace*.

CLOAK, Καλυπτή, *occulto*; to *hide*, to *cover*, in cold or rainy weather; unless we chuse to derive it from Χλαμυς, *chlamys*; à Χλαινω, *calefacio*; unde et Χλαινα, *lena*; a soldier's *cloak*, or *cloak*, to keep him warm.

CLOCK, à Κλαζω, κλαζω, κεκληγα, unde *clango*, *clamo*; unde *clock*; from the constant *click clack* noise of its beating, or the loud sonorous tone of its striking.

* **CLOD**, Κολοβον, *globus*; a lump of earth: or else it may be of Sax. orig. as will be observed in that Alph.

CLOG, “Κλοιοις, *vinculum*, *collare caninum*, *jugum ligneum*; quo ferociores canes domitantur: Casaub. and Jun.”—but Skinn. supposes it to be derived à *log*; and *log* he supposes to be Sax.; but it will be seen under that art. that the Dr. himself acknowledges, felicissime alludit Gr.

CLOISTER } “Κλαθρον, *claustrum*; a prison;
CLOSE } or any place shut up, or enclosed:
CLOSET } R. Κλωω, *claudio*; to shut up:
Nug. and Upt.”—vel à Κλεις, *clavis*; a key, to lock up with. Clel. Voc. 56, by no means admits of this deriv.; but says, that “the Romish monks, changing names and things, formed the word *claustrum*, a *cloister*, much as the Italians call the Grand Signor's *serai* (which signifies a *bead mansion*) *ferraglio*, from the accessory idea of inclosure, or confinement, especially of the women:”—he would therefore derive *cloister* à *callister*; the *abode*, *cal*, or *bal*, appropriated to the *colators*, *callers*, or *scholars of colleges*:—but all these words seem to originate from Αυλη, a *hall*, *school*, or *college*.

CLOTH, commonly written *cloath*; but derived from Κλωθειν, *nere*; to *spin*; because originated à Κλωθω, *Clotbo*; one of the *destinies*, supposed to *spin the thread of life*.

CLOUD, Αχλυς, *caligo*, *tenebra*; *darkness*, *obscurity*, or any *obstacle that brings a shadow*.

CLOVE of garlic; Lye very justly supposes that the expression *clove of garlic* is derived à Sax. *cleofan*, *findere*; but then he ought to have traced it up to the Greek; as we have seen under the art. **CLEAVE** *afunder*. Gr.

CLOVE, *spice*; Κλαβα, Æol. pro Κλαδα, Hesych. Κλαδαν, Κλαδον, ραβδον, *clava*; “unde Sax. *clafe*; *spica*, *allii nucleus*, *caput*; q. d. *clavus allii*: Skinn.”—but perhaps the Dr. is mistaken, if he supposes that *clove*, the *spice*, and a *clove of garlic* originate from the same root: *clove*, the *spice*, is derived, as he acknowledges, à *clava*, ob *luculentam satis clavi similitudinem*; but a *clove of garlic* bears no such resemblance; and therefore he need not have added, vel, si mavis à Sax. *clufe*, *spica allii nucleus*:—now, the *allii nucleus*

is a different thing; as we have seen in the former art.

CLOVER; Χλοα, *herba virens*, *gramen*; a *grassy herb*.

CLOUGH, Κλωω, *frango*; unde Sax. *clough*, *rima quedam*, seu *fissura*; a *cleft in a rock*: a kynd of breach down along the syde of a hill: says Verft.

CLOUTED cream: see **CLOD**: Gr. being *milk*, or *cream thickened up*.

CLOUTED-shoe; “Sax. *clut*, *pittacium*, *sutura*; τεclυτοδ, *beclouted*, or *patcht*: Skinn.” who has given us another signification à Fr. Gall. *clouet*; *clavulus*, seu *parvus clavus*; diminutivo τῷ *clou*, *clavus*; qui *calceos parvis clavis confixos habet*;” *shoes with nails at the bottom*:—but this is seldom used in the sense of a *clouted shoe*; and should it be so, even then it is Gr.: see **CLUB**: Gr.

CLOWN, “Χλωνις, *agrestis*, *ferus*; *rude*, and *rustic*; proprie *qui in virenti gramine cubare solet*: R. Χλοα, *gramen*; and *ιωνη*, *lectus*; a *bed*: Hom. Iliad. I, IX. 535, Upt.”—or perhaps *clown* may be derived from Κολωνος, *collis*, *tumulus*, *locus editus*; one who *inhabits the hills*, *mountains*, or *eminences*: let me just hint another deriv. which may be the right one; viz. that *clown* may likewise be only a contraction of Κωλον, *membrum*; unde *colonia*, and *colonus*; a *husbandman*, or *farmer*; one who *lives in the country*.

CLOY, “Χλωω, *deliciis frango*; *palled with pleasure*; a *palled appetite*: Upt.”—this is certainly to be preferred before Εγγυσαυ, et Εγγλυκαζων, in Casaub. as quoted by Jun. if Casaub. did not intend that rather as a deriv. of *glut*; as when we say *glutted with sweets*: Junius himself supposes it derived from *clog*; and Skinner and Lye from *claudere*; but *claudio* is derived à Κλωω: let me only add that *cloy* may perhaps be derived à Κλοιοις, which primarily signifies a *log*; and might afterwards have been applied to the idea of *filling*, *blocking*, or *choaking up*.

CLUB, or *batt*; Κλαβα, Æol. pro Κλαδα, quod Hesych. exponit ραβδον, *clava*, *clavus*: Κλαδα, proprie *ramus ex arbore recisus cum nodis*; *quali uti Hercules solet*; a *knotty club*, or *batoon*: unless with Skinn. we may suppose it to be contracted from Κολαπιω, *percutio*; to *beat*, *strike*, or *knock*.

CLUB, or *society*; “Sax. *cleofan*, *cleafan*, *findere*; uti sc. *symposii sumptus in æquales portiones*, seu *symbolas finditur*, seu *scinditur*: Skinn.”—the Dr. is right as to his explanation; but perhaps not so as to his deriv. if he thinks that the Sax. *cleofan* is the original; for it is undoubtedly but a derivative from the same root with our word **CLEAVE**, i. e. Gr.—it is very remarkable that Clel. Voc. III, n, has given us a Celt. deriv.

deriv. totally different from the foregoing, and yet conveys the same idea; for he says, that "the solemn banquets of the antient Britons were supplied among the parties by common contribution:"—and then in his note observes that "such entertainments, so far as they depended on each furnishing his part, were, literally speaking, collations, or more properly clubs; a word of the highest antiquity, though now in such common use: *ibb*, in the sense of *partition*, or *dividend*, is radical to *club*, by contraction from *col-ibb*, or meeting, at which each man contributes his share, contingent, dividend, or *quota*:"—but in p. 191, he tells us, that "*ibb*, *beb*, and *eve*, in the sense of *separation*, gives our English word *every*, which means *single*, or *separately* taken:"—and here it signifies each, separate person contributes his particular share, towards raising the whole sum: only now it is probable that *ibb* is Gr. as we shall see under the art. EVE: and perhaps it would be difficult to shew how *col*, and *con*, should be Celtic.

CLUCK, or rather *clock*, as a *ben*; "Κλωζω, κλωζω, *clamo*, more *gracculorum*: Upt."—though this may be the true deriv. yet I must desire leave to dissent from this learned and ingenious gentleman in this art. because of the great diversity of ideas: *to cluck*, in our language signifies *the noise of a hen calling her chickens*; but Κλωζω in Gr. signifies *the chattering and clattering of jack-daws*, as it were in derision of the by-standers; and hence has been transferred to the theatre, to express *the scorn and resentment of the audience*: Κλωζω, *explodo à theatro, sibilo*; says Hederic: this now being so totally different an idea from *the clocking of a hen, when she calls her chickens*, we may rather derive *cluck*, or *clock*, à Καλεω, *voco*; *to call*; unde Κληθεις, *vocatus*; *called*; the idea implying more the notion of *calling*, than *the noise that is made*.

CLUE, or *bottom of thread*: Κυλιω, *volvo*, *voluto*; *to roll*, or *winde round*; or perhaps *clue* may be only a different dialect of Κλωθω, *glomerio*; unde *glomus*; *a bottom of thread*, &c.

CLUMPS; Skinn. derives this word à Χωλοπυς, *claudus* (Hederic writes it Χωλοπυς, if it is not a mistake);—but what connexion Χωλοπυς, *claudus*, can have with Belg. *kloute*, vel potius *klompe*, or the Teut. *klump*, *massa*; or the Belg. *lompfch*; *stupidus*, *piger*; or with our word *clownish*, would not be easy to say; unless when we use the expression *clump-footed*, for *club-footed*.

CLUMPS, or *knots of trees, flowers*, &c. Λοφος, *collis*, *tumulus*; *a little billock*; *flowers*, or *shrubs*, *planted in patches*; *so as to have the appearance of rising mounds*, or *small hills*.

CLUNG: by the deriv. Skinner has given of

this word, we might imagine he intended to derive it from a different orig. to the verb *cling*; for he has derived *clung* à Sax. *clingan*, *marcere*, *macie confectus*, *præ macie offibus bærens*; and yet even by this interpretation, *bærens*, *clung*, seems to be only the past tense, or participle of *cling*: but perhaps he meant a different word, since he explains *þalf-clungu*, by *semi-gelatus*, *fame*, seu *frigore semi-mortuus*; which is a different idea from *cling*, or *stick close*.

CLUSTER: both Jun. and Skinn. have derived *cluster* à Sax. *clýrter*; Belg. *kliffen*; *cobæ-rere*; ac proprie magis, *lapparum instar*, *mutuo sibi adhærescere*: however Junius adds, *puto esse cluster* à *glus*, i. e. *gluten*: if so, then it naturally descends à Γλια, Γλοιος, *gluten*, *viscus*; *any number of small bodies adbering, like a bunch of grapes*; *sticking together, as if glued*.

CLUTCHES: Junius explains it by *bamate ungula*; and derives it from Belg. *klusfen*; *quaterere*; which are different ideas: he then refers us to *clasp*; but might better have said *clasp*; since Shakespear has used it for *clasp*, or *grasp*, in *Mackbeth*: Act II. sc. 2, where he has made him speak to a visionary dagger thus;

Is this a dagger, which I see before me,

Th' handle tow'rd my hand? come, let me clutch thee;

let me gripe thee fast: in this sense I should be glad to find the nearest etym.: Lye in his Add. says, Sax. *þand zeclihc est manus collecta, et contracta*:—then it is natural to suppose that *clihc*, and *clutches* are really no more than contractions of *collecta*, quasi *collutches*, contracted to *clutches*; that is, *colligo*, i. e. à Λεγω, *quod proprie est συναγω*, *colligo*; *to collect*, or *clench together*.

CLUTTER. see CLOTTER in CLOD. Gr.—Cafaub. would rather derive *clutter* à Κεσλος, *pulsus*, *plausus manuum*, *pedumve*; συγκεροημα, *coitio*, *conspiratio*; Anglis *clutter*; *sonus inconditus*, *tumultus*:—he has certainly explained it properly; but the deriv. seems to be hard; for this would agree better with our word *clatter*, or *noise*.

CLYPED: Verstegan supposes it to be Sax.; but it is probably only another dialect for CLASPED: Gr.; unless we understand it in the sense of *called*; and then it orig. à Καλεω, *voco*; *to call*.

CLYSTER; commonly written, and pronounced *glyster*; "Κλυστερ, κλυστηριον, *clyster*; *id quo alvus eluitur*: R. Κλυζω, *to wash*, or *cleanse*: Nug."—*an injected purge, to rince the bowels*.

CNAPA, "a *boy, lad, lackey*; heer-hence cometh our word *knave*: Verft."—but *knave*, as we shall see, is Gr.

COACH, "Καρυχιον, *carocbe*: Upt."—since COACH is but a contraction of *caroach*, and

caroach

caroach, is undoubtedly derived from *CAR*, it is referred to that art.

CO-ACTION, Συν-αγω, *cogo, adumo*; to *act together, to unite forces*.—We have many other words in our language, beginning with the prepositions *CO*, *COL*, *COM*, *CON*, or *COR*, which will be more properly found under their respective articles; unless when the primitives themselves are not in use; as in the following words, when compounded.

CO-ÆVAL; Συν-αιων, *tempus vite hominis*; of *equal-age*: Vossius says, Αιων dicitur quasi Αιει ον, *semper-existens*; unde deducitur *ævum*, inserto *v* consono, more *Æolum*, ΑιΦων, quomodo ab *Ωον*, *ovum*; ab *Οις*, *ovis*; et à *Λειος*, *lævis*; &c.

CO-AGULATE, Συν-αγω, *cogo, coagulo*; to *curdle, or congeal*.

COAL to *burn*; Καλω, Dor. pro Κηλω, *comburo*: “malim *caleo* deducere à Dor. Καλειος, pro Κηλειος, quod Hesych. exponit *καυσικος, θερμος, λαμπρος*, *Ignis* epitheton est apud Hom. *Iliad.* Σ et X. Καλειος vero ab Hebr. quod est *torrere, affare, ustulare*; unde et Germanicum *kolen*; ac Belg. *kolen*, i. e. *carbones*: Voss.”—it might be worth while to inquire why our English word *coals* differs so much from the orthogr. of other languages.

CO-ALITION; Αλω, extrito δ, Αλω, *alo, alesco, ascendo*; nam *quæ aluntur, in altitudinem assurgunt*; a *living together, bred together, and uniting together in the same principles, growing together in one system*; the *junction of parties*.

CO-APTATION, Απλω, *apto, jungo*; a *joining together*.

CO-ARCTATION, Συν-αρκειω, *arceo*; to *drive together*.

COARSE, Κραιος, *caro, creassus, crassus*; *gross, fleshy, homely*: Skinner writes it *cours* (perhaps it ought to have been *coars*) and says, “si Græcus essem, deflecterem à *Χερσος, incultus, asper*; proprie autem à Græcis *de terrâ* dicitur; nobis *de panno, &c.*”—we have another orthography in Jun. who writes it *course cloth*; and quotes *Harmarus*, qui putat dictum quasi *cherse* à *Χερρος, vel Χερσος, incultus, asper, rudis*; but then immediately adds, “sed vide annon rectius per metath. derivetur à *crassus, aut grossus*.”—he should have gone a little farther, and traced those two words to their original Gr.; as above.

COAST, or *shore*: “à Latino fonte, q. d. *littoris, seu maris costa*, i. e. *latus*: Skinn.”—but in the first place, *costa*, as we shall see, is not an original word:—and in the next place, we may very much doubt whether the word *sea-coast* be derived from the Latin word *costa*: but as Junius very justly remarks, *medii ævi scriptoribus ora maritima dicebatur costera*; the *sea-side*: and yet it looks by this interpretation, as if our

word *sea-coast* did originate from *costa*, in the sense of *latus*; the *sea-side*: unless we may suppose that the *sea-side* is only a contraction of *beside the sea, or near the sea, bordering on the sea*: and it is observable that even now there seems an unavoidable connexion of ideas between these words; thus the *sea side, or beside the sea*; *latus, costa, and coast*; but nevertheless the deriv. may be different, tho’ I have not been able as yet to satisfy my inquiries; for none of the etymol. are satisfactory: this however is certain, that if the deriv. of *costa* be established, we shall find that *costa* is Greek: see *COSTE*. Gr.

COAT, Χιτων, *tunica*; a *vest*.

COAX, “à Κυμβος, *curvus*; unde Κυμβη, et Κυμβιον, ειδος πόλιου, παραπλησιον τω σχηματι πλοιω, ο καλειται Κυμβη: Voss.”—from this word Κυμβη is manifestly derived *cymba*:

Inferimus tepido spumantia cymbia laete.

Æn. III. v. 66.

from *cymba* is derived the Cymeric word *cwch*; and from thence the Sax. word *cozze*; *navigiolum*; and from thence *cock-boat, and cock’s swain, for boatswain*: now to shew how this deriv. is applicable to the word in question; à Sax. *cozze* petit Kennettus, non ita pridem episcopus Petriburgensis L. B. *cogciones*: *cogge* si recte conjicio, says Lye, ab hodiernis mutatum est in *cokes*, seu *coax*; quod ejusdem esse originis vult idem doctissimus præsul: *nautæ enim istiusmodi per vicis vagantes, fietis, flebilibusque de naufragiis narrationibus populo nimium credulo imponere solent, ac pecuniâ emungere*:—and from this custom of *sailors imposing* on the credulous vulgar, has been derived our word to *coax, or weadle, men out of their money, by false pretences of shipwreck, &c.*

COB, or “*basket to carry upon the arm*: Ray.”—let it be carried wherever, and however it may, it seems to be but a contraction of *corb-is*; which Littleton observes, may be Gr.: forte ut ab *οροφος, orbis*, ita à *κορυβη, corbis*; a *twig-basket, pannier, or skep*.

COB, or *bird*, “*Κεφαλη, caput*; unde Teut. *kopff*; Sax. *coppe*; the *head*; *apex, culmen*; the *sea-cob, or sea-gull*; *comenio, gavia avis*: Skinn.”

COB-IRONS: “from the same root; q. d. *ferramenta capitata, vel apicibus prædita, fastigiata, the and-irons*: Skinn.”—though indeed his definition seems to agree more with the *spit, than the cob-irons*; which in Latin are properly called *cratenteria*; because they belong to the *fire-grate*: the deriv. however may be right.

COBLER, Απλω, *pello, compello*; unde *copula*: vel, à Συμπλοκη, à Πλοκη, five Πλοκα, per metath. *copla*; à Πλικω, *plisco*; Ger. Voss. but Isaac rather prefers *coapula*; ab *apio, (inuf. pro apto,*

apto, Απτω) *jungo,necto*; to join, unite, sew pieces on old shoes.

COB-NUT, “Κεφαλη-μυκηρος, *caput-nucris*, vel *nux*; a large-nut: also *lufus puerilis*, q. d. *nux primaria*, seu *vitrix*: Skinn.”

COB-WEB. Skinner tells us, it is derived from the Belg. Teut. and Sax. tongues; but both parts of this compound are Greek; the former we have seen under the art. ATTER-COB; and the latter will be seen under the art. WEB, or WEAVE, to be Greek.

COCHE-NEAL, “Κοκκος-βαφικη, Lat. Barb. *cocbinilla*; Fr. Gall. *cochenille*; Hisp. *cocbinillo*; Ital. *cociniglia*; q. d. *coccinula*: Skinn.”—but all these words answer only to the former part of this compound, viz. Κοκκος, *cocbe*; what the other is, viz. βαφικη, neither the Dr. nor any other etymol. has as yet informed me; Skinner however has very properly defined it by *gramm infectorium, tinctorium*; sic enim dicitur *vermiculus quidam, qui in grano tinctorio, fructu ilicis coccigerae, vel potius in ficu Indica, nascitur, quique splendidissimum purpureum colorem exhibet*;—still this does not account either for βαφικη, or *neal*: βαφικη is undoubtedly derived à Βαπτω, *tingo*; to dip, dye, or tinge; and perhaps *neal* may be either an Indian termination, expressing the same thing; or may be only a different dialect of *novulus, novellus*; *new*; *the new-invented*, or *new-discovered berry in the art of dying*: and then it would be derived à Νεος.

COCK } Κοκκυζω, *coccuzo, canto, ut cucu-*
COCKEREL } *lus*; ut *gallus gallinaceus*; to
COCK's-comb } *crow like a cock*:—minimè interim prætereundum, says Jun. quòd Κωκαλον, Hesych. exponit. εδος Αλεξερωνος, *genus galli gallinacei*: “item *crista galli*; q. d. *galli pecten*, et sane *pecten incisuris (incisuris) suis satis graphice exprimit*: Skinn.”—and from hence, tho' with a different orthogr. a *filly, vain fellow* is supposed to have been called a COXCOMB; as the Dr. likewise informs us under that art.: “verum, quoniam *coxcomb proprie stultum affectatum, et de se magnificè sentientem notat*; quia sc. *cristam suam, instar galli superbientis erigit*.”—*one who is as vain and as proud as a strutting cock, with a high erected comb*.

COCK *apparel*; a strange distortion of the Fr. Gall. *quelqu (quelque) appareil*; *aliquis apparatus*; or rather *qualis apparatus*! i. e. *magna pompa, magnus fastus*: “sed unde inquires *quelques*? certe ab Ital. *qualche*, idem signante; hoc à Lat. *qualis*, q. d. *qualicus*: Skinn.”—certe à Gr. Οιος, Ποιος, quasi *quouis, quoilos; qualis, quelques*: *what kind, what sort*:—as for the latter word *apparel*, it has

been already considered: so that *cock-apparel* signifies *what fine apparel! how fine is he!*

COCK of a barrel; “à figurâ rostri, vel capitis gallinacei, *sipbunculus ille ex quo depromuntur liquida dicitur est*; *the cock of the conduit*: Jun.”—this gentleman is undoubtedly right as to the former part of his definition; but *the cock of the conduit* means a different thing; as will be shewn under the art. COCKEY: Gr.

COCK-boat; we have already shewn, under the art. COAX, from whence this word is derived; let me only observe here, that Shakespear in his *Lear*, act IV. sc. 6; has called it only *the cock*; in his admirable description of Dover Cliff, which was so steep, that to look down,

The fisher men, that walk upon the beach,

Appear like mice; and yond tall anchoring bark

Diminish'd to her *cock*; her *cock* a bouy

Almost too small for sight.

COCK of a gun; “parum deflexo, sc. *ab arcibus veteris militiæ ad tormenta recentioris instrumenta, sensu*; ab Ital. *coccea*; *crena sagittæ*; *coccare, accoccare*; *sagittam arcui aptare*: Skinn.” to notch the arrow; to make ready.

COCK of bay; Κεφαλη, *caput, apex*; *bay heaped up to a point*; “hinc a *cop* of bay; quod etiamnum pro eodem in Cantio usurpatur, says Skinn.” hoc autem *cop* proculdubio oritur à Sax. *coppe*; *apex*; q. d. *apex, seu meta fani*:—he should have proculdubiod a little farther, and told us, that the Sax. *coppe* was proculdubio derived from *caput*; and that *caput* likewise was proculdubio derived from Κεφαλη.

COCK a boop: it would be difficult to interpret this expression, and trace out its deriv. according to the present orthogr.: but if it were to be written *cock a whoop*, it might originate from Κοκκυζω, or Κωκαλον οπισ, quod Hesych. exponit. φωνη, *he is all cock a whoop, i. e. he makes as much noise as a cock crowing, and is as proud of himself in the action*: Ray in his Proverbs, p. 183, octo. has written it to set *cock on boop*; and explained it thus: “spoken of a prodigal, i. e. one who takes out the spigget, and lays it upon the barrel; drawing out the whole vessel without intermission:”—this interpretation may be very much doubted, because it is an action, which a spendthrift, or prodigal, would hardly be guilty of, I mean to be so careful about the spiggot, as to lay it cautiously and carefully upon the barrel; we might rather suppose, that on such a jolly occasion, in the gaiety of his heart, he would throw the poor spiggot away; and then what would become of Mr. Ray's *cock on boop*?—should this however be found to be the true etym. it

it would then be intitely Greek: for *cock*, as we have seen, is Gr. (*the barrel-cock, and the dung-hill-cock*, having one deriv.) and *HOOP* we shall hereafter find to be Gr. likewise.

COCK's swain; "corruptè *coxain*, et *coxon*; à Sax. *cozzpain*, quod componitur ex *cozz*, *cymba*; et *ppain*, *servus*: Lye."—under the art. *COAX*, we have shewn that *cock*, or *boat*, is Gr.: and we shall see that *SWAIN* is Gr. likewise.

COCK's-TRIDE, or rather *cock's-tread*, à Τρωω, Τριβω, *tero*, *tritum*; *tread*, *trodden*; "eo sc. sensu, quo pro galli initu, *insensu*, et *venereâ conculcatione usurpatur*: Skinn."—who could not see the Gr. deriv.

COCKATRICE; both Jun. and Skinn. could find that this word came à Fr. Gall. *coquatrix*: to which Junius adds, manifestè hac in voce agnoscas. Teut. *cock*; *gallus*; et *adder*; *vipera*:—but neither of them could so manifestly perceive that both those words were evidently Gr.: sometimes *the cockatrice* is called in Latin *basiliscus*, *regulus serpens*; nota est nimirum decantatissima vulgo fabula de galli gallinaceo jam effœto atque ovum pariente, quod serpens excludit.

COCKER, "Κυκew, *misceo*, *coquere*; *molliter habere*, et *laute aliquem educare*: Anglorum interim nutriculae, alumnis suis blandientes, nunquam non in ore habent illud suum, *my sweet little cockey*: Italis quoque *cocco* est *dilectus*, *carum caput*, e gli, e il mio *cocco*; *habeo eum in deliciis*: Jun."—tho' he has not given us the Gr. deriv.

COCKET, or *nursed up*; "dicimus *de homine valetudinario*, qui jam meliuscule se habet, et *convalescere incipit*; q. d. est, *instar galli, alacer*; non ut prius languidus: vel à Fr. Gall. *coqueter*; *glocitare*, *instar galli*, *gallinas suas vacantis*: vel *superbè incedere*, *instar galli in suo sterquilinio*: Skinn."—in all which three instances it takes the same origin with *COCK*; but perhaps it might be nearer to derive it from *COCKER*, above.

COCKET, or *ticket*: Kennet and Skinner derive it from *cock-boat*; the Dr. however explains it by *vox mercatoria*; est autem *schedula, qua vectigalium mancipis seu publicani testantur vectigal mercium à mercatore persolutum esse*: quasi *schedula, seu apocha cymbæ*: a *custom-house ticket*.

COCKEY: Junius supposes that *the cock of the conduit*, and *the cock of a barrel*, have the same origin; so they undoubtedly would, if they meant the same thing; but perhaps *the cock of the conduit* means what is sometimes called *the cockey*, which is only a contraction of *conductus aquæ*; and if so, the etym. will be found under the art. *CONDUIT*, and *AQUEOUS*; meaning a *sewer*, or *conduit*, to *conduct*, or *lead off the water*, oc-

causand by any great and sudden fall of rain, melting of snow, &c. in large cities or towns.

COCKLE-weed, or rather *cœcel*, à "Sax. *cœcel*; *zizania, lolium*: hoc credo," says Skinn. "à verbo *cecan*, *acescan*; *choak*, *choaking*; quia sc. fegetes *strangulat*:"—but so do all other weeds: "let thistles grow instead of wheat, and *cockle* instead of barley: Job xxxi. 40."

Grandia sæpe quibus mandavimus hœrta sulcis, Infelix lolium, et steriles dominantur avenæ.

Ecl. V. 36.

—if this therefore be the true deriv. it comes from the Gr.: see *CHOAK*. Gr.

COCKLES, Κοχλις, Κοχλις, *cocklea*; a *shell-fish*; R. Κοχλω, *gyro*, *roto*; *to whirl*, or *turn round*; because *the shells of many species of cockles are wreathed, camfered, and striated*.

COCKNEY; "pretium operæ facturum videor," says Jun. "si Casauboni etym. adjecerim; Οικουγενς, inquit vir doctus, est *domi natus*, et *educatus*; παν σφοδρα Οικουγενς apud Platonem est *genuinus Atheniensis*, qui in urbe natus, raro aut nunquam foras extra natalitia pomeria pedem extulit; rerum omnium, præterquam urbanarum, plane expers, et ex merâ insolentiâ stultus atque incredulus admirator:" one who has never looked beyond the walls of his own native city; a mere domestic.

COD-fish; Κεφαλη, *caput*; *capito*; *from the largeness of its head*.

COD, or *pillow*; "Græci Κωδια lectis hyeme imponebant, et æstate Ψαθς; autore Laertio; lib. II. in Menedemo. Nicholson:"—notwithstanding the similarity of sound, it is evident that the Κωδια could not strictly signify a *pillow*; heither perhaps did this gentleman intend it should; for Κωδια signify *skins, fleeces*; or as we should say, *blankets*, and *rugs*: however, since they have a connexion with the bed, and its furniture, they might perhaps afterwards be used to express *that bundle of skins*, which might be rolled up, and laid under the head, like a *pillow*; and so be called by the name of a *cod to sleep on*:—it seems rather to be derived à Κοση, *cubile*; a *bed*, or *pillow* belonging to a *bed*.

CODDLE; Κυκew, *coquo*, *coctus*; *to seibe*, or *boil*: vel ab Αγω, *ago*, *cogo*, *coactus*; *coagulatus*; *to quail*, or *curdle*.

CODE } Κωδιον, Κωδιε, à Κως, *pellis ovina*;
CODICIL } *sheep-skin*, of which parchment is made; and on rolls of which, laws were formerly written.

CODLIN; "malum Cydonium, vel *Cotoneum*; à quo diminutum videtur: Lye."—but properly, *the malum Cydonium*, vel *Cotoneum*, is the *quince*: we may therefore rather suppose with Skinn. that our word *codlin* is derived from Κυκew, *coquo*, *coctus*; *malum*,

malum, vel pomum. coctilo; q. d. *coctulare, vel cociliare*; *the apple that is easily boiled, baked, or roasted.*

COD-WORM, commonly called *caddis*; "*vermis troctæ esca*: nescio an à Sax. *codde*; *pera, marsupium*; sc. *ab aliquâ marsupii similitudine*: Skinn." à *Κωας, Κως*, et in diminutivum *Κωιδιον, Κωιδιον, pellis ovina villosa*; *a pouch.*

COELESTIAL; commonly written *celestial*; à *Κοιλον, cœvum*; unde *cœlum*; *the concave vault of the heavens.*

COE-LIBACY; commonly written *celibacy*; à *Κοιλιψ, cœlbs*; *a single, or unmarried person*: R. *Κοιη-λαπω, carens-lecto*; *without a bed-fellow.*

COEMETERY; commonly written *cemetery*; à *Κοιμητηριον, cœmeterium*; *locus, in quo humana corpora mortua jacent*; *a church yard, where many human bodies sleep in peace*: R. *Κοιμωω, dormire facio*; *to sleep.*

COENO-BITE, commonly written *cenobite*, "*Κοινο-βιος, cœnobium*; this word," says Clel. Voc. 53, "is perfectly proper, and very seldom used; tho' even that word, all proper as it is, may be but a Hellenism, with a variation of sense, of the Celtic *ken-ab-by, or principal abby*:"—the only point now is to determine, whether every abby was not a *cœnobium*; *Κοινοβιον est vitæ communicatæ societas, communis monachorum habitatio*; ex *Κοινος, communis, et βιος, vita*; *a community of living, a monastery, or cloister, whether large, or little, whether mean, or principal.*

CO-ERCIVE, *Αρκειω, arceo, coerceo*; *to restrain, stop.*

COERULEAN, "à *Κοιλον, cœlum, cœruleus*; *the azure colour of the heavens*: Græcè dicitur *Κυανεος, à Κυανος, quod Hesych. exponit ειδος χρωματος, βρανοειδης*: Ger. Voss."—but Isaac derives *cœruleus*, à *Κερριος, fucus, gilvus, rubeus*.

COFFER } *Κοφινος, corpinus, corbis, qualus*; *a*
COFFIN } *chest, box, pannier, basket.*

COG, or *flatter*; "*blandiri, assentari*; si recte conjicio," says Lye, "ab hodiernis *cogges* mutatum est in *cokes*, et deinde *coax*; *nautæ enim istiusmodi per vicos vagantes fictis flebilibusque de naufragiis narrationibus, populo nimium credulo imponere solent, et pecunia emungere.*"—there is great probability in this deriv.; and yet let me desire leave to produce another from Casaub. 308, 9, "ut autem *verna*, unde *vernitas*, et *vernaculus* apud Latinos, pro *Αρεσκω* sæpe sumitur, ita et Græcum *Ομογενης* usurpatum olim videtur; Anglis quoque *to cogge* est *adulari*, blandè et verniliter alloqui:"—*to talk with pleasing blandishment.*

COG *the dice*; *Κακων, malo, vel damno afficere*: as indeed every branch of that honorable profession, gaming, is *detestable, and destructive*; and

always tends to the *detriment and damage* of the one party, or other.

COGS of a wheel, à *Συναγω, cogo*; *to compel*: the *cogs* being those pieces of wood which stand up like teeth, and by which the main wheel *forces* and *compells* the others into action.

CO-GENT, *Συναγω, cogo*; *to compell, force, infer.*

CO-GITATION; from the same root; *cogo*; *cogito, nil aliud fit, quam animam agitare*; ab *Αγω*; *to think, muse upon, to meditate.*

CO-GNATION, *Γεινομαι, γωνωω, nascor, natus, cognatio*; *kindred; relationship*; chiefly by blood; sometimes by adoption.

CO-GNIZANCE, *Γινωσκω, cognosco*; *to know, to have knowledge of.*

CO-GNOMEN; *Ονομα, nomen*; *a name*; *cognomen*; *a surname.*

CO-HORT, *Χορτες*, ut significet *Συγχωρησιν, cœpta*; *eodem septo comprehensa*; *a company of men united in one corps*:—this interpretation naturally leads to another etym. viz. *Χρωσ, Χροος, Æol. Χρωρος*, et per metath. *Χορρος, corpus*; *the body, a collective body of men*: we might however prefer the former deriv. because confirmed by Voss. "*vera meo judicio originatio est, quam Hen. Stephanus, Jos. Scaliger, Justus Lipsius, et Petrus Nunnescius adferunt, ut cohors militaris, et villica sit à Χορρος: translationis causa est, quod uti villica, ita militaris etiam cohors, rotunda esse soleat; quomodo et globus militum dicitur.*"

COIF, *Κεφαλη, caput*; *the bead, or covering for the bead*; *a cap.*

COIL up a cable; "*conglomerare*; ac proprie quidem sic *glomerare, atque in spiram convolvere*, ut *Κοιλιδης quædam, sive concavitas relinquatur in medio, qualis cernitur in anguibus, funibusque in circulum contortis*; à *Κοιλος, concavus*: Jun." *to roll up a cable in a circular manner, so that every succeeding circle shall lie upon the former*:—notwithstanding that both this deriv. and definition of Jun. so exactly agree with *the coiling up a cable*; yet it seems Lye prefers the deriv. of Skinn. qui "*rectius fortasse deflectit à Gall. cueiller*; Ital. *cogliere*; et hæc à Lat. *colligere*:"—but *colligere* certainly does not express *the coiling up a cable*: a parcel of nuts may be *collected, or heaped together*; but you cannot *coil them up*:—besides, even *colligo* is descended from the Gr. as in the following art.

COIL, or *tumult*; Lye supposes this word is derived "à Fr. Gall. *cueiller*; Ital. *cogliere*; et hæc à Lat. *colligere*; hinc tratatitius loquendi modus, *to keep a coil*; *streperc, rixari, tumultuari*; à *strepitu* qui fit *glomerando*:" but Skinner derives *coil, or tumult*, à Teut. *kollern, seu kolleren*; *increpare, objurgare*; hoc à nomine *koller, collare*;

q. d. *aliquem collari præbendere; quod minantis, et pugnaturientis est.*—but, should either of these deriv. be right, these gentlemen ought to have remembered, that *colligo* is derived à *Λεγω*: and that *collare* is only a diminutive of *collum*; and consequently derived à *Κωλον*, *collum, cervix*; *the neck, or collar*: Shakepear has finely introduced this word *coil* in that truly noble and poetical soliloquy of *Hamlet*, act III. sc. 2.

————— To die——to sleep:—

To sleep?—perchance to dream:—ay, there's the rub.

For in that sleep of death what dreams may come,
When we have shuffled off *this mortal coil*,
Must give us pause.—————

COIN, *Κοίνω, τυπώ, cædo, cudo*; *to beat, stamp, strike*: vel à *Κοινος, communis*; *the common drudge 'twixt man and man.* Clel. Voc. 157, observes, that “by the word *coin*, or *bead*, is to be understood the obverse, or the only side which in the infancy of coining money, bore the stamp; thence the Latin *cuneus*, from *kune*, or *kyn*; *the bead*.”—consequently Gr. still; see KING.

COINES of a wall; “*ancones in parietibus Græci vocant Αγκωνας, ab Αγκων, cubitus*; atque inde mutuati sunt Angli hoc suum *coines*; quem admodum et Galli denominationem *anguli*, quem *coin* nuncupant: Jun.”—but there is a conjecture in Vossius, which seems to have given origin to the word *cuneus*, from whence our word *coines* is derived; viz. “*cuneus dicitur multitudo peditum, quæ juncta acie prima angustior, deinde latior ex utrinque procedit; quam rem milites nominant caput porcinum*.”—literally *a hog's bead*; not the barrel, which we call *a hog's head*; but as If. Voss. adds, “*recte caput porcinum; nam cuneus dicitur ab ὄρνις, vel ὄρνις: nempe ab ὄρνις, ὄρνις, rostro suillo; à cuius similitudine vomer sic dicitur*.”—this may be called a natural deriv. but there is a more philosophical one given by Abr. Mylius, as quoted by Skinn. “*Fr. Gall. coing deducit à Γωνία, angulus*”; *a corner*;—and indeed *the cuneus*, or *wedge*, is nothing more than *the junction of two lines in a point, which forms an angle, or corner*.

CO-ITION, *Εω, εμι, eo, inco, coeo, immitto*; *immission, immixtion.*

COKE, *Κραμβος-κικω, vel Καρφας-κικω, carbonæus*; *a burnt coal, or species of cinders made use of in drying malt, &c.*

COKES: Skinner derives it “*ab Hisp. coco, quæ est vox, quâ terrent infantes; hinc bazer cocos, hoc modo terrefacere; quia sc. stultis, et infantes facili terrentur*: vel à Fr. Gall. *cochon*; Hisp. *cobino*; *porcellus*; et nos dicimus *a silly bog*: vel quod mihi verisimilius fit à Teut. *gauch*,

geek; stultus; a fool.”—this is a new sense to me, for I never yet met with the word *cokes* in this signification; it seems to be only a different method of writing COAX, which we have already seen is Gr.

COLANDER; *Κωλον, impedio; inbibeo; to binder, prohibet, repress*: this indeed is one action of the *colander*; but the other is *to permit the smaller, and the finer bodies to pass through; like a sieve*: or else with If. Voss. we may derive *cola, are*, à *Χυλω, Χυλιζω, succum exprimere*; *to press out juice, or suffer any liquor to pass through.*

COL-CHESTER; “*it was col, or coln, gave origin to Col-chester*,” says Clel. Voc. 69, which afterwards gave its name to the river *Col-avon*, contracted to *Coln*.”—but this whole compound seems to be Gr. for *col, coll, cal, call, bal, bath*, are all descended ab *Αυλ-η, aula*; *a ball, or college*: and *Chester* we have already seen is Gr.

COLD, *Γελα, Γελανδρον, ψυχρον, gelu, gelidum*; *numb, frozen*: Casaub. derives *Cold*, à *Κρυος, Κρυερος, frigidus.*

COLET; “*olim Anglis dicebatur acoluthus, qui in ecclesia designatus est ab episcopo, ut subdiaconos, et diaconos, ad altaris obsequium assistens iis inserviat; απο τῷ Ακολουθειν, à sequendo; an assistant at the altar*; appointed chiefly in cathedrals; and so called from his *obsequiousness*.

COLE-WORT; *Καυλος, caulis, herbarum est idem, quod arborum caudex; the stalk, or stem of an herb; the body of a tree*: this however accounts only for the former part of this compound; viz. *cole, cauli, or colly*: as for the latter; viz. *WORT*, in terminationibus, says Skinner, nominum herbarum, it seems to be of Saxon origina; but we may rather suppose that *wort* is only a Gerin. or Sax. contraction of *viridis*, quasi *vert*; and consequently is derived ab *Ιε, vis, vires, vireo, viridis, vert, wort*; *to flourish, or look green.* Versteegan. however has given us a different deriv. of *cole*, or *kele*; which seems to carry some weight with it: in p. 59, he says, “*the Germans called the month of February sprout-kele; by kele meaning the kele-wurt, which wee now call the cole-wurt; for before wee borrowed from the Frëch the name of pot-age, and herb, the one in our own language was called kele (or pot,) and the other wurt (or sprout, or herb:)* and this *kele-wurt, or potage-herb*, was the chief winter *wurt* for the sustenance of the husbandmen.”—so that, according to this deriv. *kele* seems to signify *pot*; but should even this be true, still it would be Gr.; and originate from the same root with *chal-dron*; viz. à *Χαλ-κειον, æreus, æs; a brazen kettle*: we might however rather adopt the etym. and signification of *Καυλος,*
and

and *caulis*; because Ray, under the art. *cole*, or, as he writes it, *keal*, has given us a proverb to this effect, that

A firm good *keal*

Is half a meal:

meaning καὶ ἔξοχην, *brassica*; that a firm good cabbage is half a dinner.

COLIC, Κωλικον, *colicus*; ad coli dolorem pertinet; the colic pangs, or gripings: R. Κωλον, intestinum crassum, alvus: or else from Κοιλια, venter, alvus; the belly.

COLICE; Κωλυω, *impedio, inbibeo*: vel à Χυλω, Χυλιζω, *colo, are; succum exprimere; to binder the groffer, and suffer only the finer juices to pass through; to press out liquor, and restrain the pulp*:—according to these deriv. it ought to be written either *colice*, or *cbulice*; but Junius writes it *collice*, and defines it by “cibus in mortario subactus, et colo expressus; q. d. percolatum jusculum: Belgis quoque *kolliis* dicitur; vide tamen annon huc etiam pertineat illud Teutonistæ *kliifken*, est coctum de capone, vel pullo frustatim inciso;”—the action however of *pounding*, and passing through a colander, seems to have given origin to the name of this dish: consequently Gr.

COLL; “Κολαπιω, *incido, tundo, refeco*; unde Cymeric *golwyth* est *frustum, offa; a fragment, or scrap*: Jun.”

COLLAR; “Κωλον, *collum*; καὶ ἔξοχην (says Nug. he meant ἔξοχην) as Voss. sheweth; quod nobile illud membrum, cui sacrum caput innititur; the neck; that noble pillar on which the head is supported.

COL-LATED: Φερω, *fero, confero, collatus*; conferred, to be preferred to a benefice.

COL-LATION, Φερω, *fero, latum*; to bring, or join together; a tax, or an assessment; a benevolence, or voluntary contribution; a rhetorical simile: in our language it signifies likewise a cold banquet.

COL-LECT } Λεγω, *lego, colligo, dico*; i. e.
COL-LEGE } literas et syllabas ore colligere; quod oculis facit, qui legit; to gather, chuse; to read; also to pluck flowers; and to coast along shore; in Latin, a society, or number of students, in a university. Clel. Voc. 56, 68, and 131, n, by no means admits of this deriv. but says, “I have many reasons to suspect that the word *collegium*, so currently, and so obviously derived à *colligo*, is nevertheless much more justly, and more sensibly, to be investigated from the antient language; where it would stand thus: *ball-ig, call-ig, unde coll-ige; a place of instruction, or education*:”—then the whole composition seems to be Gr.; for *ball*, and *call*, evidently descend ab *Αυλ-η, aula*; a ball, court, or college; and *lig* as evidently descends à *λεγ-ω, cubo, jaceo*; unde *λοχ-ος, locus*; a place,

or habitation; i. e. the place of study, learning, education.

COLLET of a ring, Κωλον, *collum*; additâ terminatione diminutivâ, et q. d. *collulum*; sic dictum quia est pars annuli, instar colli, vel gurgulionis protuberans; the bezil, or basil of a ring, to set the diamond in.

COL-LIMATION; Λυμα, *sordes, quæ abluuntur*; vel à Λειμας, Λειμων, *pratium, locus irriguus, limosus*: vel ex Ἴλυω, *limo obducere; fimo oblinere; to daub, defile with mud, or dirt*.

COL-LISION, Δηλω, Δηλω, quasi *lædo, collido, collisio*; a beating, or dashing against each other:

Or, by collision of two bodies, grind

The air attrite to fire.—Par. Loft. X. 1072.

COL-LOGUE, Λαλιω, *loquor, colloquor*; parum deflexo sensu *blanditiis tentare; to tweedle, to flatter*.

COLLOPS; “Κολαβος, *offula; a little mouthful*: vel Κολλοψ, σκος, *corium in dorsis bovm*: Upt.”—this latter deriv. would be but a tough morsel:—perhaps it may be derived à Κολαπιω, *tundo, incido*; to beat, or to chop; as steaks generally are: or else à Κολοβος, à κολυω, *amputo, mutilo, trunco*; a steak cut, or sliced off.

COLON, Κωλον, *colon; membrum, pars periodi; part of a period; a stop*.

COLONEL; “δύκες τριβυνη, seu *Phylarchæ primùm in coloniis dicti sunt coloniales; quod postea nomen in militum copias traductum est*: Skinn.”—a title first given to the Tribunitian chiefs in the colonies; and afterwards transferred to the army: but COLONY is Gr.

COLONNADE, Κολωνη, vel Κολωνη, *columna*; quod columen sustinet; vel quod domum columen præstet; a pillar, or row of pillars.

COLONY; Κολυω, *decurto, amputo*: or from Κωλον, *membrum, colonia*; a company, or number of people, dismissed from the mother country, and permitted to settle in another place; a branch, or member from the body politic, transplanted, or ingrafted into another stock.

COLOQUINTIDA, Κολοκυνθα, *cucurbita*; a wild gourd.

COLOR, Καλος, *pulcher, formosus, decorus, color*; the complexion; the outward shew, or beauty of any thing: or rather à Χροα, *color*: the *ρ* and *λ* often interchanging.

COLOSSUS; Κολοσσος, *statua ingentis magnitudinis; a statue of enormous size, much larger than the life*: R. Κολοσσαί, *Colossæ, urbs Asiæ Minoris*; where perhaps the inhabitants were taller than usual; or where those prodigious statues might be first made.

COLT; Πωλος, *pullus*; the foal, or young of a mare: Junius quotes Casaub. for Κελης, *equus defultorius, celer, ad cursum aptus*:—which is far

enough from our word *cost*: Skinner has derived it from the "Sax. *colt*; *pullus equinus*:"—when once the Dr. has traced an English word to the Sax. he very seldom goes any farther; or if he does, it seems to be with reluctance.

COLUMBARY, *Κολυμβίς, columba*; a pigeon; or *dove-cote*: or perhaps *columba* may be derived à *Κολυμβᾶν, urinare, sub aquas immergere*; quoniam talis est harum avium gestus; *always bowing and bending the head, as if ducking, and diving under water.*

COLUMBINE, *columbina*; the herb *vervain*.

COLUMN, *Κολωνή, vel Κολωνή, columna*, quòd *colamen sustineat*; vel quòd *domum columnen præstet*; a pillar, or post.

COL-URES, "*Κολυρος, coluri, circuli duo in doctrinâ sphericâ, secantes se mutuò in polis mundi; et per cuncta (it should have been printed *ῥηθῆ* in Hederic) æquinoctialia et solstitialia transeuntes: ita dicti, quòd eorum pars, sc. *cauda* quasi, semper sub horizonte lateat: circles in the sphere, whereof the one passes thro' the points of the equinoctial line, and the other through those of the tropics, cutting one another in the poles at right angles; so called because there is never more than half of them above the horizon: R. *Κολῶ, to cut*; and *ῥα, ας, a tail, extremity, end*: Nug."—this indeed is true in fact; but this explanation does not exactly conform to their deriv.: they were called *colures*, says the Dr. because there is never more than half of them above the horizon; it would have been better if he had said, because there is one half of them always below the horizon.*

COMB of a cock; *Κομμος, ornatus*; quia est Galli ornamentum; the ornament, or decoration of a cock.

COMB of corn: if this word be derived, as Skinn. supposes (under *Coom*) à Fr. Gall. *comble*; and if that be derived à Lat. *cumulus*; (the Dr. would not say *Κομᾶ*) there is scarce any word can have degenerated more from the original orthography, and signification, than this word *comb*: see **COOM**: Gr.

COMB, both substantive, and verb; *Κομᾶ, coma*; the hair.

COMB in terminationibus frequens; à *Κομῆος, cavus recessus*; unde Sax. *comb, comp*; Fr. Gall. *kum*; Gall. recens, *combe*; *vallis utrinque collibus*; a valley between two hills.

COM-BAT, *Συμβάλλω, vel Πάλλω, con, vel combatuo, ferio, pulso*; to strike, fight, or struggle with.

COM-BINATION, *Δις, bis, binæ*; *combino, κατὰ δύο ζευγνύω, to couple, or join two together*; a conjunction of parties.

COM-BUSTIBLE, *Πυρ, unde ῥο, burn, coimburo, combustio*; to burn, set on fire: vel ab

Ἔω, εἶσω, ῥο, affi; which bears the same signification.

COME, *Ἐρχομαι, venio*; to come; to go.

COMEDY, "*Κωμῶδία, comædia*; a comedy: the poets used antiently to go about in carts from village to village, and sing their comedies, or verses, or odes, or songs: R. *Κωμη, vicus*; a village, or street; and *Ὀδῆ, ode, vel oda*; a song; ex *αἰδῶ, ᾄδω, cano, vel canto*; to sing: Nug."—Ciel. Voc. 125, says, "the word comedy does not owe its origin to *Κωμη*, in the sense of *village*: it was for its subject being *mirth*, or *familiar life*, antithetically distinguished from *tragedy*, which turned upon serious, sublime, or mournful subjects: *Comus* then, the deity of *pleasantry* and *mirth*, offers a very natural etym.; and I confess, I cannot see why Vossius should be unfavourable to it:"—but *Comus* is Gr.

COMELY, *decent*; *Μεσος, Μέλιος, modus, commodus*; *commodious, becoming, decent*.

COMELY, *handsome*; *Κομμος, Casaub. Κοσμος, mundus, comis, et ornatus*; *nice, neat in dress, person, features*.

COMESSATION, sometimes written *comessation*, as supposed to be derived from *commedo*; but more probably deduced à *Κωμῶς, temulentus*, according to Ainsw. *the god of revells, and banquetting*.

COMET, "*Κομήτης, cometa*; a blazing star: R. *Κομη, coma*; hair; because of its tail: Nug."—here the Dr. might have quoted the following passage from Milton:

Incens'd with indignation Satan stood
Unterrified, and like a comet burn'd,
That fires the length of Ophiuchus huge
In th' arctic sky, and from his horrid hair
Shakes pestilence, and war.—Par. Lost. II. 707.

COM-FORT; Skinner could find that this word was derived from Fr. Gall. *conforter*; Ital. *consolare*; and that it signified *solari, consolari*; q. d. *consiliis roborare, munire, instruere*:—so near was he towards discovering, but yet could not find that *comfort* originated à *Φέρω, fero*; unde *fortis*; à *ferendo adversa*: to hearten, strengthen, and encourage, in order to render a person strong, and able to support himself under affliction, and to bear his misfortunes: see **FORCE**, and **FORTITUDE**: Gr.

COM-ITATUS; *Ἔω, Ἐπι, eo, como, comitia*; signifying a county, or the assembling what is called the posse comitatûs, or the whole power of a county, on any emergent occasion: or perhaps from *Κωμη, vicus*; a village; meaning all the villages, or towns in a county.

COM-ITIAL: from the same root.

COMMA, *Κομμα, comma, segmen, pars periodi*; a stop

a *stop of the shortest power* : R. Κοίω, scindo; to cut, or divide a sentence.

COM-MAND, Μαννω, mando, commendo; to give orders. Clel. Voc. 24, n, says, that the Druidical "ul, or al, in the sense of a staff, was also called wand; and hence, says he, to command, derives from con-wand; the m, and w converting:"—but we shall see that WAND is Gr.

COMM-ENCE } Εω, Ειμι, eo, com-eo,
COMM-ENCEMENT } comitia academica;

an academical act, on which the yearly account begins, and the computation of residence is entered.

COM-MEND, Μαννω, mando, commendo; to recommend; to introduce a person to favor.

COM-MENT, Μναομαι, memini, meno, commentator, commentator; a deviser, inventor; also notes, or observations on writings.

COM-MINATION; Μνωω, moneo, minæ; threats, threatening.

COM-MINUTION: Μινωος, minor, minuo, comminuo; to make less, to lessen, to diminish.

COM-MISSARY } Μειδιμη, ex Μεία, et Ιημι,
COM-MITTEE } mitto, commissio; a sending out with power, and authority to act, to provide things necessary for an army, &c.

COM-MODIOUS, Μειωος, Μειριος, modicus, commodus; convenient, advantageous, profitable: vel à Κομμος, et Κοσμος, comis, ornatus; nice, curious; also a lady's bead-dress.

COMMON, Κοινος, et Κοινωνος, communis; general, equal; et Ουλω, valeo; to be well, unde welfare, weal, wealth.

COM-MORATION, Μορη, mora, commoror; to abide with; to tarry, to binder, to delay: Μορη, mora, v literâ in r mutata; sic Μορη ποιησθαι, est morari: Thucyd.

COMPANION, Εω, Ειμι, eo, comeo, comes; an associate: Skinner with great speciousness has derived companion à pagus, paganus, com-paganus; unde Fr. Gall. compagnie; Ital. compagnia, accompagnare, comitari:—but, should even this be true, still it is Greek; though the Dr. would not tell us so; for he must have known that pagus was derived à Παγος, collis: quia primitus in colle, securitatis causâ, ædificia extruebant: vel à Πηγη, Dor. Παγη, fons; ut sit illorum qui fonte ex eodem bibunt; unde pagus; a village, or country town:—there is however another deriv. of companion offered by Junius, under the art. fibb, so very ingenious, that it deserves to be produced: after speaking of the different degrees of relationship, he says, "videntur interim hæc non leviter firmare conjecturam eorum, qui vocalum compaignon, companion, plerisque Europæis receptum, derivant à com-panis, Συσιος: one who partakes of the same loaf."

COM-PASS-about; Φαινω, φανω, quasi φανω, pando, pandi, passus; com-passus, circum-passus; encompassed, surrounded.

COM-PASS-mariner's; from the same root; Gr. because it takes in, or comprehends the whole circumference of the horizon.

COM-PATIBLE; res quæ inter se simul esse, vel inter se conciliari possunt; whatever will bear, suffer, or endure similar sensation: R. Πασχω, patior; suffer: see PATIENCE. Gr.

COMPELL; Αφαιρω, αφελον, ab antiq. Απελλω, unde pello, compello; to drive, force, or thrust along.

COM-PENDIUM } pondus, pendo, compen-
COM-PENSATION } dium; whatever hangs together; a concise abridgement; a recompense.

COM-PETENCE } Ποθεω, peto, competo; to
COM-PETITOR } ask, request; to sue for the same thing; a rival.

COM-PILE, Πιλω, pilo, compilo; to heap up, to bring together, to collect.

COM-PLEAT } Πληρω, impleo: R. Πλειος,
COM-PLEMENT } plenus; full, compleat, perfect.

COM-PLEXION } Πλεκω, plico, complexus; to
COM-PLIMENT } fold many times; constitution, composition: "et verba quibus alienam gratiam captamus; an insinuating, ingratiating behaviour; a soft, easy, gentle deportment."

COM-POS mentis: Πολι, Dor. pro Προς, prope, juxta; quia si quid prope nos, ad id labore consequendum opus non est, sed plurimum jam in nostrâ est potestate; unde possum, potens, pos; able, strong, sound in mind.

COM-POSE, Οω, pono; ut à Δω, dono; positus, compositus, compositus; compiling, digesting, arranging; also a composition, or compound: a decent regularity of behaviour, or carriage.

COM-PRE-HEND, Χανδανω, hendo, inusit: sed unde prebendo, prebensus; to lay bold on, seize on; also to understand.

COM-PUTATION, Πυθαγομαι, Πυθομαι, puto, computatio; an account, a reckoning.

COMUS, Κομος, Comus; commessationum deus; the god of revels.

CONATUS; Κοειν, vel Κοιζειν, certo, are; vel ad certamen me paro; à Κοις, i. e. pulvis, quo athletarum corpora obducabantur: festinare, instare, perficere; to endeavour, strive, attempt.

CON-CAMERATE; Καμαρα, camara, seu camera; fornix, testudo; an arch, vault, or ceiling.

CON-CEPTION, Καπλω, αποδεχεσθαι, Hesych. capio, conceptus; to conceive, comprehend, understand.

CON-CERNING } Κρινω, cerno, concerno;
CON-CERNMENT } to sift, distinguish, perceive

ceive clearly; hæc notio plane Barbara, says Ainsw.; but there is no reason why it should be branded with so hard a title; since no person can shew a concern for another's situation, without forming a judgement, without perceiving, discerning, and distinguishing his condition.

CON-CERT; Καννα, unde cano, concino, concentus, quasi con-cans; con-cent, inde con-cert; to sing together in tune; an agreement, concord; hence used to signify a plotting, consulting, contriving together.

CONCH; Κογχη, concha; a shell; a husk; a pod.

CON-CILIATE, Καλεω, καλώ, voco; to call; unde concilium, concilio; to invite, or call to council; to unite in opinion, affection; also to acquire, procure, or win favor.

CON-CINNITY: Εω, Ειμι, eo, coeo, coinus, concinnus, aptè compositus, commixtus: Voss. neat, trim, compact.

CON-CISE, Κόψω, vel Κοπίω, κίεω, καινω, cudo, coido, cædo, concido, concisus; cut in pieces, cut short, or brief.

CON-CLAVE } Κληίζω, Κληιδω, Dor. Κλαιδω,
CON-CLUDE } claudo; to shut up; the room where the cardinals are shut up, when they are to elect a pope: R. Κλεις, clavis; a key; à Κλειω, claudo, to lock up; also to bring any subject to a close, or an end.

CON-COCTION; Κυκειω, misceo, coquo, concoctus; to digest.

CON-COM-ITANT; Εω, Ειμι, eo, comeo, comitatus, concomitatus; accompanied, attended.

CON-CORD, Κεαρ, cor; the heart; concurs, concordia; peace, agreement, harmony.

CON-CUBINE, Κυπιω, caput declino; Κυβω, cumbo, concubo; to lie down with; an harlot.

CON-CULCATE; Λαξ, calx, calco, conculco; to tread down; lay waste.

CON-CUPISCENCE; Οπνιω, coeo, concupio, concupiscentia; an eager, earnest desire; a longing for, coveting after.

CON-CUSSION, Παλασσω, quasso, quatio, concussio; a violent shaking, or dashing together.

CON-DIGN, Δεκνος, idem quod Δεκλος, Δεγμενος, et Δεχμενος, acceptus, gratus; et suscipiens; R. Δεχομαι, capio; to take; as when we say, let him be taken away to suffer the punishment due to his crimes; equitable, and deserving.

CON-DITION, Διδωμι, Δω, do, conditio; the state, make, or disposition of any thing.

CON-DOLENCE, Δηλεω, doleo, Δηλησις; grief, affliction, sorrow.

CON-DUCT, Δεικω, Δεικνυω, duco, conduetus; to lead, induce, move, persuade.

CONE, Κωνος, conus; a mathematical figure, broad and round at the bottom, with a sharp top, like a spire or a sugar-loaf; and is generated by a

rectangular triangle turning round its perpendicular side.

CONEY, Varro observes, cuniculi dicti sunt ab eo, quod sub terra cuniculos facere soleant; but does not tell us the etym. of this word in its primary signification: "however, I fancy (says Dr. Nug.) that it may be more plausibly derived à Κωω, in utero gesto; because these animals are very prolific; bringing forth their young ones oftener than once a month."—there is indeed great plausibility in this deriv.; but that is all; for Voss. concludes this art. thus; cum autem, Varro teste, cuniculus ex Hispaniâ primum sit ad-vectus, non abludit à vero, ipsum etiam nomen inde reportasse.

CON-FECTIONER, Φωω, fis, facio, confectio; chewing, digesting; also any kind of sweet-meats made to help digestion.

CON-FEDERACY, Πεδω, fido, fides; unde fædus, confederatio; an agreement, league, or covenant: it seems however more natural with Vossius to derive fædus à Σπειδεν, quasi Φαδεν, unde fædus, idem quod Σπειδεν, paciscor, fædus in eo; to enter into an alliance.

CON-FER, Φερω, fero, confero; to bring, carry, bestow; or converse together.

CON-FESS, Φωω, φω, φημι, φαλος, for, fateor, confessio; an acknowledging, or disclosing of facts.

CON-FEST; Φαινω, Φανερος, luceo, appareo; manifest, open, plain; or else with H. Voss. we must derive the latter half of this compound à Μηνυα, Μηνυερον, unde manifestum, quasi con-υερον.

CON-FIGURATION, Φεγγω, fingo, figulus; a potter, or worker in clay.

CON-FISCATION, "Φασκος, aluta; unde Φασκωλος, unde fiscum; i. e. principis ærarium: Voss." the treasury of a prince; or any sum forfeited to the state, and conveyed to the exchequer.

CON-FLICT; "Φλιβω, pro Θλιβω, fligo, premo: Voss." to oppress; to struggle with; the violent ragings of devouring flames.

CON-FOUND } Σπειδω, fundo, libo; to pour
CON-FUSE } out; confundo; to mingle; confuse, and blend together; also to destroy: or else à Χεω, Χυω, vel Χυνω, fundo; to pour out.

CON-FUTE, Φωω, φω, φημι, for, satur; futo; confuto; to contradict, convince of error, or gainsay.

CON-GEAL, "Γη, terra; the earth; unde gelu; frost: Littleton and Ainsw."—this is rather too distant a deriv.; for cold, and frost, affect water, and all other bodies, as much as earth: we may therefore look on gelu as derived rather à Γελα, Γελανθρον, Ψυχρον, frigidum, gelidum; cold: Hefych.

CON-GEE; "Fr. Gall. conge; Ital. commiato, venia, licentia; benâ cum veniâ discedere: omnia

à Lat.

à Lat. *commeatus*; sc. quatenus *commeatus* licentiam huc illuc *commeandi* significat; nobis, parùm detorto sed non invenusto sensu, quoniam plerumque descendentes *honorifico corporis flexu* amicos salutamus, tanquam veniam, seu *licentiam*, abundi orantes: Skinn.—it is to be hoped the Dr. did not intend this as a deriv. of the word *congee*; for surely he would not have us think that *congee* was derived from *commeatus*: perhaps it is nothing more than a French curtailing of *con-genu*, vel *con-genuflexio*; a mutual bending of the knee to each other, as ladies do, when paying their mutual compliments: consequently Gr.; à Γονν, *genu*; the knee.

CONGER; Κογγος, *congrus*; et *conger*; a species of eel.

CON-GERIES } Χαριζω, Χερ, χερσος, unde

CON-GESTION } γερο, *gestum*; *congero lapides, et ligna*; stones and billeting brought, and heaped up by hand; any pile or structure raised by hand.

CON-GLOMERATION, Κλωθω, *glomerio*; unde *glomus*; to wind round, a bottom of yarn.

CON-GRESS; either from Αγελη, Αγειρω, ηγερκα, Att. Αγηγερκα, *congrego, colligo*: or à Γαργαρα, Γαργαιρω, *multiplico*; dicitur de multitudinē insigni: or else it may be derived à Γερανος, *grus, congreg*; to flock together like cranes, the wisest of all congregating fowl: or lastly, which may rather be preferred, à Κραδαινω, *gradior, congressus*; a meeting, or assembling together: R. Κραδη, *machina theatralis*; unde *gradus*; a step; meaning to walk, talk, and consult together.

CON-GRUOUS, Γερανος, *grus*; a crane; unde *congruo*; à *gruibus tractum, quæ se non segregant, sive cum volant, sive cum pascantur*; to come together in flocks, like cranes, who never separate: also to agree, to unite.

CON-JECTURE, Ιω, Ιημι, unde Εακα, *jacio, conjectura*; a guessing, imagination, conceit; “à *conjectu*, i. e. directione quâdam rationis ad veritatem: Quint.” an aiming at truth.

CON-JURATION; Ζευς, *deus*; unde *jus, juro*; *conjuratio*; to swear, to take an oath; also to conjure; to enter into a confederacy, or conspiracy with evil spirits, witches, demons.

CON-NEXION, sometimes written *connection*; Νεω, *necto, nexus*; a knitting, binding, joining together.

CONNIVENCE, sometimes written *connivance*; Νεω, Νευσαζω, *niveo, conniveo, to wink, not to see a fault*; to pass over a transgression.

CON-QUASSATION, contracted to *concus- sion*. Gr.

CONQUEROR; Νικω, by transposition Ινω, *vinco, quasi conco*; to overcome, vanquish, subdue.

CON-SCIENCE; Ισχω, *scio*; quasi *isco*; Hom. Ισχευ, *sciebat*: Odyss. XXII. 31. i. e. Ισχημι, *scio, conscientia*; a knowledge, the internal witness of our own minds.

CON-SERT, Ειρω, *sero, consertus*; united in conjunction.

CON-SIDER, Εζω, εδω, Ion. Εδω, *sedeo, confidero*; q. d. *mente et cogitatione defixus confido*; to sit down fixt in thought; to contemplate. Vossius derives *confidero* à *fidus*, i. e. ab Ειδω, *video*; unde *sedeo*, more veterum, qui spiritum sæpe mutant in S; ut ab Επομαι, *sequor*; ὄρος, *serum*; ἴδος, *sudor*, &c. similiter *fidus* ab ἴδος, quod est *forma, species, constellatio*; à *fidere* sunt composita *confidero, desidero, &c.*—however, the former seems to be the more natural deriv.

CON-SIGN, Σιγμη, *signum, consigno*; to seal, sign, or mark; now used to signify *delivering up, or committing to any person's confidence, or trust*.

CON-SISTENCE; Ιστημι, Ιστω, Ισω, στο, *consistens*; abiding, standing fast: also *congruous and agreeing*.

CON-SISTORY; either from the foregoing root; or else from Αλλομαι, *salio, consulo*; quia qui consulunt, *rationibus in unam sententiam quasi saliant*; and we say *to jump into the same thought*; in eodem consilio, et ex omni parte secum ipsa consentiunt; a council, or assembly.

CON-SONANT, Συμφωνος, Τονος, *sonus, consonans*; a mute, or letter which cannot be expressed alone, but must have a vowel placed either before, or after it; and therefore must be sounded with another letter; thus, M must be sounded with an e before it, eM: and B must be sounded with an e after it, Be: R. Συν, *cum*; with; and Φωνη, *vox*; vel Τονος, *sonus*; a sound; with another sound.

CON-SORT, Συρω, *trabo*; to draw lots; quia, ex vase aliquo, *sortem suam extrahere quisque soleat*: to share the same fate, to draw the like condition; also a king's wife, who partakes the same throne, or dignity.

CON-SPERSION, Συν-Σπαρασσω, σπαραγω, *spargo, conspergo*; to besprinkle, dash with water, &c.

CON-SPIRE, Σπαιρω, *spiro, ασπαιρω, conspiro*; to breathe together; to consent, complot, or bandy together: vel forte à Ριπιζω, by transposition Σπιριζω, contracted to *spiro, flo, are*; to blow.

CON-SPURCATION, Πισω, in compositione Εισπιρω, *spuo, spurco*; to defile, daub, bewray.

CON-STABLE } Σταω, Ιστημι, στο, *constabilis*;
CON-STANCY } always firm, steady, and sure on the side of justice, and the law. Clér.

Way. 6, n, very judiciously observes, that the antiquity of the constable's staff reaches up so high as the times of Druidism; for, speaking of the antient manner of arrest, he says, “here you have

have also the most probable origin of *the magic-circle*; for, *the wand of the magician*, was nothing but *the bough of the Druid*, used in the arrest; a custom preserved to this moment, in *the sheriff's wand*, and *the constable's staff*."

CON-STANTINE } " Κωνσταντινοπολις;

CON-STANTIN-OPLÉ } *Constantinopolis*; *the capital city of the empire of the East*, taking its name from the emperor *Constantine*, who founded it; and *πολις, εως, a city, Constantine's city*: Nug."

CON-STELLATION, vel est id nomen *stella* à *Σελας, lumen*, adjecto *η*, quasi *Σηλας*: vel à *Τελω*, (unde *Ανατελλω, orior*, et *Ανατολη, oriens*) præposito sibilo, quasi *Σηλλω*, et inde *stella*: vel quod imprimis placet, fit ex *Αστρα*, quasi *Αστειλλα*, *aster*; *a star*; *a constellation being a configuration of a number of stars, collected into some form, in order to find their place in the heavens*.

CON-STERNATION; *Στορειω, Στορειννυμι, Στρωννυμι, sterno, confsterno*; *to strow, throw down, strike with astonishment*.

CON-STIPATION; *Στεβω, stipo, densum facio*; *to fill up close, stuff, thwack, cram*: "vel à *Στιψω, stipo*: Voff."

CON-STITUENT; *Σταω, Ιστημι, sto, constituo*; *to appoint, assign, chuse*; also *the natural disposition*.

CON-STUPRATION; *Στυω*, (printed by Ainsw. *Stow*, but there is no such verb) *tentigine laboro; stupro*; *to deflower, to ravish*.

CON-SUETUDE, *Ευω, Ευεω, sueo, consuetudo*; *a custom, habit, practice*.

CON-SUL } " dubitandum non est

CON-SULTATION } *quin consul, et consilium sint à consulendo*; *u in i conversio, quomodo ab exul, exilium, non exulium: consulo vero dicitur à salio*; Ger. Voff." *salio* ab *Αλλομαι*: but Isaac is of opinion that *consul, et consilium*, are derived à *fella*, vel *filla*; *consul itaque consulis συνεδρος, et consilium, συνεδριον: concilium vero cum pro cætu, et congregatione accipitur, est à conciendo*:—but neither of these latter deriv. is the original word; for *συνεδριον* originates from the Hebrew *Sanhedrim*, or *assembly of priests*: and *concio* evidently originates à *Σειω, cico*; meaning here, *to summon, or call together*: if however we are to abide by the deriv. of *fella*, vel *filla*, the Greek original verb is *Εζομαι, sedeo*, unde *fella*; *the seat of judgement, or the judgement seat*.

CON-SUMPTION, *Ασιμωω, per aphæresin sumo, consumptio*; *a wasting, declining, or pining away*.

CON-SUMMATION, *Υπερ, super, supremus, summus*; unde *consummatio*; *a perfecting, accomplishing*; *the sum total of any amount*.

CON-TACT } *Θιγω, tango, contactus; touch-*
CON-TAGION } *ed, or brought into conjunc-*
tion, or close union.

CON-TAIN, *Τεινω, τεινω, Ion. Τεινω, unde teneo; tendo*; *quoniam quæ arête tenemus, quodammodo tendimus*; *to hold together, comprehend*.

CON-TAMINATION, *Μιαινω, tamino, contamino*; *to defile, pollute, stain*.

CON-TEMN, *Τεμνω, seco*; *to cut off*; unde *temno, contemno*; *to contemn, set at nought, set apart with disgrace*.

CON-TEMPLATION, *Τεμβαν, et Τεμμεν, honorare*; unde *Τεμμενος, Τεμμενον, templum, contemplor*; *to meditate, to think, behold carefully*; " *contemplari dictum est à templo, id est loco, qui ab omni parte adspici, vel ex quo omnis pars videri potest, quem antiqui templum nominabant; sc. eo sensu quo templum usurpabant augures: Voff*."

CON-TEMPORARY, erroneously written *co-temporary*; but *co* is never used in composition with a consonant; for we write *conduet, confiet, connive, &c.*; we do not say *co-templation, co-sideration, co-figuration, &c.*; consequently then *con-temporary* is derived à *Τεμνω*, i. e. *divisione*; est enim *quantitas discreta; tempus, contemporarius; of the same age, time, standing*.

CON-TEND, *Τεινω, Æol. Τεινω, tendo*; *to stretch, extend*; unde *contendo*; *to labour, endeavour; to quarrel, debate, dispute*.

CON-TENT, *Τεινω, τεινω, Ion. Τεινω, teneo, tendo*; *quoniam quæ arête tenemus, quodammodo tendimus*; *to hold, keep; contineo, contentus; I am contented, satisfied, well pleased*.

CON-TERMINATION, *Τεμμα, termes, conterminatio*; *any adjoining, bordering on, abutting*.

CON-TEST; *Τεινω, Æol. Τεινω, tendo*; *to stretch, extend, contendo*; *to quarrel, debate, dispute*.

CON-TEXT, perhaps from *Τασσω, ταξω, ordino*; *to order, arrange*; because *weavers range their threads before they work; texo, contextus; a-weaving*: also *a text, or subject of a discourse*; or *the connecting of a passage*.

CON-TIGNATION, *Στεγω, tego, tignum, à tegendo*; est enim *trabs, cui tectum imponitur; contigno, contignatio; the raftering, or boarding of roofs; a floor, or story of a house*.

CON-TIGUOUS; *Θιγω, tango, contiguus*; *adjoining, very near, touching each other*.

CON-TINENT *subst.* from the same root with CON-TAIN; because it consists of a great many countries, *all contained in one*.

CON-TINGENCY } *Θιγω, tango, contingit; to*
CON-TINGENT } *happen*.

CON-TINUATION, *Τεινω, τεινω, Ion. Τεινω, teneo,*

neo, continuatio; a joining, or proceeding without any interruption, or breaking off.

CONTRA-BAND; half Greek, half Saxon; being compounded of *Αντι*, vel *Αντια*, *contra*; et *abaman, publicare*; signifying *bona contra-edictum principis adveſta; bona edicto-prohibita; et ſi deprebendentur fiſco addicenda; goods prohibited, ſmuggled goods, goods brought into the kingdom contrary to act of parliament.*

CON-TRACTION, *Δρασσω, Δρασῶ, trabo, contractus; a bargain, or agreement, drawn up, or made between two.*

CONTRARY, *Αντι, Αντιρα, quaſi contera, contracted to contra; unde contrarius; oppoſition, diſagreement; on oppoſite ſides.*

CONTRA-VALLATION; “ *Αντιρα, Φαλος, Φαλλος, paxillus; Πασσαλος, Πηγυμι, pango, palus, vallus; Φαλος, Φαλλος, Voſſ.*” *a pale, paliſade, ſpar, poſt, or ſtake.*

CONTRA-VENTION, *Αντιρα-Βαω, Βημι, Βηναι, contra-venio, ventum; a counter-meeting, acting contrary to, in oppoſition.*

CONTRE-dance: it is etymology alone that can eſtabliſh the propriety of this orthography; as for writing it *Country-dance*, it has neither ſenſe nor meaning, unleſs thoſe kind of dances were at firſt invented, and ſolely practiſed in the country; but they are danced at court likewiſe: it ſeems much more probable therefore to derive *contre-dance* from the French word *contre*; *oppoſite, or contrary*; becauſe the partners perform ſimilar movements on *oppoſite ſides*, and dance directly *contrary to each other*; for whenever the gentleman croſſes over on the lady's ſide, the lady at the ſame time croſſes over on the gentleman's; and whenever the lady moves down the lady's ſide, her partner does the ſame on the gentleman's:—only now, if the French have the glory of giving name to this agreeable amuſement, they muſt not however aſſume the originality of the word itſelf, which is undoubtedly Gr.; as may be found under the art. **CONTRARY**. Gr.

CON-TRECTATION, *Δραω, trabo, contrectatio; a touching, handling; dalliance.*

CON-TRITE; *Τριβω, tero, tritum; worn with woe; or what the Pſalm. has ſo literally ſaid in Pſ. li. 17, the ſacrifice of God is a troubled ſpirit; a broken and contrite heart, O God, ſhalt thou not deſpiſe.*

CON-TRIVE, “ *Teut. treffen, attingere; antreffen; offendere, invenire; to invent, find out; unde Gall. controuver; excogitare, extundere: Skinn.*”—then we might ſuppoſe that all theſe words were deſcended from the Greek verb *Τριβω, tero; quaſi contrivance,*

trivi, tritum; well worn, conſidered, and reſpected:

Σοφος γαρ ανηρ, και τριβων τα τοιαυτα; Eſt enim vir ſapiens et exercitatiſſimus in his rebus: For he is wiſe, and verſed in theſe affairs. —

Eurip. Medea. 686.

CONT-ROLLER, *Ροθω, Ροθω, unde “ rota, rotula; unde Fr. Gall. contre-rolle, contra-dicere; to contradicſt, gainsay, reprove; an inſpector, ruler, director: Skinn.”—who then refers us to rowl, without hinting at the Greek deriv.; but we may rather derive roll in this place, à regula; and then deduce it ab *Αρχω, quaſi Ραρχω, rego; unde regula; rule, govern, direct.**

CON-TROVERSY, *Τρεπω, quaſi Περω, verto, controversia; a debate, diſpute, quarrel; to contradicſt; oppoſe.*

CON-TUSION, *Τυρω, tudo, tundo; contuſio; battering, beating, bruizing.*

CON-VALESCENCE, *Ουλω, valeo, convalesco; to recover health.*

CON-VENIENCE } *Βημι, Βαινω, Βηναι, venio,*

CON-VENT } *conventio; to come together: or elſe, with Cl. Voc. 61, n, we may rather ſuppoſe that convent has deſcended to us from our Celtic anceſtors; for, as he obſerves, “ if it had come from the Latin convenio, or conventus, it would ſurely at ſome time or other have exiſted in the Latin in that ſenſe; but monaſterium and canobium have been conſtantly the terms for it in that language:”—he then would derive it from *coſſ-wonts*: and in p. 52, and 142, he ſays; “ *hoff, or coſſ, or chief, ſignifies head:*”—conſequently Gr. à *Κεφ-αλη*: and “ *won, mun, or min, are the ſame, (the t being only the common Celtic paragogic) and ſignify manſion, or reſidence:*”—conſequently Gr. à *Μεν-ω, man-co, manſum, man-ſio; a head manſion, or chief habitation.**

CON-VERSE } *Τρεπω, quaſi Περω, verto; to*

CON-VERT } *turn; to diſcourſe together; to cauſe a change, or revolution.*

CON-VEXITY } “ *convexum eſt id, quod ſupra*

CON-VEY } *concavum convehitur; ſays Voſſ.” without giving us the Greek etym. of vebo; which however he does afterwards from *Οχρω, Æol. Φωχω, vebo; to carry; convexity being a body that has a ſwelling curvature carried over it; alſo any method of carriage.**

CON-VICTION, *Νικω, by tranſpoſition *Ινικω, Ινω, vinco, convictio; vanquiſhed, overcome, proved manifeſtly guilty.**

CON-VIVIAL; *Βιω, inſerto digamma vivo, quaſi Βιρω, vivo, convivialis; belonging to life; to banquet; to partake of entertainments.*

CON-VOCATION, *Βωω, voco, convocatio; to call together; to aſſemble.*

CON-VOLUTION } *Ελω, ελω, præposito di-*
CON-VOLVULUS } *gamma, quasi *Ελω, vol-**
vo, volutum; to roll, to tumble; any thing rolled or
*curled up: the herb *witby-bind, or bind-weed.**

CON-VOY: see **CONVEY**: or rather, as Skinner supposes, ab *Οια, via*; unde *voyage* "in *via* vel *itinere comitari*:" a man of war attending a fleet of merchantmen on part of their way; seeing them so far safe on their voyage;—though the Dr. has avoided the Greek.

CON-VULSION, " *Ελω, Αφελω, inuf. pro Αφαιρω*: vel potius ab *Ελω, sive Ελλω, quod idem ac Ελω, hoc est cogo, coarcto*: Voss."—unde *vello, convulsio; a plucking, or twitching of the nerves; i. e. the cramp, or a spasmodic distension.*

COOK, *Κυκω, misceo*; to mix, or mingle sauces, and ingredients.

COOM, commonly written *comb of corn*; *Κυμα, fluctus*; quasi *cumulus, vel acervus aquæ; a heap, or pile; that which is over and above measure*; now used to signify *four bushels*: see **AC-CUMULATION**. Gr.

COOM, or *valley*, contracted, according to Clcl. Voc. 203, n, from "*co-bum, connecting two bills*:"—consequently Gr.; for *co* is the same as *con*; and *con* is the same as *cum*; and *cum* originates à *Συν*: *bum* we shall find to be Gr. likewise, under the art. **HUMMOCK**: Gr.

COOP, to change, or "*cowp; to chaffer, or exchange*; low Dutch: Ray."—but we may rather suppose it was nothing more than a contraction of *Καπηλος, or Καπηλευν, unde caupo, cauponari*; *permutatio enim antiquissimum commercii genus fuit*; or as we say to **COPE**, or **CHOP**, and change.

COOP for *fowls*; *Κοος, quod Æol. Κυφος, cavus, cavea; a cage.*

COOPER: "*Κυββα, cuppa, vel cupa; dolium, tina*; unde *cooper, victor, dolarius; a maker of casks*: Skinn."—though Junius is rather of opinion we ought to derive *cooper*, à *Καπηλον, quod Hesych. exponit Καμαρα, ή επι των αμαξων γινουμενη, concameratio plaustris superinducta*: ut *Καφηλον* dictum fit, quasi *Κυφηλον, quod plaustra obtexerint velo incurvatis viminibus instrato*:—in the same manner as we see them made to this day, in *covered-waggon, tilted-boats*; à *Κυφην, incurvare, to bend, or arch over, in order to cover them.* Clcl. Voc. 209, would derive *cooper* from *caupo*:—but still it would be Gr. see **CHAFFER**. Gr.

CO-OPTATION, *Οπη, Οπιομαι, video, optatus, co-optatio; choosing, electing.*

CO-ORDINATE, *Ορομαι, orior, ordino; to put in order; of equal rank, power, or dignity.*

COP of bay } "also the top of a thing,
COP, or *bead* } standing in height: Verft."
COPPLE-crowned } —who looks on this word

as Sax.; but it is evidently derived from *Κεφ-αλη, caput*; though Skinner likewise could get no farther than deriving the Sax. *cop, à caput*; meaning a *cock of bay*.

COPE, or *buy*; Clcl. Voc. 210, n, says, "the reader may please to observe the analogy of words in the examples of *to cope, of vendo, and of πολειν, all including the idea of bead*; for *coff, ven, poll, are the radicals, signifying bead*: not impossibly this, from the very ancient custom of carrying on trade chiefly by *beads of cattle*; long before, and since the use of money was known:"—but it is to be presumed, not before *Κεφ-αλη* signified *caput*:—however, let the custom have been as ancient as he pleases, still our word *cope* may have been derived either from *Κεφ-αλη, or Καπηλευν*: see **CHEAP**, and **CHEAPEN**. Gr.

COPE, *contend*; *Κοπιω, cædo, percussio; to strive, to struggle with.*

COPE of heaven } *Κυψλη, abscare apum,*
COPE, or *hood* } *trabea sacerdotalis, vestis*
COPING of a wall } *sacra pluvialis: a priest's*
garment with a hood in case of rain: capsula per-
haps originating à Καλυπσω, condo; to hide, con-
ceal, or cover; vel à Καπιω, capio, capsula:—
 though this is the best deriv. to be obtained from our dictionaries, and etym.; yet it seems probable that *cope* now is only a contraction of *Κωνοπιον, conopæum, quasi conope, contracted to cope*; to signify *the canopy of heaven*: as for *the coping of a wall*, Casaub. derives it à *Κεφαλη, caput; the head, the top, the covering of the wall.*

COPIOUS, *Ουπις, vel Οπις, ops, opis, unde opes; et cops, copis, copia, quasi co-opia, ex con et opes; unde copiosus; plenteous, abundant, abounding.*

COPPER } "*Κυπριον*: Pliny calls it *ex Cy-*
COPPERAS } *prium*: R. *Κυπρος, Cyprus*; the
 isle of *Cyprus*: Nug."

COPPICE } "*Κοπιω, απο τῆ Κοπιων, sylvæ ca-*
COPSE } *dua; leop wood*: Upt."

COPT-knolle; or *knowle*; "*the top of a bill, rising like a cone: copt* from *caput*; and *knolle, or knowl, a contraction of navel*: Ray."—and consequently both Gr.; though this gentleman likewise will go no farther than the Saxon, or the Latin.

COPY; "*Fr. Gall. copie; Ital. copia, exemplar; copier; describere*: et Vossius. recte monet ortam esse hanc vocem à *phrasi copiam facere exscribendi*: quotquot unquam sunt experti quam sit *Κοπιωδες, vel Κοπιωρον, aliena verbatim describere, omnino judicabunt vocabulum jure meritoque à Κοπιω, laboro, defatigo; ex rei fastidiosissime nausea lassitudinem contrabo*: Jun."—but perhaps this is rather too distant a deriv. to be the right one; because many *copies are taken with pleasure, instead*

instead of wearisomeness:—I have not as yet been able to trace the true source.

CORAL, “Κοράλλιον : Nug.” *corallium, curallium; lapis marinus rubens, says Hederic; but there is a white species, and a green, which grows in the sea like a shrub, but being taken out, becomes as hard as stone: R. Κυρη αἰδος, pupilla maris; daughter of the sea; a sea-plant, curallium;*

Tempore durefcit, mollis fuit herba sub undis.

Metam. XV. 415.

Milton is so very poetic as to mention *groves of coral*;

———— part single, or with mate
Graze the sea-weed, their pasture; and through
groves

Of coral stray. ——— Par. Lost. VII. 403.

CORANTS, commonly written, and pronounced *currants*, or *currans*: Κορινθιακαί, *Corinthiaca*, sc. *uvæ*; *corant-berries*; first of all brought from Corinth. Clel. Way. 79, tells us, that “*currants* are derived from *corimbo*, to signify fruit growing in clusters round a stalk; *cor*, round; and *imb*, a stalk;”—but *car*, *cor*, *cir*, and *gar*, seem to be derived and contracted either from Κίρ-ρος, *cir-culus*; or from Κυρ-ος, *gyr-us*; both signifying a *circle*: and *imb* seems to be derived from the same root with **LIMB**. Gr.

CORD, “Χορδή, corda : Nug.”—if there is any such word in Latin: it ought to have been written, according to the Greek orthography *cborda*: see **CHORD**: Gr.—but Dr. Newton, in his notes on the Characters of Theophrast. p. 68, is of opinion, that our word *cord* is derived à Κορδαξ, *genus lascivæ saltationis*; whence Κορδαξίζω, *lascivè saltare*: “to which sort of *dance*, if Terence, as faith Constantine, doth allude, when he saith, *tu inter eas restim duēbitans, saltabis?* it is very likely a *rope being made use of in that dance*, that our English *cord* comes from thence; as the humour of calling a *crooked man*, a *lord* came from the Gr. word Λορδος, *crooked*: Newton:”—the passage in Terence is taken from his *Adelpbi*, Act IV. sc. 7, v. 34; on consulting which passage, I find no interrogation point after *saltabis*: this scarce deserved notice; but there is a curious annotation of Donatus on *restim duēbitans* (as it is in the Var. edit.) he says, “*lusus est ab eo fune, quo introduētus equus durius in Trojam est; cum nexis manibus fune, chororum ducunt saltantes: hoc à quibusdam dicitur; sed ego puto, manu confertos choros puellorum puellarumque cantantes restim ducere existimari: et id maxime convenire ad exagitantam importunitatem senis, veluti pueros imitantis: simul etiam quia iste connexus manuum lascivus, ac petulans adimit discretio-*

nem conditionis, dignitatis, ætatis, inter meretricem, novam nuptam, et senem.”

CORDELIER; Χορδή, *intestinum, cborda; a string, or rope; quo pro cingulo ordo religiosoform, divi Francisci institutum observantium, utuntur; the order of Franciscan friers, remarkable for wearing a rope, or cord, instead of a girdle;*

Of rule as fullen and severe,

As that of rigid *Cardeliere*.

Hud. part I. cant. i. 259.

CORDIAL, Καρ, Κη, *cor, cordi utilis; beartening, strenghtening, cbearing. Clel. Voc. 141, tells us, that “the Celtic word car, for heart, is not Gr. but gives origin to Καρ-δια, cor;”—or perhaps they both come from Καρ, cor.*

CORIANDER; Κοριαννον, et Κοριαννον, *coriandrum: the herb and seed coriander.*

CORIER, commonly written, and pronounced *currier*; “Κεας, *caro, corium; quòd caro eo tegatur, quasi carium; coriarius; a tanner, or one who deals in hides, or skins:*” this is Ainsw. deriv. who has first derived *corium* à *caro*; and then *caro* from Κρεας, sive Κρεας: but perhaps this is not so good as the following from Voff. *corium* à Χοριον, which Hederic explains by *prima et illa extima membrana, que fatum ambit; that membrane which envelops the fetus; as the skin, hide, or bark, envelops the flesh of animals, or the wood of trees.*

CORK; from Χοριον, *cork, or bark*; as in the preceding art. Gr.

COR-MORANT, Κοραξ, *corvus; et Μυρην, fluere; unde mare, marinus; Κοραξ-μυρην, corvus-marinus, contracted to cormorant; the sea-crow; ob notabilem voracitatem; so called on account of its remarkable voraciousness.*

CORN-bread; fortasse à Κορνω, Κορνουμαί, *satio, saturo; to satisfy, or fill; unde Sax. corn; Dan. korn; Belg. korne; Teut. kern; granum, fruges, frumentum; the staff of life.*

CORN on the hands, or feet; “Κεας, *cornæ; born; tuberculum in digitis et manuum, et pedum; clavi caput summâ sui parte referens, et radici præduræ affixum: Angli videntur hoc nomen mutuati à cornâ siccitate, atque duritie: Jun.*”—only, on the hands we call them *warts*, and sometimes *wrats*; and on the feet we call them *corns*.

CORNEL, or *corneil*; Κρανια, *cornus; the corneil tree of both sexes; the female is sometimes called the dog-tree, or the wild cherry-tree.*

CORN-ELIAN, Ουνξ-κεας, *onyx-corneola; the borny onyx: the cornelian stone; because resembling born; though now of all colours; red particularly.*

CORNER; Γου, *genu; the knee; unde Cymræan cornel (Angli forte retinuerunt corner) est angulus; videtur mihi, continens Jun. consentaneum Cymræos hanc anguli denominationem*

petiisse ex suo *corn*; *cornu*; prorsus ut Saxones *angulum* ὄρν dixerunt, ab ὄρν; *cornu*; quòd *anguli* sinuoso flexu quodammodo repræsentent *camura boum cornua*: we may rather suppose, with Lye in his Add. that "*corner* is derived to us either through the Armor. *corn*; or the Hibern. *cearna*; *angulus*:"—but then those words are derived either from Γόνυ, *genu*, quasi Γορνα: or from Κερας, *cornu*; quasi *cerana*, transposed to *cearna*: *an angle*, or *any retired nook*, or *turning*; because *such places look as if bent like the joint at the knee*, or *form a curve, like the horns of oxen*.

CORNET of *horse*; Κερας, *cornu*; *a trooper in the wing of an army, a brigadier*; from *corniculum*; *a kind of ornament the general presented his soldiers with for their good service, to be worn in their helmets*.

CORNICE, Κορῶν, *corona, projectura*; *the brow of a pillar, or wall*: because *it binds them round, like a crown*.

CORNISH-crow, by many supposed to come from *Cornwal*; because *a Cornwal-man is called a Cornish-man*; but a *Cornish-crow* is derived from Κορῶνιδος, *cornicus pullus*; *a species of crow*; à Κορῶν, *cornix, corvus*: *Cornish-crow* therefore is only a variation of *cornix*; *a crow*.

CORNU-copia, Κερας, *cornu*; *a horn*; unde *cornu-copia*; *the horn of plenty*, quasi *cornu-opis*; unde *co-opia, copia*; *plenty*: for *copia*, see **COPIOUS**: Gr.

CORNUTED: from the same root: Gr.

COROLLARY, Κορῶν, *corona*; unde *corolla, corollarium*; quòd hæc, cum placuerunt actores in scena, dari solitæ; *a coronet, or reward, given to actors, champions, or gladiators, when they pleased the people*: also *a corollary, consecratory, or appendix*.

CORONATION, from the same root: Gr.

CORONER } "not from *corona*, a

CORPH-CONNER } *crown*; but *coroner* itself is purely a contraction of *corph-conner*," says Clel. Voc. 121, 2, i. e. "*a corpse-inspector*: *corph* was the antient British word for *corpse*:"—*to ken*, and *to conn*, he likewise acknowledges to signify *to know*, or *take cognisance of any thing*:—then, according to both these compounds, the word *coroner* derives from the same origin with *corpus*, and *cognosco*; and consequently Gr.

CORPH-LAN, or *church-yard*, seems to be a mixture of Gr. and Celtic, or perhaps is pure Gr.—let us first consider the former supposition: Clel. Voc. 122, and 143, says, "*corph-lan* comes very naturally from *corph, corpse*; and *llan, inclosure*:"—and then he quotes Howell Dha's words, "*corphlan* exterius fuit atrium, interius illud undiquaque ambiens, in quo cadavera sepeliebantur; à *corph, corpus*; et *llan, septum*:"—

should this be right, *corph* is evidently descended from the Gr.:—but *lan*, or *llan*, in the sense of *septum*, seems to be purely Celtic; unless we may look on it as derived from the same root with *lain*, or *laid*; i. e. from λει-ω, *cumbo, cubo*; where the dead are *lain*, or *laid*.

CORPORATION } Κρῶς, Κρῶς, Κρῶρος, Κορρος;
CORPUSCLES } *corpus, corporis*; unde *corporeus, &c. the body*; or *belonging to the body*; *personal and political*: Cleland, Voc. 122, says, "*corph* was the antient British word for *corpse*:"—then very probably derived as above.

CORPS, or *company of soldiers*; according to the French orthography, as if it was derived from *corpus*; and then, to compleat the absurdity, they must pronounce it *core*; but it ought to be written *cbors*, or *cabrs*, being only a contraction of *cbors*; the deriv. of which has been already considered under the art. **COHORT**: Gr.

COR-RECTION, Πρῆω, *facio*; vel Αρῆω, by transposition Παρῆω, *rego, corrigo, correctio*; *an amendment, alteration*; also *corporal punishment in order to amendment*.

COR-ROSION, Παρῶ, seu Πρῶω, *rado, corrodo*; *to bite, gnaw, or fret*: Vossius derives *rodo* à Τρωγω, *comedo*; *to eat*.

CORSAIR, Πρω, vel Πρω, *ruo, corrouo, cursus*; unde "Fr. Gall. *coursaire*; Ital. *corsaro*; et Gall. *course*: Skinn." who has avoided the Greek: *an inroad, an incursion*; *a pirate, or piratical vessel, which roves, or runs about*.

CORSLET; "manifeste est diminutivum nominis *corpus*: Skinn."—but the Dr. would not tell us, that *corpus* itself was derived from the Greek; as we have seen in the art. **CORPORATION**: Gr.

COR-SNED, vel *cur-sned*; "olim forte peculiariter acceptum vocabulum," says Jun. "de istiusmodi synaxi sacrâ, in quâ reus objectum crimen diluebat per eucharistiam, i. e. *offam judiciale*, Saxonibus *cor-rynæde*, dictam: mihi hæc *offa judicialis* videtur *cor-rynæde*, nuncupata à *copan, probare*; et *rynæde, offa, buccella*; ut proprie significet *probationis buccellam*: credebatur nempe antiquitas noxios cum gravi quâdam imprecatione panem ad hoc examen consecratum sumentes, vel omnino non, vel non nisi cum ingenti tormento, eum posse deglutire; intolerabilibus quoque eos, qui scientes sefellerant, cruciatibus torqueri, usque ad extrema vitæ suæ tempora: Jun."—the *trying-morsel*:—thus has this great and judicious critic led us up to the true sense of this word, though not perhaps to the true etym. which seems rather to be derived from *cur-rynæde*; *the morsel* that is taken under an imprecation, cum gravi quâdam imprecatione, as Junius himself has admitted: only now it is intirely Gr.

for CURSE is Gr. and phrase seems to be only another dialect for *snip*, a morsel, or slice of bread, &c. consequently Gr. likewise.

CORUSCATION, Κορυγνεν, Κορυσσεν, *corusco*; to glitter, sparkle, shine bright.

CORY-comb, commonly written, and pronounced, *curry-comb*; but such an orthogr. would puzzle the profoundest etymol. to trace out: *cory-comb*, or rather indeed *kory-comb*, may be very properly and very easily derived "à Κορω, *verro*, *purgo*, i. e. *equum destringere*, vel *frigile emundare*: Skinn." under the art. *curry*: though the Dr. seems inclinable to derive it rather à *curando*; however, he acknowledges aliquid satis feliciter Græco Κορω, *verro*, *purgo*: a comb and brush, to clean, or dress a horse with.

CO-SEN } "Αἷμα, *sanguis*, vel *sanguis*: mirum

CO-SIN } possit videri, et tamen verum est

COU-SIN } ex Αἷμα analogicè *sanguen* deduci:

Voss."—but analogical derivations are very seldom admitted; we may rather adopt his deriv. of *sanguis* à Σαος, *sanus*; unde *sanguis*: vel est *sanguis* à ῥω hoc est *coccinum*, *purpureum*, qui *sanguinis color*: à *sanguis*, *consanguineus*, contracted to *consang*; and then changed to *confin*; of the same blood, kindred, family: for *cater-cousins*, see **QUATER-COSINS**: Gr.

COSMETIC, Κοσμῆλικος, *ornandi peritus*; skilled in the art of beautifying, or adorning the person: R. Κοσμος, *mundus*, *ordo*, *decus*.

COSMO-GRAPHY, "Κοσμογραφία, *cosmographia*, *descriptio mundi*; a description of the world: R. Κοσμος, *mundus*; the world; et Γραφω, *scribo*: Nug."

COST, Ἰστημι, Σίστω, *consto*; to stand in so much; the value of any thing: Clel. Voc. 210, is of opinion, we ought to derive *cost* from *coff*, *purchase*; "from which," says he, "we have *copst*, contracted to *cost*; not impossibly this from the very antient Celtic custom of carrying on trade chiefly by heads of cattle:"—but *coff*, or rather *keph*, the head, is evidently abbreviated from Κεφαλη, *caput*; the head.

COSTE of mutton; "Οστέον, Οστυ, quod est Ος; nempe ut ab Αουλη, *caula*; sic ab Οσά, *costa*: Voss."—a rib, or bone; a breast of mutton.

COSTIVE, Σιψω, Σιψω, *calco*, *densum facio*; to thrack, cram, barden.

COTTAGE, "Κοιταίον, *lustrum ferarum* (rather *lustra ferarum*) Κοιτη, *cubile*; απο τῷ Κοιτῆν, *dormire*: Casaub. and Upt."—this deriv. may pass; but perhaps the reader will rather approve of the following from Voss. "omnino, ut à *tegendo*, *tugurium*; ut et Καλυβη, παρα τῷ Καλυπτεν, sic *casa* à Πωδ, *casa*, quod est *tegere*; à qua origine etiam videtur esse *Kais* pro *lacerna*, sive *chlamyde*

equestri:" Κατος, *casa*, *casula*, quasi *catuga*, unde *cottage*; a but or bovel, to cover them from the weather.

COT-lamb; Skinner calls it a *cade-lamb*; and derives it ab Ital. *casiccio*, à *casa*, *domus*; *agnus domi educatus*:—and had he been content with that deriv. and explan. we might have been contented too; provided he would have permitted us to derive *casa*, as above; but he goes on, and says, "cade autem credo oritur à Fr. Gall. *cadet*; *mollis*, *delicatulus*; hinc *cadeler*; *blande et delicate alere*; tum autem *cade*, tum *cadet* contracta videntur à Lat. *delicatus*, *delicatellus*;" because brought up more delicately than other lambs:—but even then the Dr. ought to have remembered, that **DELICACY**, and **DELICATE**, are Greek.

COT-bed: a pleonasm; for Κοιτη is *cubile*; a bed to lie on.

COT } quasi *cock-quean*, vel *cook-*
COT-QUEAN } *quean*; a kind of *master-she-*
cook: "cot enim dictum de viro rem culinariam nimis curante, quod agit coquum inter mulieres: Skinn."—who could go no farther than the Sax. Teut. and Fr. Gall.—but both **COOK**, and **QUEAN** are Gr.

COTHURNUS, Κοθορνος, *cothurnus*; *calceamentum utriusque pedis* (tragico et comico) *et utriusque sexui aptum*: a shoe, or buskin, coming over the calf of the leg, worn generally by the actors of tragedies; with a high heel, that they may seem the taller: also a choppen, or chiopin; a high-foled shoe, a pantofle.

COTTON, "sic dicitur, inquit Skinn. à similitudine lanuginis, quæ adhæret malis *Cydoniis*, quæ Ital. *cotogni* appellantur:"—"cotogni autem à *Cydonio* manifeste ortum ducit: Lye."—"Cydonia mala, à *Cydone*, *Cretæ civitate*, unde adveeta: Voss."

COUCH-down; Κυκλω, *cubo*, *cumbo*; to lie down: Κυφω, *incurvare*; to bend low.

COUCH to lie on: etymol. are not agreed as to the origin of this word: Junius supposes it to be derived "à Gall. *couche*; Belg. *koefse*, desumptum ex Ital. *colcare*, pro *collocare*; nam *colcarfi* Italis est *conferre se cubitum*, *collocare se in lecto*:"—according to which deriv. *couch* would originate à *Λεγω*, *Λεγομαι*; unde *Λεχος*, *lectus*, *locus cubandi*: Skinner supposes it to be derived "à Fr. Gall. *coucher*; Ital. *coricare*, *colcare*, *cubare*; à Lat. *culcita*, q. d. *culcitare*, i. e. in *culcitam se condere*:"—according to this deriv. *couch* would originate from *Λαξ*, *calx*, *calco*; nam à *calcando* dicta *culcita*, quod in eâ *sagum*, *tomentum*, aliudve. quid *incolcabant*: it is very remarkable therefore that our word *couch*, if derived from either of these sources, should originate from two words so distant, as *Λαξ*, and *Λεγω*: if neither of these should

be admitted, we then can only look towards the foregoing article.

COVE, or *barbour*; Κῆος, Æol. Κυφος, *covus*, *caves*; a *cave*; also *any hollow place, or recess, for a ship or boat to retire into.*

CO-VENANT, Συμβασι, *venia*, *conventio*; an *agreement, paction, league.*

CO-VENT-garden very probably derived its name from some *convent*, or *monastery*, which formerly stood on, or near that spot, where now the *garden, or market*, is kept; and consequently may be derived from *convent*, if what Clel. Voc. 61, n, says, be right; viz. that "*couvent, or convent, is the nearer orthogr. to the Celt. orig. coff-wants*:"—but then, as we have already seen under the art. CON-VENT, it is Gr.

COVER, Καλυψω, *condo, tego*: or else ab Ανεω, ΑΠνεω, *aperio*, unde *co-öpertus*; *bidden, concealed; overwhelmed*: or else à Κυβω, *cubo*; Fr. Gall. *couver*; Ital. *covere*; to *cover eggs.*

COVETOUS, Οχυμ, *coco*, *cupidus*; unde Ital. *covidigia*, quasi *cupidigia*; *greedy, eager, desirous*; unless we should prefer *aveo*; to *covet*; like the *avaritious man.*

COVEY, Κυψω, *caput inclino, Kubo, cubo*; unde Fr. Gall. *couver*; Ital. *covere*; *incubare*; q. d. *pulla unius partus, seu incubatus; quot sc. simul incubantur, educantur*: Skinn." *as many as are brought forth at one hatching.*

COUGH, Κερον, *levo, allevo*; to *lighten, or ease the breast and lungs by expectoration.*

COUL, "Κυκλος, *circulus*, unde *cucullus*; a *hood to cover, or encircle the head with, when it rains*: Voss."—or perhaps only a contraction of Καλυψω, *condo, tego*; to *hide, to cover.*

COULTER, "Κοψω, Κολλη, *colter, cultellum*: If. Voss." unless with Gerard we derive it ab Hebr. כולל *absolvere, complere, colere terram*: but even in hac significatione, says Isaac, est ab Αλοψν, *triturare*; a *knife to cut the earth with, the plowshare, or rather the long iron knife that is placed before it*: it seems in this latter sense to be derived from the same root with CULTURE: Gr.

COUNT } Συνημι, *una sum, consuetudinem*
COUNTESS } *habeo cum quodam; eo, como, comes*; a *companion, knight, or friend*: this is the common deriv. but Clel. Way. 48; and Voc. 7. n, and 14; says, "*count has nothing to do with comes*; and some French authors have justly affirmed, that in Brittany there were *counts* on equal footing with *kings*; and indeed *count, konying, kyning*, and KING, are but dialectical differences:"—consequently Gr.

COUNT, or *number*: this is another instance, in which we may observe the great difference between the original, and its derivative, when it

has passed through the French lang. for no one could suppose (not even a Frenchman) that *count*, or *numerate*, could have any connexion with Πυθαγοριαι: and yet by the help of a little Gallic assistance it may be done, thus; Πυθαγοριαι, unde Πυθαγοριαι, unde *puto, computo*; then the Fr. Gall. *compter, conter*; *count*:—Clef. Voc. 114, tells us, that "*censo, census, capite censé* (a pleonasm) *convassing, and counting*, all come from *ken, kin*, in the sense of *the bead*; telling, or *counting by the bead*:—perhaps they might all be more naturally derived from the same root with CESSMENT: Gr.

COUNTENANCE properly ought to be written *countenance*; Τηρω, τερω, Ion. Τερω, *teneo, continentia*; "*aliquantum deflexo sensu, Fr. Gall. contenance; vultus, gestus*; q. d. *continentia, sc. vultus, à risu, aut aliis minus severis gestibus, et motibus*: Skinn." without the Gr.; to *keep the face and features in a steady composed manner*: we likewise say to *countenance, favore*: *vultu sc. propositio, et favorabili intueri*: Skinn.

COUNTER, *contrary*; Αντιρα, *contra*; *against, atwart, opposite*:—we have many words in our language, beginning with this preposition, which will be more properly found under their respective articles; unless when the primitives themselves are not in use; as in the following words, when compounded.

COUNTER, or *dest* } "*mensa computato-*
COUNTER to *play with* } *ria, rationaria, super*
quam pecuniæ numerantur: Skinn." who still could not find it was Gr. and derived from the same root with COUNT, or *number*: Gr.

COUNTER-FEIT, quasi *contra-fit*; *made, or done contrary to law, truth, or reality*: and consequently is compounded of Αντιρα-φω, *contra-fis, to counterfeit.*

COUNTER-PANE, written by Skinn. "*counter-pane*, but properly explained by him, *contraschedula, antapocha*; forte q. d. *contra-pannus*; *pannus autem facili metaphorâ sequioribus sæculis membranam, seu pellem, signare cœpit*; unde ortum est Fr. Gall. *panne*; *membrana*: vide *em-pannel*:"—and yet the Dr. could not see, or would not acknowledge, that this word is ultimately derived à Φελλος, *pellis, pannus*; a *skin, or roll, or strip of parchment, on which the names of the jury are written, when summoned to attend a trial.*

COUNTER-POINT, commonly written and pronounced like *counter-pane*, but is derived from quite a different source; viz. à Πυγυμι, *pungo, punxi*, "*contra-punxi*; i. e. *contrariis, seu se invicem decussantibus futuris com-punxi*, seu *confutum; infratum, fragulum*: Skinn." without the Gr.; a *quilt, or coverlet of checker-work, or rather, (for the Dr's. definition is not quite clear)*

a quilt that is wrought the same on both sides, so that the contrary side answers exactly, or corresponds to its opposite; i. e. wrought through.

COUNTER, a prison: "Sax. cƿertepn, *carcer*; a place of confinement: Ray."—but cƿertepn seems to be nothing more than a different dialect of *carcer*; which is itself only a contraction of *coerceo*, quasi *carceo*: and consequently Gr.: see **CO-ERCIVE**: Gr.

COUN-TRY, "Fr. Gall. *contrée*; Ital. *contrada*; rus, *regio*: q. d. Lat. *conterræ*; *regiones conterratae*, i. e. *tractus terrarum proxime invicem sitarum*: Skinn."—but *terra* originates ab *ἔρα*: *lands, whether contiguous or distant*.

COUNTRY-dance: by writing this word in the same manner with the preceding art. we have given so ridiculous an appearance to it, as would puzzle a dancing-master to give any tolerable sense to a word in his own profession: but it is etym. alone will help us both to the true orthography, and the true meaning of this expression; which has been already given under the art. **CONTRE-dance**.

COUPLE, *ἄνω, ἄνω, unde coapula, copula*; to unite, join, or tie together: vel à *Πλικο, plico, complico*; to fold, or join together.

COURAGE, *Κιαρ, cor*; the heart; stout-heartedness, valour.

COURE down; *Κυρλος, curvus, curvare*; to bow, bend, or stoop down.

COURIER (" *Καιρω, τρεχω, curro*; to run;

COURSE } according to the etymologist: Nug."—but, notwithstanding this authority, we may very much doubt the deriv. for it seems rather too forced a construction, to derive either *curro*, or *curfus*, from *Καιρω*, a contraction of *Καιρω*, which signifies *percurrere pelline telas*; to weave: R. *Καιρος, licium*; the wool about the beam; or the threads of the shuttle: there is however some small connexion between them, and perhaps enough for an etymol.—it seems more natural to suppose, that *curro* might be deduced à *ῥω, ruo, conruo*, contracted to *curro*; as when we say the course of a river, or stream; the flowing, or velocity of its current.

COURT of a house: " *Χωρα, regio*; a district: R. *Χωρος*, the same: or from *Χωρος*, which Hesych. explains by *περιβαλον της αυλης*: Nug."—thus far the Dr. is right; but it will scarce be allowed him, that "*court, with respect to a king, comes from cors, or cobors, regia aula*:" for *cors*, or *co-bors*, was never used in that sense;—besides, even then, it would originate à *Χωρος*, above; as we have seen under the art. **COHORT**. Gr.: let me however join issue with him again, when he says, that *cors* for *cortis*, or *co-bors* for *co-bortis*,

come from *Κυβη, covea*; a basket, a cage, from *νοδος, septum* (it should have been printed *χωδος*) which has been first applied to signify a yard, or place, where geese and fowls are kept; as appears from this verse of Ovid;

Abstulerat multas illa cobortis ares:

(here again we have another small mistake; for it ought to have been printed,

Abstulerat multas illa cobortis aves.

Fasti IV. 704.)

From this resemblance to the flocks of birds that one sees in the yards of houses, companies of soldiers have taken their names of *cohortes*, according to Varro; and from hence also, says Spelman, posterii principum familiam et comitatum *curiam*, seu *cortem*, Gall. *cour*, appellarunt.

COURT of parliament } "comes rather from
COURTESAN } *Κυρια*, a place at Athens,
COURTIER } where the magistrates
assembled; or the assembly itself: R. *Κυρις, power, authority; sentence, determination*: Nug."—certainly there can be no objection to this deriv. if the thing itself be a fact; tho' we may rather suppose that the word *Κυρια* was derived from the assembly, than the place; because the assembly was so called *απο τῆ Κυριας τῶ ψηφισμαῖα*, because in those assemblies the people confirmed and ratified the decrees of the magistrates; or rather because those assemblies were held upon *ἡμεραι Κυριας*, or *ορισμεναι και νομιμοι*, on days stated, and appointed by law: R. *Κυριος, præcipuus, proprius, antiquissimus*: as for the word *courtesan*, it may seem strange to see it ranked under this art. but since Skinn. has derived it à Fr. Gall. *courtisane*; Ital. *cortegiana*; q. d. *aulica*; we may suppose he meant to derive it from the word *court*; *vulgatius autem pro meretrice accipitur; quia tales urbanæ plerumque et ad aulicos mores compositæ sunt*; and perhaps those ladies took their origin, as well as their denomination, from thence at first, how common soever their profession and appellation has become since: Cleland (Way 80) would derive *court* from the Celtic word *cir*; a circle, or enclosed place: but **CIRCLE** is Gr.—Since we have in our language many courts, which take their denominations from different offices, the chief of them are here ranked.

COURT of Admiralty; *curia Admiralitatis*. Gr.

COURT-Baron; *curia-Baronis*. Gr.

COURT of Chancery; *curia Cancellaria*. Gr.

COURT-Christian; *curia Christianitatis*. Gr.

COURT of Common Pleas; *curia Placitorum Communium*. Gr.

COURT of Conscience; *curia Conscientiæ*. Gr.

COURT of Delegates; *curia Delegatorum*. Gr.

COURT of Equity; *curia Æquitatis*. Gr.

COURT

COURT of Exchequer; *curia Scaccariæ*. Gr.
 COURT of Guardians; *curia Guardianorum*. Gr.
 COURT of King's Bench; *curia Banci Regis*. Gr.

COURT-Leet; *curia Litum*. Gr.

COURT of Mayorality; *curia Majoratus*. Gr.

COURT of Peculiars; *curia Peculiarium*. Gr.

COURT of Requests; *curia Requisitionum*. Gr.

COURT of Pie Powders, or rather *Pié Poudre*, according to the curious French orthography; *curia Pedis Pulverizati*: the deriv. of this court is so remarkable, that it has been ranged last on purpose to be something more particular in tracing the etym.; because the name of it has been so strangely metamorphosed, that at first sight, though the reader may know the signification of this court, he will scarce discover the deriv. of it, or think that it came from Πᾶς, *pes*; the foot; and Πῦλος, *pulvis, pulvero*; dust, or, to make a dust: which two Greek words Πᾶς-Πῦλος have given origin to our *Pie-Powder-Court*, thro' the channel of the French language: but though we have gained the etym. we have not as yet shewn the origin of this court;—it literally signifies *foot-dust*; and took its origin from the dust raised by the feet of rioters, and squabblers at fairs, marts, and markets, where formerly merchants used to bring their goods; and where very frequently quarrels were made, on account of the exorbitant demand, or the defect in goodness of those several wares: this court was at first erected, to prevent men from literally kicking up a dust at a fair, or raising a dust with their feet, during such squabbles, or riots.

COUTH; “Κοῦθᾶ apud Hesych. pro Αισθανῆσαι, *Nos, sentit, intelligit; wisdom, and knowledge*: hinc fortasse fuerit et vox Ἀλλοκοῖος, *peregrinus, incognitus*; hodieque vulgo *uncouth* est *incognitus, inusitatus; strange, foreign, rude*: hæc Casaub. says Jun.”—but this seems to have displeased Lye; for he adds, “*originatio nimis longe petita*,” and therefore he writes it *cuth*, and says, “*nihil aliud est quam participium, Sax. cýðan; notum facere*.” Verstegan likewise supposes it to be Sax.: all which may be readily granted, if the Saxon word be an original, and not a derivative; which may be very much doubted, particularly after we find him writing it *uncouth*, and explaining it by *ignotus, rudis, novus, insuetus, alienus*; Sax. *uncuð*, eadem habet significationes, et componitur ex *un*, et *cuð*, quod vide in *cutbe*; and then gives us no such word: so that now we are as much in the dark, as ever:—but still *cuð* is not an original word, but seems to be derived à Κοῦθᾶ, as above.

* COW } Junius supposes that the “Sax.
 * COWDY } cu; Alman. *cbua*; Dan. *ko*;
 * COW-berd } and Belg. *kube*, or *ko*, are all
 * COW-leach } derived à Κῶω, vel Κῶω, *utrum gero*; quod patres nostri, quorum opes potissimum consistebant in gregibus atque armentis, rem suam familiarem ex frequentiore *hubuli pecoris* foeturâ ingens incrementum capere judicarent:—this conjecture, tho' extremely probable, Skinner does not admit of; and perhaps he is right: however it was worth transcribing.

COW, to daunt: “*imbellem, et timidum reddere*; Suec. *kufwa*; utrumque ab Iceland *kuga*; *supprimere, subjugare*; nescio an huc referre liceat *coward*; *imbellis, meticulosus*; Lye's Add.” a *timorous, fearful man*: see next art.

COWARD, Κεαρ, *cor, excors, vecors; heartless, out of heart, courage, &c.* a *coward being one* (says Upt. under the art. *heartly*) *who has a cold heart; cui cor friget*: or perhaps it may be derived from Καιος, *ignavus; a coward*: though indeed there are several other deriv. produced by other etymol.; and among the rest, Junius tells us, that *coward* is derived à *caudatus*; quod in canibus aliisque quadrupedibus, *demissa cauda* indubium est indicium animi dejecti: consequently now derives ab οὐρα, *cauda; the tail*:—it might not perhaps be altogether wrong, if we were to derive *coward* from the same root with *cautious*; meaning a person who is always acting with *timidity*; who is always on the *reserve*; who is *fearful*, and *apprehensive of his own safety*:—but if so, it would be Gr. still.

COY: Junius, under the art. *coi*, says, fortasse est à Γαιω, *superbio*: Nicotus quoi censet scribi posse, tanquam quod factum sit ex *quies, quietus*; unde et Hisp. retinuerunt suum *quedo*; Itali vero, licet *cbeto* scribant, pronuntiant tamen, ac si scriptum esset *keto*: *coy; superbè fastidiosus*, et qui paucissimos præ arrogantia ullo dignatur responso:—to which let me add from Skinn. *nobis morosam puellam severitatem, castitatemque nimium præ se ferentem significat*; sc. *quæ taciturna sedet, et omni loquelâ, gesticatione, præsertim lasciviori, studiose abstinet*: (et tamen amat.) but *quies* is Gr.

CRAB; “Καραβος, *carabus, animal marinum è cancrorum genere*: Casaub.” a *sea shell-fish*.

CRAB-apple? “forte à Belg. *scrabben*; Teut.

CRABBED } *scrappen; radere, mordicare*; sc. à *mordicante, acido, aut austero sapore*: Skinn.”—since this seems to be the true interpretation, let me trace the Dr's. etym. a little higher: he acknowledges that our word *scrape* is derived à Sax. *Scneopan*; Belg. *scræffen*; Teut. *scrappen, scrappen*; omnia forte (and but a forte) à *scabendo*,

per epenth. τῆ : from hence then he ought to have proceeded to *scabo*, à *scalpo*; *scalpo* à *Σκαπίω*, *fodio*; sc. *unguibus*; to *scratch*:—to return now to the word *crab-apple*; which, as the Dr. observes, seems to have been called so from the roughness, and harshness of its juice, as if it rasped, and scraped the throat; and consequently ought to have been derived from the Gr. *Σκαπίω*, and not from *scabo* alone:—now as to “*crabbed*, it evidently originates à nostrò *crab*; quatenus *pomum sylvestre*; q. d. *morosus, durus*; metaphorâ sumptâ à *duritie et nodositate istius ligni præ aliis*: Skinn.”

CRACK aloud: “*Κραζω, Κραξω*: Upt.”—tho’ this deriv. appears very plausible, yet its propriety may be doubted; for *Κραζω, Κραξω*, signifies *clamo*; ut *cornix, vel corvus crocito*: we may therefore rather derive it à *Κρεω*, *crepo*; to *make a loud noise, to crackle in the fire*: or perhaps with Jun. it may be derived à *Καραγος*, quod Hesych. exponit *θραυς ψοφος, οὖν πριονος, gravis strepitus, veluti ferræ*; to *scream, like a saw*.

CRACKNEL: from the same root: Gr.

CRADLE: both Jun. and Skinn. have derived this word à *Κραδαινω*, *moveo, agito*; to *rock, or shake*; but the Dr. disliking this deriv. because it was Gr. says, “*malleum autem Sax. crabele deflectere à cræt; carrus*; additâ terminatione diminutivâ, q. d. *carrulus, i. e. vehiculum infantile*:”—but this is directly a *child’s coach*, not its *cradle*; which we may rather derive από τῆ *Κραλειν*, unde *crates*, quia *lignum unum alterum tenet*; any sort of *twigs interwoven*; like *burdles, and wicker-work*; of which it is probable those machines were first of all made, and as they are likewise at present.

CRAFT, cunning } *Ἀρτέν, ars, artis*; a profession,

CRAFT, trade } *business, mystery, cunning, deceit, and guile*:—though with Casaub. we might rather be induced to derive *craft*, à *Κρυπῆω*, *abscondo*; any thing *abstruse, mysterious, or hidden from vulgar sight*: and this derivation would be applicable both to *trade*, and to *cozenage*; which, in many instances indeed, have but too close a connection.

CRAG } “*Ραχία, rupes in mare procurrens*:

CRAGGY } Upt.”—or perhaps from *Κρημνος*, *præceps rupes*; a *precipice*: see likewise Sax. Alph.

CRAKE } “*crow, and crow-berries*: Ray.”

CRAKE-berries } —consequently derived from the same root with either **CROW**, or **CROKE**: Gr.

CRAM; *Κορεω, saturo, satio*; particip. pass. *Κεκορημενος, saturatus*; contracted to *crammed*; quasi *kecorammed*.

CRAMP } both Jun. and Skinn. would

CRAMP-fish } derive these words solely from

CRAMP-irons } the Sax. and Belg. *kramma* and *krampe*; but they may both be very easily

derived à *Κραμῆω*, quasi *Κραμῆω, flexio, incurvo, contrabo*; to *bend, contract*; as in the case of a *spasm*.

CRANE, the bird }

CRANE, instrument } *Γερανός, by contraction,*

CRANE, machine } *grus; a remarkable bird*

CRANE out the neck } *in natural history: “unde*

kræen dicitur, quòd referat caput gruis; nisi putes desumptum ex Κρηνη, fons; quòd ex istiusmodi sphunculo dolis immisso, liquores, veluti è quadam uberrimi fontis scaturigine affatim profiliant: Jun.” under the art *cock*.

CRANIUM, *Κραanium, calvaria*; the *bone of the head, the skull*: R. *Κραας, caput*; the *head*.

CRANY, *Κρηνη, fons, crena*; unde *aqua scætet*; a *chink, gap, or slit*; quoniam ex *crena, veluti quadam fonte, liquida profliunt*; vivum hujus rei exemplum præbet *calami crena (the slit of a pen)* expedite devehens atramentum in chartam subjectam:—the elegance and propriety of this thought, or rather simile, induced me to transcribe it from Junius; tho’ Vossius had proceeded him in the use of it.

CRAPULA, *Κραιπαλη, crapula*; a *surfeit, headache, vertigo*: hinc *Κραιπαλην, inebriare; to intoxicate*.

CRASH; see **CLASH**, or **CRUSH**: Gr. the R and L often interchanging.

CRASIS, *Κρασις, mistura*; a *constitution, temperature, or mixture of natural humors*.

CRASSITUDE; *Κρεας, caro*; *creassus, crassus*; *gross, fat, fleshy*: If Vossius derives *crassus* à *Γερω*, *εσθιω, edo*; to *eat*; *crassitude* being the natural consequence of *gluttony, and voraciousness*.

CRATCH-cradle; *Κραλειν, prebendo, apprehendo*; quia *lignum unum alterum tenet*; unde *crates*; a *burdle, rack, or manger*; a play among children, to represent, by a piece of string woven together like *burdles, the cradle of our Saviour*.

CRATER, *Κρατηρ, crater, vas, in quo miscetur vinum*; a *bowl, or goblet*; also the *aperture, or opening of a volcano*.

CRAW, crop, or maw; *Κραλειν, contineo*; a *stomach to contain the food*: tho’ with Skinn. we may rather prefer *Κραινω, perficio, pro concoquo*; to *digest*, and not *contain* alone the food.

CRAWL: Junius and Skinner have very properly derived *crawl* à Belg. *krielen*; and that again à Lat. *grallari, pro gradulari, i. e. gradatim seu pedetent m ire*: but then this is the utmost of their information; for here they stop: Vossius however will lead us up to the Gr. for he derives *gradus, and gradior*, à *Κραδαινω, to walk, to step by degrees, to move slowly*.

CRAY fish; *Καραβος, cancer quidam*; a *fresh water fish of ib: Μαλακοδεμενος species*; being of the *crab, the lobster, or rather indeed the shrimp tribe, called a prawn, and found in fresh waters*.

CRAZY; Πῆσω, ῥαγῶ, *frango, fractus*; *crackt, or broken*; like poor *Ralpho's wit*;

His wit was sent him for a token;

But in the carriage *crackt and broken*.

part I. canto I. 485.

perhaps our word *crazy* might more properly be derived ab *Ακρασία, ἐ Κρασις, q. d. Δυσκρασία, intemperantia, incontinentia*; a *distemperature of mind*; a *disorder in the senses*: and yet, when we consider that many of our words have given origin to some proverb, those proverbs will frequently help us: thus the former deriv. of *crazy* may be right, from the following proverb in Chaucer, as quoted by Junius; fortasse, says he, per metaphoram desumptum, ex illo Chauceriano;

I'm sicker that the pot was *crased*.

Cha. Y. pr. v. 225.

rectè quidem, says Lye, nam vox eo sensu nondum abiit in defuetudinem apud Devonienſes; est autem à Gall. *ecraſer*; *elidere, frangere*:—but this Gall. word is evidently derived from the Gr. as above.

CREAK, or *shreak*; Κρεῖω, *sonum molestum et odiosum edo*; Upt. and Casaub. *to make a screaming, disagreeable noise*.

CREAM; perhaps from Κρεῖμυόν, *farina crassior; the choicest part of flour*; as *cream is the choicest part of milk*: it is remarkable, that neither the Greeks nor Romans should have had a word to express what we call *cream*; in Lat. it is very poetically stiled *flos lactis, et deliciæ lactis*; the *flower of milk, and milky sweets*: since therefore *cremor* is the modern Latin word for *cream*, we may rather with Vossius derive it à Κερῶ, *cerno, sejungo, separo*; quia est pingue illud quod à lacte secernitur; the *richest part of milk, that separates, and rises to the top*.

CREATOR } Κραῖνω, *perficio, creo*; *to produce,*
CREATURE } *accomplish, make perfect.*

CREDIT } mihi autem maximè placet, says

CREED } Voss. esse à Κρηζω, *credo, mutuo do*; quod qui facit, etiam Latinis *creditor* vocatur: a *person who places a trust, or confidence in another*.

CREEK, or *barbour*; Κρηκῆ, *littus; the shore, or bank*, quam aqua maris alluit; *any small nook, washed by the sea*.

CREEP, Κρηπῶ, *serpo, repo*; quasi *crepo*; *to crawl; to slide on the ground, as serpents do*.

CREEPER, Κρηπῖς, *crepida*; *a kind of patten*.

CREEPERS, or rather *creekers*, “Κρηκῆ, vel Κρηκοί, inter alia (nam multa significant) ab Hesychio exponuntur, ἀρπαγες, και παντα τὰ επικαμπη, i. e. *harpagones*; et in genere *quicquid aduncum est*: Casaub.” *crooked irons, made use of to drag up any thing from the bottom of wells*; &c.

CREET } Κραῖλω, *prehendo*; quia *lignum unum ab-*
CRETE } *terum tenet*; unde *crates*; *a burdle;*
or wattled basket.

CREPUSCU-LUM; Κνεφας, quasi Κρεφας, *crepus*; unde *crepusculum*; hinc *crepera-λυκη, dubia lux*; *lumin*; *doubtful light, in the evening after sun-set, and in the morning before sun-rise, called twi-light*: see **TWI-LIGHT**. Gr.

CRESCENT } Κρεας, Κεραυνυμ, *creo*; *caro*;
CRESES } unde *creasco, cresco*; *to increase,*
to grow; *a plant, and herb that quickly springs*.

CREST, “Κραας, *caput; the head*; quasi Κραασα, unde *crista*; Becm.” vel à Κερας, *cornu*; *a horn*; quod in *capitibus fit corniculum, quasi cerista, et contractius cristā*; M. quod ipse magis probo; says Ainsw. *a tuft, or plume, on the cone of a helmet*: but If. Voss. derives it à Κορυς, Κορυσσω, *galea, cassis; an helmet, or ornament upon it*.

CRETACEOUS, *creta*; *chalk*; from Κρηλα, the island *Crete, in the Mediterranean*.

CREVICE; “Κρεκω, *crepo, i. e. desilio, debisco* Lye.”—*to chink, or gape*: or perhaps *crevice* may be derived à *crena, quasi crenavice, contracted to crevice, or crease*: et *crena, says Voss. quasi Κρηνη, fons*; quia ex *crenâ, veluti fonte, liquida fluunt*; ut atramentum calamo: as we have hinted under the art. **CRANY**: Gr.

CREW, “Κρολος, *pulsus, plausus manuum pedumve, proprie; sonus inconditus, tumultus*; Casaub.” a *confused noise, a bubbl, clutter, or croud*.

CRIB to eat out of: “Καπη, *præsepe; a manger*: Casaub.”

CRIB to lie in: Κραβαλος, vel Κραββαλος, *grabatus; a couch, or small bed to carry from place to place*: this word, as well as many others, will serve to shew the great use of etymology; for it is not orthography alone that can set us right in the meaning of many words, because orthography is various, and fluctuating: it is not a similarity of letters that will constitute true deriv.; for if we were to attend to the letters alone, *crib* would originate à Κριβανος, but Κριβανος idem est quod Κλιβανος, *in quo bordeum coquitur, fornax, caminus; a furnace, stove, or oven*; all which are far enough from the sense of *a manger, bed, or couch*; and consequently cannot have given origin to our word *crib*:—neither, may some objectors oppose, can it be derived from Κραβαλος, for then it ought to have been written *crab*, not *crib*: to which it can only be replied, that when words answer exactly, or nearly to each other in sense, it is not so absolutely necessary that there should be as strict a conformity in their manner of orthography; for length of time, various dialects, a distinction of appearance, and a number of other incidents may occur, to introduce a change in the

orthography of a word; but it is sense alone must fix the etymology.

CRIB, or *steal*; “Κρυπτεν, *abscondere*; vel Κλειπεν, *furari*; from whence also *to clip* (the coin): Upt.”

CRIBLE, Κρι, *bordeum*; *barley*; or *bran mixt with flour*: though perhaps it might more properly be derived from Κρινω, *cerno, cribro*; *to sift*; unde *cribrum*; *a seive*: because it is *a coarse kind of bran, sifted and separated from the finer flour*: only Clel. has derived the verb Κρινω, from the Celtic.

CRICK, or *creek in the neck*, à Κρινω, *sono*; *to crack*; *spasmus, seu tetanus leuior cervicis, à sero tenui, et mobili, vel à flatu*; sic dictus forte quia *cervix, durante hoc dolore, videtur quasi dirumpi, et desilire* (sonitu) Skinn. vel à Κριζω, *stridor, sono*; idem: *to make a snapping, cracking noise*.

CRICKET, “Κρεκεν, Κριζω, Κριγν, *stridor, sono*; Casaub. and Upt.”—*a noisy insect*.

CRIME, Κριμα, *crimen*: “verum quia qui *judicat, is litem separat, ac verum falso distinguit*; hinc factum est ut Κρινω, *secundario ponatur pro iudicare*; à qua significatione est Græcorum Κριμα, *pro iudicio, et Latinorum crimen, pro delicto*; quia *ob crimen aliquis iudicatur, ac damnatur*: Voss.”—*any action, or offence of a heinous nature, that incurs the censure of the law, and the sentence of the judge*. Clel. Way. 80, says, that the Celtic *cir, a circle*, is radical to the Latin *curia*; *to crimen*, and to the Gr. Κρινειν, radically Κρινειν, *to judge*.

CRIMSON, *chermes*, unde *chermesini vox*; seu potius *chermesinum*, contracted to *crimson*; *that beautiful red color, produced from the Κοκκος βαφικη, or dying grain*: “Salmastius sane non malè nostrum *crimson*, et Fr. Gall. *chermes* deflectit ab antiquo Fr. Gall. *guermes*; hoc est à Lat. *vermes*: vide VERMILION: Skinn.”—but *vermes*, and *vermilion*, are Gr.

CRINGE, Κρυπιω, *occulto*; or Κυπιω, *cumbo, cubo*; *demisso, et inclinato corpore serviliter venerari*; *to stoop, and meanly bow down*.

CRIPPLE, Καμπιω, quasi Κραμπιω, *cramp, cripple*; *steto, curvo*; *to bend, stoop, go lame, or limping*.

CRISIS of a distemper, Κρισις, à Κρινω, *judico*: unde *crisis, morbi solutio, aut mutatio in melius, deteriorive*; *the precise moment of a disorder, when it begins to change, and we are able to judge and determine, whether it be for better or worse*: it is also used in a political sense, for *an imminent juncture*.

CRISP } vel à Κρισος, *varix*; *varices*
CRISPED locks } *sunt venæ tumidæ, contorta-*
CRISPING-irons } *que; veins twisted and en-*
tangled together; but If. Voss. more justly derives

it from *ὁ τὰ Κερα οἶσπος, qui crines habet ovium in star velleris*; *a bead of hair, curled like a fleece of wool*. There is however another deriv. given by Ger. Voss. de Permut. lit. viz. *crispus* à Κρισπος; though I can find no such word; perhaps it ought to have been printed Κρισος, as it is properly printed in the work itself; sed significatio abire videtur, nempe *concisum, abrasum*:—we make use of this word in the sense of *short and brittle*; as when we say *a crisp cake, &c.* Shake-spear, in his *Tempest*, Act IV. sc. 3, has given it still another sense; where he makes *Iris* say,

You nymphs, called naids of the winding
brooks,

With your sedged crowns, and ever harmless
Leave your *crisp* channels. —————

And Milton likewise has used it in the same sense; in the following passage;

But rather to tell how, if art can tell,
How from that saphir fount *the crisped brooks*
Ran nectar. ————— Par. Lost. B. IV. 236.

CRITERION } Κριτηριον, *sensus, et pars animi*
CRITIC } *rerum iudicatrix, et arbitra*;
judgement, distinction, discernment: R. Κρινω, *jud.co*; *to judge, determine*.

CROAK as a frog; Κοαξ, *vox ranarum*; apud Aristoph. in *Ran.* Upt.”—*the noise of frogs*.

CROCK } Κρωσος, *olla, bydria, vas aqua-*
CROCKERY } *rium; an earthen pot, or any*
vessel made of earth: see CHROCK, when it signifies *color*. Casaubon derives our present word *crock* à Κρωκος, *pera, sacculus, proprie coriaceus, ad custodienda, et circumferenda cibaria aptus*; unde *crock* Anglis *olla, in qua coquantur carnes*; *an earthen pot to boil meat in*.

CROCODILE; “Κροκοδειλος, *crocodilus* (an amphibious animal of Egypt, and supposed to derive its name) from Κροκος, *crocus*; *saffron*; and Δειλος, *timidus*; *fearful*; because *the crocodile is said to be afraid of saffron*: Nug.”—this deriv. is rather doubtful; because we cannot but suppose that the *crocodile* must have been known, in Egypt at least, and must have had a name, long before this antipathy against *saffron* could have been discovered in him, or before a sufficient dose could have been administered:—neither is the Dr’s. second deriv. satisfactory, viz. “or else from Κροκη, *litus*; *the shore*; because *the sea-crocodile is afraid of the shore*.”—because this is the first time I ever heard of a *sea-crocodile*; which is described as a *river animal* of an amphibious nature, living sometimes in water, and sometimes on land; so far is he from being *afraid of the shore*: there may indeed be some of these creatures, as well as alligators, found at the mouths of large rivers; but perhaps they were never seen at any great distance

out at sea; so far as to deserve the name of *sea-crocodiles*, in contradistinction to *land-crocodiles*: besides, were even this true, that the name of *crocodila* was given to those animals from *Κροον*, *litmus*; *the shore*; and *Δειλος*, *timidus*; *fearful*; how very improper would it be to apply this very name to *the land-crocodile*, which inhabits rivers, and is known to be as much *on land*, as *in water*?—in short, the name of *crocodile* seems to be entirely an *Egyptian word*, or name for that creature; and consequently that all farther search after its Greek etym. would be fruitless.

CROCUS, *Κροκος*, *crocus*; *saffron*.

CROISADE } sometimes written *crusade*: *Κροξ*,

CROISES } *κρουσος*, *crux*, *crucis*; unde Fr. Gall. *croisade*; *expeditio bellica à Papâ*, religionis ergo, indicta; in quâ quilibet *miles signum crucis in tunica gessit, in tesseram sacre militie: a military expedition, in which the soldiers wore the sign of the cross on their breasts and backs*: this expedition was begun about the year 1095, thirty years after the Norman conquest, and was undertaken by the Pope, against the Turks and Sarazens in Palestine, at the city of Jerusalem: and therefore called *the holy war*; which drained all Europe both of men and money to no manner of purpose.

CROKE like a raven; "*Κρωζω*, *crocito*, ut *corvus*; Ital. *crocore*; Aristoph. Plut. 369; οἶδ' ὁ Κρωζερ: Upt." *to make a hoarse rough noise*.

CRONE, *Κρονας*, *senex morosus*; *fatuus*, et *delirus*: *an ill-natured old fellow*: also *an old ewe*.

CROOK } "*Κροκος*, vel *Κροκος*, inter alia,

CROOKED } nam multa significant, ab Helychio exponuntur *Ἀρπαγες*, και *παισι επικαμνη*, i. e. *harpagones*, et in genere, *quicquid aduncum est*: Casaub.—but perhaps *our shepherd's crook* may be derived either from *Κροξ*, *κρουσος*, *crux*, *crucis*: or as we might rather derive it by transposition from *Κυρτος*, quasi *Κυρτος*, *curvus*; *crooked*; because it has a *crooked piece of iron, fastened at the top, to catch the sheep with*. Clel. Way. 79, would persuade us, that *crooked* was entirely Celtic, quasi *cir-ooked*; and consequently derived from the same source with *cir*, *circle*; meaning whatever is *bent*, or *bowed in a circular form*; i. e. Gr. still.

CROP of corn, "*Καρπος*, *fructus in genere quivis*: Casaub." *all produce of the land*. Clel. Voc. 209, says, that "*crop* is no more than a contraction of *car-rip*, or rather *cer-reap*: *cer*, the *corn* (whence *Ceres*) and *reap*, *to cut*, or *separate*:"—this derivation can be applicable only to a *crop of corn*; but we use it in general for *all fruits*; and therefore it would be better to derive it by transposition "*à Καρπομαι*, vel *Καρπιζω*, nempe *à Καρπος*, quasi *Κραπ-ος*, quod cum *juncturam manûs*, tum *fructum* significat: Voss."—but even granting this learned

Celtic his own deriv. that *crop* should come from *cer-reap*, still both those words are Gr.

CROP, or *graze*, *Κορνω*, *scindo*; *to cut*, *cbew*, *eat*.

CROP, or *summit* } *Κορυση*, *vertex*, *cacumen*:

CROPPLÉ-crowned } olim *croppé*, says Casaub. *pro quavis ab Anglis summitate usurpatum*; any *top*, or *summit*; perhaps what is meant now a days by **COPPLE-crowned**: Gr.

CROSIER } *Κροξ*, *Κροκος*, *crux*, *crucis*; a *cross*,

CROSS } or any two pieces of wood, timber,

CROSSLET } &c. fastened abwart each other.

CROTCHET, or *wbim*; *Κροττω*, *Κροττος*, *Κροττω*, *crypta*; *occultus*; hence the barbarous French *grotesque*, quasi *crotesque*; *ridiculè*, *bizarre*, *extravagant* (with truth may it be applied) "*sic enim dictæ sculpturæ, vel picturæ inartificiose, et nullis regulis astrictæ, sæpe etiam ridiculæ*; tales enim figuræ olim in *cryptis* potissimum sculpti solebant; imo tales etiam sponte naturæ, aquæ stillicidiis saxa variis modis adedentibus, sæpe efformatæ sunt: Skinn. *grotesk*:"—and from *painting* transferred to *thought*, with a small variation in writing it, *grotesque*, to *crotesque*, or *crotchet*, to signify any *wild humor*, *wbim*, or *extravagant fancy*; any *sudden start of imagination, formed without reason, foundation, or reality*.

CROUCH down, the same as *couch down*; *Κυρτω*, *cumbo*, *cubo*; *to lie down*, *squat down*, *stoop*: or perhaps from *Κρυπτω*, *occulto*; *to bide*, or *bend so low as not to be seen*.

CROUCHED friers, or as they may very properly be written *crutched friers*, if there were not too great a similarity between that word, and *crutches*: but these friers did not go upon *crutches*; they were *fratres cruce signati*; and wore the sign of the cross, because *they attended the army to the holy war*; which has been already mentioned, under the art. **CROISADE**: Gr.

CROUD, or *fiddle*, *Κρουω*, *pulso*, *ferio*; *to strike*, or *scrape the strings*: "*Κρεμβαλοισ κρουω*, *crembala pulsare*; *την κιθαρα κρουω*, *citharam pulsare*: *Κρουμα*, *sonus qui editur cum organorum musicorum pulsatione*: Casaub." hence Butler's famed *Croudero*.

CROUD, or *throng*; "*Χρουω*, *impressionem facere hostili modo*; *violenter trudere*; *to thrust*, *push*, or *shove*: Casaub." "*hoc malo*," continues he, "*quam ex Κρουω*, *pulso*; quod aliis placuit."

CROW, *bird*; "*Κροαξ*, quasi *Κροαξ*, *corvus*, quasi *crovus*: Upt." "*inserto u consono*," says Voss. "*quomodo ab Τλη*, *sylva*; *Λειος*, *levis*:"—he likewise supposes that *Κροαξ* itself is derived à *Κροτος*, *niger*; *black*: so that this bird receives its name from its *color* (not its *noise*, like the frog).

CROW, like a cock; either from *Κραζω*, *clamo*; or from *Κραυγη*, *clamor*; *any loud, strill noise*; *to call aloud*.

CROW of iron: "à Κρω, *pulso*; to knock, or break open: or else from Χωρειν, *impressamem facere hostili modo*; Casaub." to make a violent attack upon.

CROWN, or top of the head; Κορωνα, Hesychio sunt ὑψηλα, *alta, celsa*: potest etiam petium *crown* videri ex Κρανιον, *calvaria, vel caput*: or perhaps it may be derived from the same root with a **CROWN** to wear; as in the following art.

CROWN to wear:—Ciel. Way. 79, tells us, that "corona (he might have added Κορωνα) comes from *corowin*, contracted to *crown*; not *crown* from *corona*:" and in Voc. 46, he observes, that "the figure of the *crown*, being circular, was held so sacred, that it was superstitiously affected under the form of that clerical tonsure on the summit of the head, which from that particular circumstance of its representing a *crown*, is at this moment preserved by the Romish priests, and gives by metonymy the general name of *the crown of the head*;"—but even, according to this idea, *corowin* may have derived its denomination from its *encompassing, encircling, or surrounding* the head; and consequently may come à Ευρος, Γυρος, *gyrus*; a circle, or ringlet of gold: see something remarkable concerning this word, under the art. **CYNG-HELM**. Gr.

CRUCIATE, Κριξ, Κρικος, *crux, cruciatus*; crucified, tormented, put to pain.

CRUCIBLE; from the same root; quia in *crucibulo, metalla quasi excruciantur*; i. e. *valido igne eliquantur*; vel, ut chemici loqui amant, *calcinantur*; to melt, torture, and torment metals over the fire.

CRUCI-FIXION, Κριξ, κρικος, et πηγγυμι, *crux-figo, crucifixus*; fastened, or nailed to a cross.

CRUDE } Κρυδος, Κρυδος, *crudus*: Κρυος,

CRUDITY } *algor, rigor, gelu*; cold, immature, ill digestion, raw humors. Ciel. Voc. 169, says, "*kruid*, the antient word for *green* (it is to be hoped he did not mean strictly as to *color* alone) and still used in Germany, and other countries, is one of those archaisms of which Virgil was so fond, that it made him forget he was committing a pleonasm when he said,

Jam senior, sed *cruda* deo, *viridisque* senectus.

Æn. VI. 304.

cruda, and *viridis* are there strictly synonymous; (and consequently not *literally green*) *cruda* puella viro: all signifying *cruid*, or *green* (but still not *literally green*); *crudus* has indeed other significations:"—and consequently may be derived as above.

CRUELTY, Κρυος, *frigor*; unde Κρυος, *frigidus*; unde *crucor, crudus, crudelis*; ut à *fidus, fidelis*: *crudelis* igitur qui *crudus est moribus*; hoc est *sevis, cruoremque sitientibus*; of a *xude, savage dispo-*

sition, like a wild beast, always roving, and thirsting for blood.

CRUET, Κρωσος, *olla, phiala*; a small glass, to hold oil, vinegar, &c. see **CRUSE**. Gr.

CRUMB, or *bit* } "Sax. *cruma*; Belg. *kruyme*;
CRUMBLE } Teut. *krueme, krummel*:
nescio an hæc omnia à Lat. *grumus*: Skinn."—and had *grumus* ever borne any idea similar to our word *crumb*, or *bit*, it might have been adopted; but when the supposed original, and its derivatives carry different significations, then we may always doubt, and often reject such etym.—perhaps our word *crumb*, or *bit*, is no more than a transposition of Μικρος, quasi Κρωμις, *parvus*; *little*; converted first to *cromis*, contracted then to *croms*, and changed afterwards to *crumbs*.

CRUMB of a loaf } perhaps à *grumus*; a billock
CRUMBY } of earth; a lump, or tuft;
it being a light substance, and puffed up by fermentation: Γρυμιον, Hesych. exponit Στροβιλον, θραμβος; *locus editus*; any eminence, or swelling.

CRUMP, crooked: "Καμπω, *curvo, inflecto*; unde *crump-backed, crump-shouldered*: Casaub."—or perhaps à Κυριος, by transposition Κρυκιος, vel Κρυμπιος, *curvus*; *crooked, bent, bowed*.

CRUMP, or *crush*; Κρω, quasi Κρυμπω, *collido, frango*; to beat, or grind small; break between the teeth.

CRUMPLE, Ρυλις, *ruga*; quod *ruga cutim vel vestem in plicas contrabat*; *corrugo*; to draw up into wrinkles: these two last words, *crump* and *crumpled*, like *crisp*, and *crisped*, seem to bear two different significations; particularly the former; as when we say *crump*, or *crisp*.

CRUPPER, "Κρηπις, *basis, fundamen*; unde Fr. Gall. *croupiere*; Ital. *crociera, croppa*; *caudale, succauda*; *caudale* enim est quasi *basis et fundamen sellæ*: Skinn." the tail.

CRURAL, Ρου, Γυ, et Γως, *crus, cruris*; the leg, the knee; also the binder leg, or the hock of a quadruped.

CRUSADE: see **CROISADE**: though indeed this comes more naturally from *crux*; as the other from Κριξ.

CRUSE of oil; Κρωσος, *olla, hydria, vas fœtile*; a vessel of glass, earth, &c. to contain any liquid.

CRUSE, or *sail*; sometimes written *cruise*, perhaps from Κριξ, Κρικος, *crux, crucis, cursum obliquare*; to cross up and down; to sail this way and that.

CRUSH, seems to be only another dialect for *crash*; and *crash* is the same as *clash*, which originates à Κλαω, Κλαζω, Κλαωα, *clash, crash, crush*; the *l* and *r* often interchanging.

CRUST of bread, Φαρσος, *frustum, quasi crustum*; or from Κλασμα, quasi Κρασμα, *fragmentum*; a

broken

air-y-aid; a preacher of the faith of the church, or in a church, has nothing to do with that forced Latinism the cure of souls:—but still it is Gr. for *cur*, *cir*, *kirk*, *circle*, are all derived à *Κίρκος*, *circus*; a circle; the form in which churches were antiently built.

CURB, “*Κυρβίς*, et *Κυρβείας*, Atheniensibus dicebantur tabule triangule pyramidales, quibus inscriptæ erant leges latæ ad hominum improbitatem reprimendam: Jun.”—but there is no need of having recourse to so distant a signification, since both himself and Skinner have given us a much nearer etym. tho’ they have stopped short of the original; viz. say they, “à Fr. Gall. *courber*; *curvare*; et Hisp. *corbar*; quæ manifestè sunt à Lat. *curvare*.” and that is most manifestly derived à *Κυρβός*, *curvus*:—there is however still another deriv. just hinted to me by the Dr.; for he has, a little before, explained *curb* by *cobibere*; this indeed is not produced as the true etym. notwithstanding the apparent connexion between them.

CURD; by transposition evidently derived à *Κρυός*, quasi *Κυρδός*, *frigus*; et *Κρυός*, *frigidus*; unde *cruor*; which, (as Voss. and Jun. very justly observe under the art. *cruel*) differs from *sanguis* in this, “quod *sanguis* etiam fit cum venis infit; *cruor* autem dicatur postquam effusus venis, et jam coagulatus.”—from this appearance, or rather consistence of blood, when cold, and thus congealed, our words *curd*, and *curdle*, have undoubtedly taken their origin: we cannot therefore suppose with Skinn. that “fortean derivari possit, per metath. à verbo *to crowd*, i. e. *premere*, *cogere*; quasi dictum *crowdle*.”—if the antient, and true orthogr. were to be admitted, it ought to be **CRUD**, and **CRUDLE**; but custom has established **CURD**, and **CURDLE**; and provided we do but know the true etym. the present orthogr. may pass.

CUR-FEU-bell; *Άειρω*, *Άφειρω*, *aperio*, unde *co-öperio*, contracted to *cur*; unde *cover*: et *φωσ*, *φωσκω*, *φωγω*, *uro*; unde *focus*: *coöperio-focus*, distorted by the glorious French to *cur-feu*: “*campana quæ monet cubitum ire, extinctis ignibus, et lucernis*: Skinn.”—or, as Junius has more elegantly defined it, “*cur-feu-bell* dicebatur olim *campana* per oppida et civitates circa horam octavam vespertinam pulsata, monens oppidanos ut, igne ubique obstructo (*coöperio*) sepulcroque, reciperent se intra privatos parietes: *igni-tegium*.”—*cover fire*; a custom introduced after the Norman conquest, in order to prevent fires, those dreadful calamities, from so frequently happening in the night.

CURL; *Γυρῶν*, *Γυρῶς*, *gyrus*, quasi *gyurl*; *curl*; any thing twisted, or turned round.

CURRY favor: some have supposed this expression to be degenerated from *carry-favour*, or *carry-fair*; neither of which is right; for as Skinn. has very properly defined it, by *blandiri*, *gratiam captare*; so he has as properly derived it à Fr. Gall. *querir*; Lat. *querere*:—only now it were to be wished he had as properly derived *quero* ab *Ερωμαι*, vel *Ερωσμαι*, *Ερω*, *quæra*, *oro*, *dico*; *to seek*, *entreat*, *implore*, *ask favor*.

CURSE; “*Καταραδοῦς*, *imprecari*, *maledicere*; solet τὸ *Κατα*, in compositione contrahi quasi ex *Καταραδοῦς*, *aliquem execrari*: Casaub.” *to utter imprecations*:—but Cl. Voc. 114, is of opinion, that this word is purely Celtic; for he observes, that “from the Druidical word *curfes* came the antient Roman sentence, banishment, or interdiction, *ab aquâ, et igne*, which was implicitly a *kir-ish*, *curse*, or *excommunication*.”—here I am sorry to dissent from this great and judicious critic in British antiquities in this point; for, whatever language the word *curse* may have been derived from, the custom of interdicting, *ab aquâ et igne*, was established among the Romans so high as in the time of Romulus; for after the ravishment of the Sabine women, Dionysius Halicar. book II. sec. 30, says, “that Romulus, taking an account of their number, it was found to amount to six hundred and eighty-three; he (Romulus) then chose an equal number of unmarried men, to whom he married them, each according to the customs of their respective countries; which he confirmed by granting them a communication of fire and water; in the same manner as marriages are performed, even to this day:”—now, Romulus lived about 700 years before Christ; i. e. above 650 years before the Romans knew any thing of Britain, or the customs of the Celts: this custom of contracting marriages by the use of *fire and water*, (or the common elements of life) gave rise, says Mr. Spelman in his notes, to the interdicting a banished person from the use of *fire and water*:—it is very remarkable however that this compound *kir-ish* should be Gr.; for *kir* is evidently derived à *Κίρκος*, *circus*; a circle; meaning the *kirk*, or *church*, or *society*, to which the person belonged: and *ish* is as evidently Gr. being derived ab *ισθός*; *θίς*, à *θίρω*, *Tango*, *tañtus*; vel ab *Είκα*, præterito verbi *ἵμι*, *mitto*; unde *ico*, *icor*, *ισθός*; *stricken*, *struck*, or *driven out*: that is, a person banished out of the community, or *curfed*.

CURTAIL; “*Κυρτός*, *curtus*; *curvus*; *bent*, *shortened*, *bob-tailed*: Voss.”

CURTAIN } *Χορτός*, *cortina*, qua cineta
CURTAIN-lecture } est *cors*; an *enclosure*, or
secret place, from whence the oracles used to be delivered;

delivered; and within which they are sometimes even to this day heard: Servius says, dicta videtur *cortina*, quasi *certina*; quod *certa* illinc responsa funduntur:—but this is rather playing upon words, and might be as applicable to any other place: afterwards he derives it from *corium*; which is not quite so distant: but *Xoσlos* is undoubtedly the original word; and yet there is another deriv. produced by Skinn. “*potest curtain deflecti à Fr. Gall. couvert; Ital. coperta; operimentum; additâ terminatione diminutivâ, ine, vel ina; contractum sc. à couvertine; Ital. copertina; q. d. à Lat. cōperta, cōpertina, cortina; curtain*:—if now this should be rather preferred, then we have only to shew that *cōperta* is derived from the Greek; which has been already done, under the art. COVER: Gr.

CURTILEGE; *curtilegium*; a garden, or piece of ground, behind a house.

CURVATURE } *Koσλος, curtus*; quod Æol. fit
CURVET } *Kυρπος, vel Κυρπος, curvus*;
bent, bowed, crooked: Voff. vel *curvus à Γυπος, rotundus, in orbem verso*. Skinn. has deduced *curvet* ab Ital. *corvettare, corbettare, saltitare; corvetta, saltus*; sic dictus quia *equus, frænum attrahendo, ad hunc modum excitatur*:—it is not derived from *curb*, or *restrain*, as he seems to hint by *frænum attrahendo*; but from *curvus*; because the horse in that action *bowes, or bends down as it were*: nay, tho’ it should be derived from CURB, still it would be Greek.

CUSHION; “*Κυρος, et Κυροσπος, nates, podex; quod natibus commode excipiendis apparentur pulvinaria*: Jun.”—literally a *bum-pillow*;—notwithstanding the propriety of this deriv. Lye seems to have been dissatisfied with it, and says, “*rectius fortasse Skinn. qui omnia vult facta à Lat. coxa, the hip; q. d. coxina; quia coxis, i. e. natibus subferuntur*.”—but *coxis* was never yet understood in the sense of *nates*: besides, a *cushion* was never designed to be placed on *the hips*: nay, even granting that *cushion* was properly derived à *coxa*, still it would be Greek; as Voffius has shewn under that art.

CUSTARD, “*Κυρεπος, Hesychio sunt Τυριστοι, caseoli*: Jun.”—literally *small cheeses, or cheese-cakes; which might be so called from their likeness to new-made cheese*; and *custards*, being also a species of *cheese-cakes, they might have received their name from thence*.

CUSTODY, “*Κυδεις, Κυδισος, à Κυδος, cura; Κυδομαι, cura*: H. Voff.” *to have the care, or charge of any person, or thing*:—but Gerard derives it à *con, et adsto, quasi coastes, custos; custodia*:—consequently would then originate ab *Ισχυι, unde Συμπαρασεινς*: tho’ Clel. Voc. 66, is of opinion,

that “*custos, and custodia, derive from kist, or chest, box, or coffer, to lock or keep any thing in*.”—still Gr.

CUSTOM, “*Ενω, Ενεω, sueo, consuetus; accustomed, frequented, resorted to*: Voff.”

CUSTOM-house; if not derived from the foregoing root, it may perhaps originate à *Κνωσος, census; a tax, toll, or tribute*.

CUT, “*Κοτλω, scindo; to chop, cleave, or divide*: Casaub. and Upt.”

CUTANEOUS } *Εκυλος, scutum, corium*: vel à
CUTICLE } *Κυλος, corpus; the skin, hide, rind, or covering*.

CUTH-BERT, or as it is sometimes written and pronounced *Cutberd*: Verstegan acknowledges that “*cuth* signifies *cunning, knowledge*; and *bert*,” he says, “*is only an abreviation of to be right; so that Cuth-bert importeth asmuch as knowing what is right*.” but both CUTH, and RIGHT, are Gr.

CUTH-READ } “*acquainted with counsel*: Verst.”

CUTH-RED } —half Gr. half Sax.

CUTLASS; sometimes written *curtelass*; but that orthogr. cannot be supported; for this word is evidently derived from *Κοτλω, Κοτλω, Κοτλη, unde culter, cultellum; cutlass; q. d. cultelliacus, vel cultellaceus; sica, ensis brevior; a short sword*: Skinn.”—without the Gr.

CUTLE-fish; “*à Εκυλος, scutum, cutis, corium; est enim piscis fere excarnis; et sanguinis, et pinguidinis simul expers; eoque nihil nisi nuda, et sola cutis*: Skinner;” without the Greek: *the skin-fish*.

CWELLER, “*wee now wryte queller; a troobler, a tormenter of men; it was also anciently somtymes taken for a hangman*: Verst.”—but let it have been taken for whatever it might, it undoubtedly originates from the same root with *kill*: and is consequently Gr.

CWENE; “*our name queen is very ancient, and was used of our Sax. anceters, though somewhat differing in orthography; for they wrote it cwen: and as king is an abreviation of cuning, or cyning, the masculine name of chief dignity; so is the cwen, now written queen, an abreviation of cuninginne, or cuningina, the ancient Teut. feminine*: Verst.”—had this good old gentleman stopped here, all might have been well; for then both *king*, and *queen*, would have originated from the same root; i. e. from the Gr. as we shall see under the art. KING: but he goes on; “*quinde in the Danish tongue is a woman, or a wyf; and so was anciently quena*.”—but these two last undoubtedly derive à *Γυν, mulier, uxor; a woman, or wife*: the word *queen* therefore ought rather to be derived from the same origin with KING: Gr.

CWERTERNE: had Verstegan but stripped this word of its Saxon dress, and written it *cartern*,

he might perhaps have seen that it was only a various dialect for *carcer*, i. e. evidently derived from *carcer*; to signify a prison, or any place of confinement; and is now called a counter; and consequently Gr.: being derived, says Littleton, either from *Καρχαρα*, or *Καρχαροι, δεσμοι*, according to Hesych. or else à *coercendo*; according to Varro, and Scalig.—only now, he ought to have informed us, that *coerceo* is Gr. as we have seen under the art. CO-ERCIVE: Gr.

CWETH } “now quoth; as when wee say,
CWYTH } quoth I, quoth he: Verft.”—but this word is Gr.

CYCLE, “*Κυκλος, circulus*; from whence also circle: Nug.”—an annual revolution.

CYCLO-PÆDY, *Κυκλοπαιδεια, disciplina circularis, complexus disciplinarum, omnisque eruditionis, circulo quasi, coherentis*; the whole round of discipline, compass of education, circle of science: R. *Κυκλος, circulus*; et *Παιδεια, disciplina*.

CYCL-OPS, *Κυκλωψ, cyclops*; cyclopes, qui *unicum oculum orbicularem in medio frontis habebant*; a fabulous race of giants, supposed to have only one large round eye, in the midst of their forehead: R. *Κυκλος, circulus*; circular, orbicular; et *ωψ, oculus*; an eye.

CYCNET } *Κυκνος, cygnus, or cygnus*; a young
CYGNET } swan.

CYKENUM, “*chickins*: Verft.”—but CHICKENS are Gr.

“CYLD, CYLD-HEYD } Verft.”—the good
CHYLD-HEYD } old gentleman means child, and childhood; which are both Gr.

CYLINDER, “*Κυλινδρος, cylindrus, corpus teres*; a round body, like a pillar; R. *Κυλιω, and Κυλινδω, volvo*; to roll: Nug.”—and is generated by a parallelogram revolving round one of its longest sides.

CYMBAL, “*Κυμβαλον, cymbalum*: R. *Κυμβος, hollow*: Nug.”—a rattle, or timbrel; or such like instrument made of brass, *απο τῶ Κυμβου-βαλλον*.

CYN } “kynde; nature, generation: Verft.”—
CYNE } but this word is evidently Gr. as we shall see under the art. KIN: Gr.

CYNE-HELM; “it is as much to say as a king's crown; whereby it may appear that the crowns of the most ancient English-Saxon kings were worn and used by them for their helmets in warre; and it may be that the crowns of all kings were at the first intended for their helmets: Verft.”—this observation is very just, and the truth of it seems to be confirmed down so late as the battle of Bosworth; for Richard III's crown, or helmet, adorned probably with some remarkable hoop, or circle of gold, being found among the spoils of the field, was, by the lord Stanley, placed on the head of Richmond, who was imme-

diately saluted king Henry VII. by the whole army:—the only point therefore now is to determine, whether KING, and HELM, are not both of them Greek.

CYNIC; *Κυνικος, à Κυων, canis*; a dog: a snarler, or churl.

CYNING, “by the abreviation of the two syllables into one, is become *kyng*; the name in our tongue of souveraigne dignitie: Verft.”—but the origin is Gr.

CYNING-DOME } “do both answere to the
CYNING-RYC } Latin word *regnum*: *cyningdome* is by abreviation become *kingdome*; the addition of *dome*, and *ryc*, signifying both one thing; to wit, *jurisdiction*, or *dominion*; or sometimes *riches*; and whereas wee say, a *kingdome*, they say in Germanie, a *kingryc*; but whereas wee say, a *bishopryc*, they say, a *bishopdome*: Verft.”—but still the whole compound is Gr.

CYNOS-URE, *Κυνος-ουρα, canis cauda*; *ursa minor*; *sidus Boreale*; the lesser bear, having a dog's tail; a Northern constellation; the last star in whose tail happens fortunately to be so very near the North Pole, that it has justly given name to the polar-star: R. *Κυων, Κυνος, canis*; a dog; and *ουρα, cauda*; a tail.

CYPRESS; “*Κυπαρισσος, cypressus, or cupressus*; a cypress-tree: Nug.”

CYRIC; “by abreviation *kyrk*; and by thrusting in *ch* instead of *c*, or *k*, it was first alienated to *chyrche*; and since further of, by the making of it *churche*: Verft.”—but CHURCH, as we have seen, is evidently Greek.

CYSTE, “or *kyst*; a chest: Verft.”—but CHEST we have seen is Greek.

CZAR, a contraction only of *Καισαρ, Caesar*; nomen Latinum; an emperor, and empress; the origin of which name, or title, is however Greek;—“nam *Cæsares, vel Cæsones* appellati ex utero matris exserti: et à *coido*, unde et *cædo, et cudo*, à *Κολλειν* idem quod *Κολλειν*: *Cæsar* dictus, quod *Cæse mortuæ matris suæ utero probatus, educatusque fuerit*: vel quod cum *Cæsarie natus sit*; à quo et Imperatores sequentes *Cæsares* dicti, eod quod *comati essent*: qui enim *exserto utero eximebantur, Cæsanes, et Cæsares, appellabantur*: Voss.”—under the art. *Cæsones*.

D.

DAB on; “si satis Græcus effem,” says Skinn. “deflecterem à *Δαπανω, percussio, ferio*: vel à *Δαπω, fragorem edere*; *ictus enim, præsertim validus, fragore semper stipatur*.” but he was displeased with both these, because they were of Greek extraction: mallet tamen deducere, con-

tinues he, à nostro *do*; et Sax. *uf*; Teut. *auff*; per apostrophum *dauff*; *daub*; ut in *don*; et *doff*; et nos eodem sensu dicimus, *to lay it on*: see DAWB: Gr.—but both DO, and ON, or UPON, are Gr.

DACTYL, *Δακτύλος*, *dactylus*; *pes metricus*; è syllabâ longâ, et duabus brevibus constans: a foot in verse, consisting of three syllables, the first long, and the next two short: the original signification of the word *dactyl*, primarily means a finger; and therefore properly belongs to the hand; but both *Δακτύλος* in Greek, and *dactylus*, or, which is the same, *digitus* in Latin, express likewise the fingers of the feet, i. e. the toes: and for this reason, as a verse consists, or stands upon such a number of syllables, or rather feet, a *dactyl* is very properly stiled *pes metricus*; a foot of three syllables.

DADDY; *Τάττα*, vox quâ benevolentiae, aut honoris causâ junior seniore compellat: *tata*; a *dada*, or *daddy*; as young children are taught to call their fathers:—*tata*, says Voss. is derived either à *Τάττα*, ut apud Hom. *Τάττα γέρον*: *Τάττα* autem quasi *Τίσις*, *honoratus*: vel ex *Άττα*, ut apud Hom. *Άττα γέρον*: *Άττα* vero ex Chald. אבא *abba*, *pater*; *honoured sire*.

DAEGES-FARE; “a day’s-fare, or day’s journey: Sax. *Verft*.”—but both are Gr.

DÆMON, *Δαιμων*, *dæmon*, *spiritus potens, sed Deo inferior*; a *spirit*, or *angel, good, or bad*; but chiefly the latter: R. *Δαίω*, *scio*; *to know*; and from hence they are sometimes called *intelligences*.

DÆMONIAC: from the same root; *Δαιμονιακος*, signifying a person possessed, or one who is under the immediate influence of an evil genius.

DAFFODEL; *Ασφοδιλος*, *asphodel*; *ebulam*; *dwarf elder*; also a flower, mentioned by Milton on a very amorous occasion:

Her hand he seiz’d, and to a shady bank,
Thick over head with verdant roof embow’d,
He led her nothing loath; flow’rs were the couch,
Pansies, and violets, and *asphodel*,
And hyacinth, earth’s freshest, softest lap.

Par. Lost. IX. 1037.

DAGGER; “*Θηγω*, Dor. *Θαγω*, *acuo*; *dagua* among the authors infimæ Latinitatis: in Ital. *daga*: Germ. *tagben*: Nug.”—a pointed weapon; short sword.

DAGGLE-tail’d stut; “Dan. *dug*; *ros*; hoc Anglis Borealibus Dani reliquerunt, quod originem traxit Iceland *diogge*: Lye.”—they seem rather to have originated from the same root with DEW, i. e. quasi *dewgle-tail’d*: and a dog of rain means a gentle shower; and a *daggle-tail’d stut* signifies a common trull, whose petticoats are continually wet with trudging about in rainy weather.

DAINTIES; “*Δαίσις*, *Δαίσιος* (imo *Δαίσις*, *Δαίσις*), *dapes*; and *Δαίσις*: Casaub. and Upt.”—and from hence likewise is derived *Δαίσις*, and *Δαίσις*, which, as Upton observes, is used by Homer Il. A. 602.

Δαίσις, *ἔστι τι θυμὸς εὐελοῦ Δαίσιος εἶσις*. and it is very remarkable, that neither this gentleman, nor Pope, nor any of our other English translators should have rendered this line properly, though it is as beautiful a thought as any in Homer;

They feast; nor did the mind want equal food.

DAISEY, *Δαίσιος*, *divido*; *flos divisus*; *to divide*; the pretty little flower divided, cut, or notched into small leaves: Clel. Way. 25, says, “the daisy signifies the eye of the day, or the day’s eye; taken from the form of the flower:”—but granting the interpretation, still both DAY, and EYE, are Gr.

DALE; *Θαλλω*, *vireo*; est enim locus *αμφιβαλῆς*, *circumviridis*, et undique *floridus*; a green, flourishing mead, or vale: Clel. Voc. 126, n, would derive “dale from the Celtic privative *de*, *not*; and *all*, or *bill*; to signify *not-billy*:”—but *dale* may take the same deriv. with VALE; which seems to be Gr.

DALLY, *παιζω*, *play with*; “vel à *Δαλειω*, Hesychio *παιζω*, *ψευδομαι*, *ludo*, *deludo*, *decipio*: vel à *Δαλις*; *μαρος* *Δαλλαις*, *κακουργαι*: vel denique à *Δαλλω*, ἢ *αποπληκλος* οἱ δὲ τὴν ἐξωρον παρθενον, ἢ γυναικα, καὶ πρεσβυτεραν, ὅταν Συμπαιζῆται παρθενοῖς; ὑπερηλιξ:” Junius adds, “referri quoque potest ad illud *dalivus*, quod habet Voss.”—this word he explains by *stultus*: Ostorum quoque linguâ significat *insanum*: *Santra* vero dici putat ipsum quem Græci *Δαλαιον*, i. e. *propter cujus fatuitatem quis misereri debeat*: affine *dalivo* est Germ. et Belg. *dol*, vel *dul*; i. e. *insanus*: a fond fool, who is always tampering with the girls.

DALLY the time, seems to be the same with DELAY: Gr.

DAMAGE, “*Δαμνον*, *Δεινον*, Hesycho. vel à *Δαπανη*, hoc est *sumptus*, *impensum*; unde in lib. vett. legitur *dampnum*; Voss.” and we often use the expression, *What is my damage, my charge, my cost*? Let me however mention another deriv. on account of the singularity of its appearance; viz. that *damage* may be derived ab *Εμος*, *thous*, *Εμον* *ποιω*, *emo*, *demo*, *demendo*, *damno*; *damnum*; *detriment*, *injury*; *whatever takes from me*; or *mine*, *by any violent, or unlawful methods*, *causes so much damage*: Vossius, in the art. SEED, is of opinion, that *damnum* is derived à *Δαπνομαι*, abjecto π, quasi *Δαομαι*, *damno*; *to hurt*, *injure*; and this seems more probable, because in old writings, we sometimes meet with *dampnum*.

DAMASCENE plum } *Δαμασκηνον* - *prunum* et
DAMASC-rose } *rosa*; brought from
Damascus,

Damascus, the noblest city of Syria, between Jerusalem and Antioch.

DAMASK-*cloth*; Σερικὸν Δαλματικόν, *sericum Dalmaticum*; *silk of Dalmatia, belonging to Turkey in Europe.*

DAME; “ Δαμαρ, *uxor*; vel *domina*, Δομνα, *madam*; *mea domina*: Upt.”—there can be no objection to these deriv. except to the word Δομνα, which is not to be found in our lexicons: the idea seems to originate from Δομος, *domus*; a *house*; whence *dominus*; *the lord*, or *master of a family*: R. Δεμω, vel Δομω, *ædifico, struo*; to *build*: or perhaps from Δεμνιον, *stratum, lectus*; a *partner of one's bed*: though the former seems to be the better deriv.

DAMN } Δαμνον, Δεινον: Hesych. *horri-*
DAMNI-FY } *bilis, terribilis*; *horrible, ter-*
rible: see **DAMAGE**. Gr.

DAMOSSEL } either from Δομος, *domus, domi-*
DAMSEL } *cella*: or else from Δεπποιος,
pro Δεπποιος, *dominus, dominicella*, i. e. *parva do-*
mina; a *young mistress, young lady, young gentle-*
woman.

DAMP, or *abate*, seems to be a contraction of *dampnum*; i. e. *damnum*; and consequently the same with **DAMAGE**: Gr.

DAMP, or *moist*; “ Belg. Dan. et Teut. *damp, demp, dampff*: *vapor*; Dan. *dampfer*; Theotic. *thaum*; quod videtur desumptum è medio αναθυμασις, *vapor, exhalatio*; à Θυω, Θυμιαω, *suffio*; quasi *thamp*, inde *damp*; *moist*, and *wet*.”

DAN; “ contractum et corruptum à *dominus, domnus, donnus, don, dan*; Skinn. and Lye.”—hence we read *Dan Prior*; for *Mr. or Master Prior*; and consequently derived from the Gr.

DANCE, “ Δονησις, *volutatio, agitatio*; *talis præsertim, qualis in choreis videmus*; *quum autem gyri sunt saltatorii, aut pro modulorum ratione, passus variantur*, Græcis hodie Τανζα (quasi Δανζα) dicitur *tripudiatio*: Lye.”—this genteel accomplishment may be properly defined by a *graceful attitude in motion.*

DANDE-PRAT } “ Ταυλαλιζῆσαι, Hesych. *σαλευ-*
DANDLE } *σαι*: *moveo, commoveo*; *man-*
nibus, vel genibus agitare; *infantes concussione quadam, atque agitatione placare*: Jun.”—*prat* is perhaps no more than a slight alteration of *brat*; a *little baby danced in the arms, on the knee.*

DAND-RUFF; commonly written, and pronounced *Dandriff*; “ compounded of Sax. *tan*; *tinea*; and *δρος*, *sordidus*; q. d. *scabies sordida*: *tan autem à Lat. tinea ortum debere videtur*: Skinn. and Lye.”—but *tinea* itself is undoubtedly derived à *Tainia*, *genus lumbrici*; unde *tania*, et *tinea*, ob similitudinem qualemcumque appellatur, when it bears the signification of *Σης*: but *tania*, and

tinea signify both a *belly-worm*, and a *moth*; and *Σης* signifies *tinea, vermiculus vestibus noxius*; et *omne id, quod aliquid corrodit, robigo, scabies*:—thus far with regard to the Sax. *tan*: let us next trace out *δρος*, *sordidus*; perhaps it is only a transposition of *fur-fur*, quasi *ruff*; à Βορβορος, *furfur-us*; *sordes*; *dirt, druff*: this last word *druff* makes me think we ought to write it *dandruff*, meaning *sordes capillorum furfuracea.*

DANE-gelt: it may seem strange to derive this art. from the Gr.; and yet Clel. Voc. 190, will help us to such a deriv.; for he tells us that “ *ibb*, the radical of *Zephyrus*, and *Favonius*, for *the Western wind*, gives the origin of *Devon*, and *Devonshire*, in which last there is an example of the common quiescence of the *v*, since it is very frequently called *Denshire*; so likewise *Denmark* is used for *Devonmark*, signifying a *Western country*:”—so far this great etymol.: but we shall see under the art. **EVE**, that it is most probably Gr.—as for *gelt*, it is only a various dialect for **GOLD**; consequently Gr. and is here used for *Dane-guld*, a *tribute*, paid to the Danes by our ancestors, of twelve pence for every hide of land through the realm, for clearing the seas of pirates, who greatly infested the English sea-coasts in those days: king Ethelred was the first who paid it, which amounted to 48,000 pounds yearly, besides 113,000 pounds at the first payment: this tribute was paid for thirty-one years, i. e. from ann. 1012, to 1043, when it was abolished by Edward the Confessor; a very short period; and yet continued so long, that the name of *Dane-gelt* sounds terrible in the ears of Englishmen even to this day.

DANGER, Δαμνον, Δεινον, *dirum*: Hesych. *grave, graviter aliquid faciens*; *doing any thing with hazard*; *suffering a loss*: Voff.” vide numquid hæc faciat, quod Macedonibus, teste Plutarcho de poetis audiendis, *mors dicebatur Δαμος.*

DANGLE; Skinner very justly supposes this word is only a contraction of the Sax. *dun*, vel *dune*; *down*; et *hangan*, *hanging*; *deorsum pendens*:—only now the Dr. ought to have considered that both **DOWN**, and **HANG**, are Gr.

DAPHNIS; Δαφνις, *Daphnis, Daphne, Laureæ*; a proper name, from the *laurel-tree*, or *bays*.

DAPI-FER; “ Δαίς, Δαίλος (imo Δαίς, Δαΐς), *dapes*; and Δαίλη: Casaub. and Upt.”—consequently the whole compound is Gr. to signify the officer who carries up the first dish at a *feast*; a *sewer*, or *seneschal*.

DAPPER-fellow; Ταχα, et Ταχυ, *topper*; *citissimè*; a *very active, nimble, lively little gentleman.*

DAPPLE-grey: Απαλος, *tener, mitis*: hence *apples* in Virgil are called *mitia poma*; and from this

this allusion to the fruit, a "*subgriseus equus, qui et scutulatus dicitur*, is called in French *pomele*; in Ital. *pomellato*; in Belg. *apple-graudo*; *apple-gray*: Jun."—meaning as if the horse's skin was mottled with round spots, like apples.

DARE: "*Θαύρειν, θαύρειν, audere*; by changing Θ into D: Casaub. and Upt." a boldness, impudence, assurance.

DARK, *Αδρακας, invisibilis, obscurus*; *invisibile, obscure*: R. A, *non*, et *Δρακω, video*; *to see*: so that by our having cut off the negative particle A, we have given our word *dark* the strange appearance of being derived from a Greek verb (*Δρακω*) which signifies *to see*: by antiphrasis, which Skinner disdains so much that he cries out; "*peffime Martinius deflectit à Δρακω, per antiphrasin*; quid enim etymologo, et grammatico indignius puerili illà figurà antiphrasi? *metius Casaubon deducit ab Αδρακας, invisibilis*:"—we might have thanked the Dr. for his *peffime*, and his *metius*, if he had only removed the absurdity, and shewn us the difference between *Δρακω*, and *Αδρακας*:—see **TENEBOUS**. Gr.

DART, "*Αεδης, cuspis teli*; the point of an arrow; according to H. Stephen. Nug."—but perhaps it might more naturally be derived à *Δορυ*, or *Δρακων*, quasi *Δρακων, missile, jaculum*; a spear, javelin; or any missile weapon.

DASH with water; *Δαζομαι, diuido, spargo*; to divide, sprinkle, scatter.

DATE any writing; *Δατωμα, Δω, do, datus*; given under our hand and seal.

DATES, "*Δακτυλοι, dactyli, digiti*; the fingers; a long nut, resembling the fingers: Nug."

DATIVE, *Δοτικη, datus*; the case among grammarians, which expresses all relations tending TO itself: R. *Διδωμι, do*; to give.

DAU-DLE seems to be compounded, and contracted in the same manner as **DOO-DLE**; signifying one who does little, or nothing: consequently Gr.

DAUGHTER, "*Θυγατηρ, quasi Δθυγατηρ, daughter*; filia; by changing Θ into D, and then transposition, and contraction *daught*er: [Casaub. and Upt." Belg. *dochterkin*; Teut. *tochterlin*; diminutivum *tochter*; filia; perhaps only derived à *Θυγατηρ*, contracted to *tochter*; *daughter*; as above.

DAUNT one's courage; Skinn. and Lye would fain derive *daunt* à Gall. *domter*; *domare*; hoc immediatè à Lat. *domitare*;—and this is as immediately derived either from *Δαμω, domo, domare*; or from *Δαμαλω, domito, perterrefacia*; to affrigere, appall, subdue.

DAW, or bird; "*vehementer suspicor olim fuisse daw*; sed l finale paullatim omisum: oc-

casio suspicandi ex eo quodd. Sicambriis *dol*, vel *dole*; Germ. *tul*, vel *tule*, dicta de *monedula*; fortasse à *Θυλλα, procella*, et *monco*; quod præfagæ aves instantem imbrem præmonstrent, quotiescumque gregatim convolant, et acutiore clamore veluti exultant: Jun."—we might rather suspect that *daw*, or *jack-daw* was derived à *Θαύρειν, audeo*; quasi *daudeo, dare*; it being a very bold bird, and not easily to be affrighted, but will even chatter in your face, and dare you to your worst.

DAWB: even Skinn. acknowledges that the Fr. Gall. *dauber* aliquid affinitatis habere videtur cum *Τυφλω*, vel *Δρακω*, vel *Διαπαλω, percutio, serio*; to strike, or *dab on with a dash*, or *stroke*.

DAWN: "*Minshew deflectit vel à Belg. dawé vant dagb*; *ros diei*; vel à Gr. *Δυω, occido*; quia ex oriente Aurorâ, astra minora occidunt: *mallem*," says Skinn. "*dictum quasi to day, or dayen, i. e. diefcere*; additâ tantum terminatione infinitivi: Germ. *en*: vel quod eodem redit, et mihi magis probatur, à Sax. *dægian diefcere*:"—but then he should have told us, it evidently originates from the next art.: and even Clel. Way. 31, acknowledges that "*dawn* is but a different dialect of the participle *daying*:"—so that the only point is to fix the etym. of the next art.

DAY, *Δας, dies, lumen*; light: or from *Δαις, tæda*; a torch: we might, however, rather prefer the former of these; because Voss. de Permut. lit. says, *dias dictus quod divini sit operis*; five ab *fove ejus*, ut putabant, *refore*, quem Græci *Δια* appellant; et sane *Jupiter* ipse est postâ linguâ *diefpiter*, i. e. *diei-pater*; father of day.

DAYS-man; "*an arbitrator, umpire, or judge*: for, as Dr. Hammond observes in his Annot. Heb. x. 25, the word *day*, in all languages and idioms, signifies judgement: so *ανθρωπινη ημερα, man's day*; 1 Cor. iii. 13, is *the judgement of men*: so *diem dicere*, is *to implead*: Ray."—this is wonderful quotation; for, in the first place, there is no such expression in Scripture; particularly in the passage here referred to, as *ανθρωπινη ημερα*: and, in the next place, I do not see how *diem dicere* can be introduced here, to shew that *dies* signifies judgement; nay, even Mr. Ray himself acknowledges, that it signifies only *to implead*; i. e. *appoint a day*, or *fix a time of trial*; where *trial* signifies judgement.

DEACON; "*Διακωνος, diaconus, minister, famulus*; a minister, or servant of the altar: R. *Kovw, festino, propero*; to make haste, to be in action: Nug." Clel. Way. 18, says, that "*deacon* is absolutely a Celtic term, *d'ey-con*; an officer of the law, spiritual or temporal; it is what the Gallic were called *dayen*:"—but in modern French *dayen*

dean, not a *deacon*: besides *d'ey-con* is Gr.; for *EY* we shall is Gr. and *con*, *kon*, *konig*, and *KING*, are Gr. likewise.

DEAD-boot; "offices, or service done for the dead; it is sometyms also used for penance: Sax. Verft."—but *death* is Gr.

DEAF; Skinner, after having mentioned the Sax. Teut. and Dan. words, from which he would derive our word *deaf*, says, "miror nullum Germanum Hellenistam saltem Teut. *daub* deflexisse à Græco κωφος, præter enim initialem literam cætera omnia facilia sunt:"—we might rather, with Martinus, as quoted by Jun. suppose that the Almann. *toub*; Teut. *daub*; Dan. *doff*; Belg. *dooff*; Sax. *deaf*, and our word *deaf*; omnia videri possunt abscissa ex Græco τυφος, τυφ; *deaf*; quod, licet ut plurimum usurpetur pro *cæco*, aliquando tamen etiam *surdum* significat; Suidas quoque adducit illud Sophoclis,

τυφος τὰ τ' ὄρα, τὸν νεραν, τὰ τ' οὐμὰς εἰ:

Non tantum *captus es auribus*, sed et mente, et oculo. You're *blind in ears*, in sense, and eyes: [lis: though it sounds something strange in our language to say *a person is blind in ears*.

DEAL, or *distribute* "from διαιρεω, *distribuere*: Upt."—R. διαιρω, διαιλον, *divido*; *to divide, to disperse*: Verstegan supposes it to be Sax.

DEAL-boards; Skinner derives this word "à Belg. *deyle, deele*; Teut. *dielz asser* (a pole, or rafter) simpliciter sic dictum, quia hoc lignum in teneres plerumque asseres scinditur:"—but this very aptitude of *deal* to be riven into any size, or scantling, ought to have pointed out to him the true etym.; which is the same with the foregoing art. διαιρω, διαιλον, *divido, findo, seco*; *to divide; split, rive*.

DEAN, à δεικνωμαι, *humaniter accipio*; *to receive with hospitality*; perhaps, according to the first institution, he being given to liberality, and hospitality in former times. Clel. Voc. 24, derives *dean* "à *d'ben*, in the sense of *senior*:"—but *ben* undoubtedly originates ab *εναντιος, annus, annosus*; *old, aged, senior*.

DEAR; καρ, *cor*; *the heart*; *beloved*: or perhaps from καρ, *gratiosus*; *charus*; *precious, costly, highly valued*: Verstegan writes it *dearworth*, or *deerworth*, *pretious*; and supposes it to be Sax.

DEARTH; δεομαι, δεοσις, *indigeo, mihi opus est*; *to be in want*; *to suffer scarcity*.

DEATH; θανατος, *mors*; nisi à θνεω, vel θνεω, *mergi, occidere*; *proprie de sole*: Casaub." *to die*; *to cease to be*; *to set, as the sun*.

DE: we have many words in our language, beginning with this preposition; which will be more properly found under their respective art. unless when the primitives themselves are not in

use; as in the following words, when compounded:

DE-BATE, διαβασις, διαβω, *batto*; *to beat an argument*; *to banish words*; *to hold a dispute*.

DE-BAUCHEE, "magna vini ingurgitatio; à Lat. *debauchari*; says Skinner."—which happens to be Gr.;—"net non," continues the Dr. "defecti potest à *dis*, et *bauche*; ordo lapidum: seu laterum: sed unde, inquit, istud Fr. Gall. *bauchi* & credo à Lat. *abacus* (credo *abacus* ex *αβαξ*), q. d. *series lapidum, seu laterum juxta-positorum mensiformis*:"—and with us used to signify any *excess, disorder, or irregularity*, either in morals, or appetite.

DEBILITY, ἀδυναμία, *habeo, habilis, debilis, ex de*; et *habilis*, i. e. *parum habilis*; *weak, faint, feeble, maimed*: Voss."

DE-BON-AIR; if this word be compounded, as Skinner supposes of *de bono aere*, the modern orthography is the more remarkable, *debonnaire*, hoc est *boni temperamenti, vel indolis*: the etymology is evidently Gr.

DEBT, ἀδυναμία, *habeo*; *de habeo*; *de alio habeo debeo*; nam *debere* est *de alio habere, debitum*: *to owe, to be obliged: to another's kindness, or assistance for a loan*; *to borrow, in order to repay*: or rather perhaps à *δεο*, ἀδυναμία, *debitum, officium, decens*; whatever is right, or becoming; a just obligation.

DECADE, δεκάτης, *decuria, decas*; a division of ten: δεκα, *decem*; *ten*.

DECA-GON, δεκαγωνία, *generatio ad decimum usque gradum*; *a generation to the tenth degree*: also a mathematical figure with ten sides: R. δεκα, *decem*; et γων, *generatio*; vel γων, *gens*; *an angle*.

DECA-LOGUE, δεκαλογος, *decalogus*; *the decalogue*; *decem præcepta*; *the ten commandments*: δεκα, *decem*; *ten*: λογος, *verbum*; *a command*.

DE-CANTER, ενχυνω, *effundo*; *to pour off*.

DE-CAY, κατα, *deorsum, cado*; *to fall, to decline*; as *ovo cadere*; *to grow old*; *casus, occasus*; *declining*; *wasting, dying*.

DE-CEASE, κατα, *cedo, decedo*; *to depart, withdraw, to die*.

DE-CEIVE, κατα, *apodixomai*: Hesych. *capio, decipio*; *to catch by craft*.

DECEMBER: properly written, it ought to be *Duodecember*; for *December* can never signify the *TWELFTH* month; from δεκα, *decem*;

TEN;—and yet, notwithstanding the glaring absurdity which appears on the face of this derivation, it is however a truth; and this being the first time we have met with an opportunity of exposing the absurdity, let me desire leave to observe, that when the first reformers of the calendar undertook to regulate the computation

of time, and to settle the return of the seasons, they did not sufficiently consider, that when they departed from the Roman method of computing time, they ought to have departed likewise from the names, which had been adopted by the Romans themselves; or at least to have ranged our months in a different order; or have given new names to two months, and placed them so, that *December* should not have been ranked as *the twelfth month*; when, according to the Roman method, it very properly was placed as *their tenth*: for they, beginning their year at the vernal equinox in *March*, when the sun entered *Aries*, made the names of their months coincide with the order in which they succeeded: thus *September* was their seventh month; *October*, their eighth; *November*, their ninth; and *December*, their tenth; and then came *January*, and *February*, to complete the year, when the sun was advancing again to *Aries*: but the first reformers, I say, by altering the beginning of the year, and making *the first of January* our new year's day, and still retaining the ancient Roman names for the rest of the months, have entailed this absurdity upon us, that now we very wisely call our ninth month, *September*; our tenth, *October*; our eleventh, *November*; and our twelfth, *December*; when *decem* is Latin for *ten*: which is an absurdity impossible to be avoided, unless all Europe would consent to a new regulation.

DECEM-VIR, Δεκα-αρις, *decemvir*, *decemviri*; *ten-men*, chosen, and appointed for compiling the twelve tables of the Roman law, in the year of Rome 391; which they collected out of the writings of Solon, the lawgiver of Athens: they also governed the commonwealth, instead of consuls; but their government lasted only two years: the *Decemviri* were also some peculiar judges, appointed to determine any differences among the citizens, concerning the freedom of the city.

DECENCY, Δικη, *ius, justitia, fas*; *law, justice*; *right, proper*: or else it comes à Δεικος, idem quod Δειλος, Δειμιμος, et Δειμιμος, *dignus, acceptus*; *becoming, worthy*: or else from Δε, *debet*; *decent, it becomes*.

DEC-ENNIAL, Δεκα-εταυρος, Δεκαετη, *decennis, decennialis*; *the term of ten years*.

DE-CIDE, Κοψω, *cedo, decido*; *to cut off*; *to determine a controversy*.

DECIMATION, Δεκα, *decem, decima*; *ten*; *tenths, tithes*: the taking every tenth man.

DECK, adorn; Στεγω, *tego*; ut ipsi quoque Græci abjiciunt Σ. initiale, dicentes Τεγος, pro Στεγος, *tegium*: unde Sax. *Decan*; *Almann. thecan*; Dan. *decke*; Belg. *decken*; *to cover, dress, adorn*.

DECK of a ship; originem habes in proxime præcedente, quia *tegit*: see above.

DE-CLENSION, Κλιω, *inclinatio, declinatio*; *a declining, bending, declension of a noun, or conjugation of a verb*.

DE-CLIVITY; Κλιπος, vel Κλιπας, εκ Ασπας, ὑψηλων, Hesych. *promontorium*; from hence very probably comes *the lover's leap, the lover's promontory*; not from their leaping down; but casting themselves down *that rock*: or else our word *declivity* may be derived à Κλιπυς, pro Κλιπυς, *elivus*; *a hill, or eminence of gentle, and easy ascent*.

DECORATION, Δε, oportet, *debet, decorus*; *any becoming ornament*.

DE-CORTICATION, Κρεας, *caro, cortex, carnis tego*; *the skin, rind, or bark, to cover the flesh, fruit, or wood: decortico*; *to strip off the skin, rind, &c.*

DE-CREE, Δια-κρινω, *decerno, decretum*; *an ordinance, or statute*.

DE-CREPID, Κρεπας, *crepus, crepera jam vita, ut crepusculum*: sed Scaliger senes ait dici decrepidos, translatione petita à lucernis, quæ decrepare dicuntur, cum expirantes crepitum edunt; nec ineleganter à rebus fragilibus, quæ ob vetustatem, si motites, crepant: *to snap, and crackle, like an expiring taper: to be worn to the last stage of life*.

DECU-PLE; Δεκα-πλω, *decies*; *ten times*; *ten-fold*.

DE-DICATION, Διδωμι, Δω, *do, dico, dedicatio*; *an address, a consecrating*.

DE-DITION; Διδωμι, *do*; *reddo*; *to surrender, to give up*.

DEED, or gift; Διδωμι, *διδωμαι, dare*; *to give, to bequeath*.

DEEGHT; “Sax. dihtan; *parare, disponere*; dihtan an ærend-gepput, nobis, *to indite a letter*: Ray.”—but we shall see that *INDITE* itself is Gr.

DEEM, Θειμι, *lex, institutum, judicare*; *to suppose, or imagine*.

DEEP; Δυπλω, *aquas subeo, mergo in profundum*; *to dip deep*: “videri potest abscissum ex Βυθος, fundum, primis tribus literis inverfis: Jun.”—this likewise seems to have been the opinion of Casaub. which Skinner has censured thus: “Casaub. satis violenter deflectit à Gr. Βαθος:”—but Βαθος, and Βυθος are both of the same signification, viz. *profundus*; whether they give origin to our word *deep*, or not. Clel. Way. 47; and Voc. 126, n; would derive “*deep* from the Celtic privative *de, not*; and *up*.”—to signify *not-up, i. e. down*: but *up* is undoubtedly Gr.

DEER, “Θηρ, *fera, ferina*; *venison*: thus Virgil says,

Implentur veteris Bacchi, pinguisque ferine:

Æn. l. 219. Upt.”

Clel.

Clel. Voc. 172, supposes that "the Celtic *er*, or *ber*, is radical to our word *forest*; and gave origin to the Gr. *ἔρα*, to the Lat. *fera*; and the English word *deer*:"—the originality must be acknowledged somewhere.

DE-FEAT; *Φωω*, *fiō*, *facio*, *deficio*; quasi *difficere*; *rescindere*, *perdere*; à *medio tollere*, *destruere*; to *put to the rout*; *put to flight*, *cut off*, *destroy*.

DE-FER } *Φερω*, *fero*, *differo*; to *delay*,

DE-FERENCE } *postpone*; to *behave with distance and respect*.

DE-FICIENCY; *Φωω*, *fiō*, *facio*, *deficio*; to *fail*; to *break*, as a *brankrupt*.

DE-FILEMENT; *Φιλυωω*, *polluo*; to *pollute*, *make foul*: Littleton.

DE-FRAY; that this word is taken from the Fr. Gall. *defrayer*, *sumptus in se suscipere*, vel *exsolvere*, is evident enough: sed unde, inquires, says Skinn. *frais*? quid si à Lat. *paratus*, seu *apparatus*:—the Dr. should have said *Περωω*, *paro*, *paratus*: however, as he seems to have been misled by his good friends the Franco Galli, so those gentry seem to have misled themselves, or endeavoured to mislead others, by giving the word such an appearance as might enable it to wear the face of originality; but very probably *defray* is only a Gallic distortion of *deserre*; to *bear one's charges*, or *expences*, consequently Gr. still.

DE-FY; *Περωω*, *πρωω*, *fido*; unde "Fr. Gall. *deffier*; Ital. *disfidare*, *diffidare*, vel *diffiduciare*; *provocare ad pugnam*: Jun. and Skinn."—to *discredit*, and *challenge any one to prove the contrary*.

DEI-FY, *Θεος-φωω*, *deus-fio*, *divus-factus*; *made a saint*, *canonized*.

DEIGN; though this word is evidently derived à *Δεινος*, idem quod *Δειλος*, *Δεγμενος*, et *Δεχμενος*, *acceptus*; à *Δεχομαι*, *capio*; unde *dignus* et *dignor*; and though *dignus*, and *dignor*, are often joined to a negative, as *indignus*, and *dedignor*; yet when we join our negative to *deign*, we write it *disdain*; not *indeign*, or *dedeign*.

DEIST; *Θεοπιστιμος*, *qui in unum Deum credit*, sed à *Christianâ doctrinâ abhorret*; *one who acknowledges a God, but denies Revelation*.

DEITY, " *Θεϊνης*, *Deitas*; *Godhead*: R. *ΘΕΟΣ*, *DEUS*, *GOD*: Nug."

DE-JECTION, *ἰνω*, *ἰνωω*, *mitto*; unde *ἔακα*, *jacio*, *dejectio*; *a throwing*, or *casting down*: *a sinking*, and *oppression of the spirits*.

DE-LAY; *Φερωω*, *fero*, *feror*, *latus sum*, *desero*, *dilatio*; *a dilatoriness*, *tardiness*, *loitering*.

DE-LE, *Λεωω*, *leo*, *deleo*; imperative *dele*; a technical term in printing, to signify *blot out*: R. *Λεω*, *leo*, *levi* et *lini*; to *daub*, or *smear over*.

DE-LIBERATE; *freedom*, and *liberty of thought and action*: see LIBERTY. Gr.

DE-LICACY } Littleton and Ainsworth have
DE-LIGHT } derived *delicia* from *lacio*; and
lacio they derive from *λακιζω*, i. e. *Θωπεωω* (Ainsworth should not have said *Θωπλιεωω*) *adulor*, *blandior*: Hesyeh.—that *Θωπεωω* bears these senses, Hederic likewise acknowledges; but that *λακιζω* has any such significations, he does not even hint; for he interprets *λακιζω* by *discindo*, *lacero*; à *λακίς*, and *λακίς* he explains by *fissura cum crepitu facta*; *frustum*; sc. *lacinia panis*, *lacerando avulsa*; à *ληκω*: and *ληκω* he explains by *sono*, *reddo sonitum*, *resono*, *vocem edo*, *loquor*; not one of which can by any means be applicable to the word *delicacy*: and therefore, whenever the derivative bears a totally different sense from the word which is supposed to be the original, we may very much doubt the propriety of such a deriv.: however, should *λακιζω* bear the sense of *Θωπεωω*, *adulor*, *adulator*, *blandior*, it would be sufficient for our present purpose: only permit me to observe, that Vossius has derived *delicia*, pro *delicium*, à *Χλιδαω*, hoc est *Τρυφω*: uti *Χλιδαω*, *Τρυφερος*, *delicatus*: after which he adds, vel *deliciis*, nomen ex eo, quia *deliciant*, et *delectent*.

DE-LINQUENT, *Λιμωω*, *Απολιμπανω*: *Λιμωω* à *Λιπω*, quod à *Λειπω*, *linquo*: vertitur *π*, in *q*; quomodo *Πεντε*, *quinque*; *Ποτος*, *quotus*; *Πετορα*, *quatuor*: olim fuit *liquo*: Voss.—*linquo*, *delinquo*; to *omit*, *fail in duty*; to *offend*.

DE-LIRIUM, *Ληρος*, *Ληρησις*, *delirium*, *nugatio*; *dotage*, *out of their wits*.

DELPHIC, *Δελφικα*, *Delphica*; *belonging to Delphi*, *a city of Phocis*, *in Greece*, *where was a famous oracle*.

DE-LUGE; *Ἄνω*, *κλυζω*, *lavo*, *diluo*, *diluvium*; *an inundation*; *a mighty overflowing of waters*.

DEM-AGOGUE; *Δεμαγωγος*, *demagogus*, *cujus consiliis populus obsequitur*, utpote *sibi gratiosi*: *a ringleader of the rabble*, *a popular*, *factious*, and *seditionary orator*: R. *Δημος*, *populus*; et *Αγω*, *duco*; to *lead*.

DE-MEAN, "Fr. Gall. *demener*; Ital. *dime-nare*, *se buc illuc movere*; hoc à *de*, aut *dis*; et *minare*, *ducere*: vel q. d. *dimanare*, i. e. *manus movere*: certe non minima urbanitatis pars à *con-cinno manuum more pendet*: Skinn."—this was so ingenious an explanation of the Dr. in support of his etym. that I could not omit it; though very probably it is not the true deriv. for then it would have been written *demainer*: our word *demean*, or *demeanour*, might rather be supposed, with Minsh. and Jun. to be derived à Fr. Gall. *moyen*; *mean*, *manner*; *mos*, *modus*, *medium*, vel *ratio decenter se gerendi in rebus agendis*; *gestus*, *habitus*, *status*; not of the *bands* in particular; but of the *whole person* in general, or what we

call a *proper decorum, and behaviour in carriage*; consequently is derived from the same source with *mean*; which is Greek: or rather, as we might imagine, our word *demean*, and *demeanour*, may with greater propriety be derived from MIEN; and then it would be purely Gall. or Icelandic; and consequently must be referred to the Sax. Alph.

DEMEANS; sometimes written *demesnes*; but more properly DEMAINS, à Δομῶ, *edifico*; unde Δωμα, *domus, dominus*; “*dominicum, res, quas proprio jure aliquis possidet, patrimonium*: Jun.”—*whatever a person possesses in his own right, his patrimony.*

DE-METRIUS, “Δημητριος, *Demetrius*; belonging to Ceres: R. Δημητρη, *eros, teros, pro Γη-μητρη, terra-mater*; Ceres: Nug.”—*mother-earth*; because the great productive parent of all fruits.

DEMI; a diminutive; as *demi-cannon, demiculverin, &c.* ἡμισυ, *dimidium*; the half: this diminutive is often expressed both in Latin and English by *semi*; as *semitonium, semitone*; *semivocalis, semivowel.*

DE-MISE; Μεινω, Μεινημι, *mitto, demitto*; to send away, to dismiss, to die; also to bequeath.

DEMO-CRACY, Δημοκρατία, *democratia, populi principatus, imperium popolare, res publica*; a popular government; where the people command; a commonwealth: R. Δημος, *populus*; et Κρατος, *imperium*; sway.

DE-MOLITION, Μολη, *mola, molior, demolitio*; a mill-stone, a huge mass of rubbish; to heap up in ruins; to pull down; to destroy.

DE-MONSTRATION, Μναω, *moneo, demonstratio*; a conclusive argument, a cogent proof.

DEMO-STHENES, “Δημοσθενης, *Demosthenes*; R. Δημος, *populus*; et Σθενος, *robur*; strength: meaning the pillar, or support of the people.

DE-MUR, Μορν, *mora, demoror*; to keep back, stay, or stop, retard.

DEMURE; Casaub. derives our word *demure* à Θεμερον, quod Hesych. exponit Σιμων, *bonestum, venerabile*: grave, venerable, serious.

DEN; Δυνην, *ineo, ingredior*; to go underground, or enter into any cavern, or hollow place formed by nature: Verst. supposes it to be Sax.; and Clel. Way. 36, tells us, that “our word *den*, and the French *tanere*, acknowledge the Celtic *tan*, in the sense of *earth*; that being the habitation, which preceded dwellings of wood, or stone, especially in the Western parts of Europe.”

DEN-DE-LEON, Οδοιλες Δεων, *dentes leo*: *dents de lion*; lion's phangs; an herb.

DENIER, Δενα, *decem, denarius*; a Roman coin, about eight-pence halfpenny of our money: also a penny.

DENISON } Διδωμι, Δω, συνειναι, *civitate donatus, civis*; presented with the freedom of a city; a citizen.

DE-NOUNCE; Νεος, *novus, nuncius, denuncio, qui novi aliquid affert*; to tell, to foretell; to give notice, or warning; to threaten.

DENSITY, Δασος, *densus*; thick, close, compact.

DENT } “Οδους, Οδοιλος, *dens, dentis*: DENTELS } unless we chuse to say (with DENTITION } Vossius) that *dens* comes from *edo*; as also Οδους from the verb Εδω, *edo*; to eat: the Eolics say, Εδοιλας for Οδοιλας, which bears a good deal of relation with *dentes*: Nug.”—that the word *dentel*, is derived from Οδους; or, as the Dr. so elegantly expresses it, bears a good deal of relation with *dentes*, nobody would deny, except his anonymous critic: but that the Dr's. first word *dent*, or *to dent*, when it signifies *dint*, or *impression*, is derived from the same root, scarce any one will allow; notwithstanding Jun. has endeavoured to establish the same, on the authority of Casaub. but the consideration of that etym. will be more properly referred to the art.

DINT: Gr.

DE-NY, Ανενομαι, *nego, recuso*; to dissent, to refuse, to reject: Νεινω, *nego*: Voss.

DEO-DAND, Θεω-διδοναι, *Deo-dandus*; any thing devoted, or consecrated to the service of God, in order to expiate some eminent hurt, mischief, or misfortune, which that thing, whether animate or inanimate, has been the immediate cause of.

DE-PLORABLE: If Vossius derives *ploro*, à Φλαυρος: vel potius à Χλωρον, idem quod Λωρον, *πικρον, χαλιπον, υγρον*: inde Χλωρης ανδων, *querula ploratrix, seu clamosa*; complaining, weeping, wailing: none of which derivations are satisfactory; and therefore must desire leave to defer it till better satisfaction can be found.

DE-PURATION; Εμπυσιμ, *pus exscreeo; depuratio*; the cleansing of a wound: or rather, as we may suppose, à Πυρος, *eliso σ, quomodo à Ποσθη, puta: Πυρος, à Πωω, unde Πυωσις, suppuratio*; the digestion of a wound; unde *pus*.

DES-CRY. It will be necessary to produce the different etymol. in order to rectify the mistakes they have made, both as to the sense, and deriv. of this word: Junius writes it *descrie*, and explains it by “*indicare, deferre, prodere, diffamare*.”—here it is evident he has mistaken this word for *decry*: Skinner writes it *descry*, and explains it from Minsh. by “*vulgò detegere simpliciter, proprie clamore elato, seu lato celeusmate aliquid detegere, seu significare*; à præp. *insep.* (it should have been *insep.*) Fr. Gall. *des*; Lat. *dis*; et nostro *cry*.”—this is no more than a transcript

of Minsh.; so that they have each of them mistaken the deriv. of this word; for, what has crying to do with discovering, as to etym.?—they may give what interpretation they please to the word cry, or cry out for joy; but such an interpretation will never lead us to the true etym.; which probably comes from Κερνω, cerno, discerno, or decerno, discrevi, or, as we may write it, descreevi, contracted to descry; to discover, to discern distinctly.

DE-SERT, wilderness } Σπειρα, σπειρά, sero, de-
DE-SERTER } sero, ut sit desertum,
quod non sersum, nec cultum; unsown, uncultivated,
wild; unde deserto, āre; desertio; to forsake, abandon.

DE-SIDIOUS; Εξομαι, sedeo, desideo, deses; idle, slack, slothful.

DESIRE; Δεσις, petitio; à Δεομαι, oro, obsecro; to implore, or earnestly entreat.

DE-SIST: Ιστημι, sto, desisto; to leave off.

DESK, Δισκος, discus; mensa latâ suâ formâ discum refert; any flat and broad table to write on; no matter whether round, or square; the antient discus indeed was flat and round, like the appearance of the sun and moon; but, with regard to our present word, we mean by a desk, any thing broad and flat: see DISC. Gr.

DE-SPAIR, both substantive and verb; Ελπις, spes, despero; out of hope, utterly given over.

DE-SPONDENCE, Σπονδη, sponte, spondeo; quod qui spondet, suâ sponte promittat; unde despondeo; to despair.

DESPOTE, Δεσποτης, berus, dominus; domination, power.

DÉSS; “to squeeze close, to desß wool, straw, &c. Ray.”—it seems to be only a various dialect of DENSE: consequently Gr.

DE-STINY } Ιστημι, sto, destitutus; determi-
DE-STITUTE } nation, resolution, fixt purpose:
also to forsake, leave, disappoint.

DE-STRAIN, to take away goods in case of non-payment: see STRAIN. Gr.

DE-SUETUDE; Ευω, Ευωω, suco, desuetudo; disuse, or the abolition of a custom.

DE-TAIN, Τανω, τανῶ, Ion. Τενωω, teneo, detineo; to stay, stop, or binder.

DE-TECTION; Στεγω, tego; to cover; detego; uncover, discover, disclose.

DE-TERMINATION, Τερμα, termes, determinatio; a boundary, conclusion; a final resolution.

DE-TERR; Ταρασσω, terreo, deterreo; to frighten, discourage.

DE-TERSION, Τερω, τερωω, τερῶ, inde Τριβω, tero, deterfus; wiping, rubbing, brushing.

DE-TRACTION; στανδερν, calumniating; drawing from a person's character: see DRAW. Gr.

DE-TRIMENT, Τειρω, τερωω, τερωῶ, inde Τειρω, tero, tritum; detrimentum; quod ea quæ detrita

minoris pretii sunt; damage, loss; because things are worn, rubbed, and scoured away.

DEUS-AN-apple; Ουρος, durus; pomum durandum: “vel quod magis arridet à Fr. Gall. deux-ans, quia ad duos usque perdurat annos: Skinn.”—but then the Dr. ought to have said, consequently derived from the Gr. viz. ex Δυα, duo; two; et Ενιαυτος, annus; a year.

DEUTERO-NOMY, Δευτερονομιον, Deuteronomium, iteratio legis; Deuteronomy; one of the (five) books of Moses, being a repetition, or a second promulgation of the law: R. Δυωτος, secundus; et Νομος, lex: Nug.”

DE-VELOP, “Fr. Gall. desvelope; part. verb. desvelopeur; explicare, evolvere, extricare: Skinn.” who then refers us to envelop; and under that art. he says, “omnia à Lat. velum:”—but velum, and volvo, are different deriv. as we shall find under the art. VEIL, and VOLUME: but both Gr.

DEVIL, Διαβολος, diabolus; a slanderer, cheat, an accuser: Διαβαλλω, calumnior, criminor; to calumniate, to render odious; to decry: R. Βαλλω, jacio; to cast: Nug.”—Ciel. Voc. 2, and 160, by no means admits of this deriv. “for,” says he, “Διαβολος being undoubtedly no Gr. word; and, at best, strangely forced from Διαβολη, calumny; receives an easy origin from the contraction of the, and evil, into devil:”—let this be the true deriv.; we have now only to trace the origin of the word EVIL, which will be considered hereafter, and found to be very probably Gr.

DE-VISE; Ειδω, video, visum; “q. d. divisare, sc. visum; i. e. oculos circumferre, speculari: Skinn.”—to look about, to contrive.

DEVOIR; Δειον, Æol. Δειον, debitum, officium, munus; decens; a due decorum, a becoming decency.

DEVON-shire; Ciel. Voc. 190, and 194, plainly shews, that ibb is radical to Zephir, Favonius, and Devon; all signifying Western:—but we have seen under the art. AVON, that EVE, or EVENING, is Gr.

DE-VOTE } Βεβαιωω, voveo, devotio; to vow,
DE-VOTION } to consecrate; to dedicate, to
offer up prayers, vows, petitions.

DEW; to bedew, “Δευω, madefacere, irrigare: Casaub.” to which Upt. adds,

Δευοντο δε δακρυσι κολλω.

Madebant autem lacrymis sinus.

Their cheeks were wet with tears.

Iliad. I. 566.

what pity it is! that even half a line of Greek cannot come from any of our English presses, but there must be some blunder or mistake in it! which shews either gross ignorance, or insufferable carelessness in those who are concerned in such publications; of which we have here another instance

instance in the very first word of this quotation; which has been strangely printed Δεωσλο: but ought to have been Δεωσλο; were moistened, wet with tears.

DEW-LAP: I cannot, with Minshew and Skinner, suppose that our word dewlap is compounded of dew, and lap, because it hangs so low, as to sweep, or lap up the dew; which is a thing no farmer ever saw: but with Junius, would rather suppose it was derived à Theotisco deuenen, fardeuuen; digerere, concoquere; ob errorem vulgo hominum, cibos ruminandos ex paleari sursum cieri, credentium: the other part of the compound is as judiciously accounted for by the same great etymol. thus; "palear," Dan. dogler; Belg. domswengel; nominibus desumptis à daggelen, et swingen; agitari, concuti; nam et sic Latini palear derivant απο τῆ Παλλεσθαι, vibrari, quati, agitari: ad eandem agitationem respicit postrema pars compositi."—it is a wonder however that neither Jun. nor either of the other two etymol. should have observed the transposition of letters in this word: the two latter indeed could not, because they have derived it absurdly from lap: but that Jun. who has derived it properly from Παλ-λεσθαι, should not see it, is remarkable; the Greeks wrote Παλ-; and we write lap:—on the whole, dew-lap seems to signify no more than the swinging; or wagging-gullet; because it was formerly thought to be the passage, or gullet, through which the cud was erroneously supposed to pass, in the action of ruminating; and which received the name of dew-lap, from its constant swinging, and shaking about, during the time the creature is eating.

DEXTERITY, "Δεξια, dextra; the right hand: Nug." also Δεξιηρα, dextera: nempe απο τῆ δεξιου: Voff."

DEY of Algiers; Δικη, justitia; justice, power; meaning the judge, or potentate, who is invested with the chief authority of judging in matters civil, as well as military. Clel. Voc. 84, would derive this word from the Celtic "ey, the law, by receiving the prosthesis d, quasi d'ey:"—but ey, or l'ey, is Gr.

DIA-BÆTES, Διαβητης, diabætes; a faucet, or funnel: also a distemper, by which one cannot hold his water, which constantly passes through: R. Διαβαινω, ex Δια, per; et Βαινω, eo; to go, or pass through.

DIABOLICAL, Διαβολος, diabolus, diabolicus; the devil, and devilish: we have already seen another deriv. of this word, under the art. DEVIL: Gr.

DIACODION, diacodion; a syrup made of the tops of poppy: by the appearance of this word it should be Greek.

DIA-DEM; "Διαδημα, diadema; a ribbon, or

ornament of the head, used formerly by kings and queens: R. Δεω, to tie; Δημα, τῶ: a ligature, or band: Nug."

DI-ÆRESIS; Διαίρεσις, diærēsis; divisio, distributio; apud grammaticos diærēsis est, ubi ex unâ syllabâ dissectâ, fiunt due; ut evoluisse, pro evoluisse; a grammatical figure, of dividing a diphthong into two distinct vowels.

DIÆTETICS, Διαίτησις, diætētam præscribo; diætētica; sc. medicina: the first part of physic, that concerns a regimen in diet.

DIA-GNOSTICS; Διαγνωστικος, qui est dijudicandi, et dignoscendi, peritus: R. Δια, di; et Γνωστικω, nosco; a close, subtle discernor.

DIA-GONAL; "Διαγωνιος γραμμα, a line which passes from one angle to another: R. Δια, per; through; and Γωνια, angulus: Nug."

DIA-GRAM, Διαγραμμα, diagramma, descripta tabella, et figura geometrica; a description, or draught of a thing: also a figure in geometry, to demonstrate any proposition: and in music it is called a proportion, or measure distinguished by notes.

DIAL; Δις, Δις, Dijovis, Diespiter, i. e. diespater; dies; a day; an instrument to shew the course of the sun every day: or else from Δις, dies, lumen; light: or else from Δις, tæda; a torch; the sun being poetically called the torch of day.

DIA-LECT; "Διαλεκτος, dialektus, modus loquendi peculiaris, idioma lingua; a particular form, or manner of speaking, varying from the general pronunciation, by some provincial method of expression: R. Διαλεγομαι, loquor, sermocinar: Δια, et Λεγω, dico; to speak: Nug."

DIA-LOGUE, "a discourse between two, or more persons: from the same root: Nug."

DIA-METER; "Διαμετρος, diameter; a line dividing any figure into two equal parts; or which cuts any mathematical figure through the middle: R. Δια, per; through; and μετρον, mensura; measure: Nug."

DIAMOND, "Αδαμας, adamas; the hardest, and most brilliant of all precious stones: R. Α, non; et δαμαω, domo; to subdue: Nug." not easy to be polished, unsubduable: our word diamond seems to be only a transposition of Αδαμας, quasi adiamond, diamond.

DIA-PASM, "Διαπασμα, diapasma, medicamentum corpori est, vel potui inspersum: Nug."—pamander: R. Δια, per; through, and Πασσω, spargo; to sprinkle.

DIA-PASON; "Διαπασων, diapason; per omnes, sc. chordas; a concord of music of all the eight notes: Nug."—this is the first time I was ever informed: that there were eight notes in music; perhaps N is the eighth.

DIA-PENTÉ, Διαπεντε, per quinque, i. e. chordas;

diapente; a concord of five notes:—the ambiguity and obscurity of these two last art. sufficiently shews how vain an attempt it is for moderns to endeavour to explain the antient technical terms of music.

DIA-PER: “quoniam *diaprè* etiam variis figuris distinctum signat; credo tum hoc; tum nostrum *diaper* orta ab antiquo Fr. Gall. *divairè*, *divariatus*; i. e. *variegatus*: alludit Gr. *Διαπερω*, item *Διαπερωω*, *trajicio*; q. d. *acu trajectus*: nimis olerem criticum si à Gr. *Δια*, *per*; et Fr. Gall. *prè*, *pratum*, *formarem*: q. d. *sotum pratis florentibus intextum*: sed esto saltem animi gratiâ allusio, vel potius lusus: Skinn.”—the Dr. seems to have been much nearer the source, than he imagined; but he was so full of his allusion, and sport, that he did not attend to the true deriv. of the word *diaper*, though he had it actually under his eye:—but we may readily grant it may be derived from *Δια*, joined by a pleonasm to the Latin translation of that preposition *per*; as much as to say *through and through*; because it is a species of weaving wrought the same on both sides: we shall have many other instances of this manner of compounding the original and its translation together.

DIA-PHANOUS, “*Διαφανς*, *candens*, *pellucidus*; clear, bright, transparent: *Δια*, *per*; et *Φαινω*, *ostendo*: Nug.” to permit light to shine through.

DIA-PHORETIC, “*Διαφορητικός*, *diaphoreticus*, *discutiendi vim habens*; medicines to dissolve, and discharge humors by transpiration: R. *Διαφορω*, *discutio*, *digero*, *resolvor*; to digest, dissipate, or disperse: Nug.”

DIA-PHRAGM, “*Διαφραγμα*, *diaphragma*, *intersepimentum*, *quod intersepit*; *membrana*, *quæ tor et pulmonem à jecore et liene distinguit*; a membrane, which divides the heart and lungs from the lower intestines: R. *Δια*, and *φρασσω*, *sepio*; to hedge round, to wrap about; to edge (it should have been hedge) to inclose: Nug.”

DIA-PLASM, *Διαπλασμος*, *formatio*, *conformatio*; a formation, framing, composition: R. *Δια*, and *πλασσω*, *formo*, *fingo*; to form, or shape out.

DIA-PORESIS, *Διαπορησις*, *diaporefis*; *dubitatio*; a figure, when the orator doubts, and consults what to say first: as, *Quo me vertam, judices, nescio*: Cicero pro Cluent. prin. R. *Δια*, et *απορω*; ex A, non; et *Πορος*, *via*, *impervius*; entangled, and no way to get out.

DIA-RRHŒA, “*Διαρροια*, R. *Διαρρω*, ex *Δια*, et *ρρω*, *fluo*; to flow through; Nug.”—*fluxus*, *profluvium ventris*; a flux.

DIARY; *Δαος*, *dies*; a day; *diarium*; a journal to record the actions of each day.

DIA-STEMA; *Διαστημα*, *distantia*, *intervallum*;

a distance, interval: in music it seems to signify an octave: R. *Δια*, and *Ισημι*, *sto*.

DIA-STOLE; *Διαστολη*, *distinctio*, *distentio*; the dilatation, or distention of the heart, in the action of returning the blood: as *systole* is the contraction, when it is emitted from the heart: R. *Δια*, and *Στελλω*, *divido*, *expando*; to open, or dilate.

DIA-TONE, *Διατονος*, *diatonos*; *hypaton*, *et meson*; two notes in music.

DICE; “fortasse à *Δικω*, *jacio*, *projicio*; *alea*, *cubus*, *teffera*: Jun.”—because they are thrown out of a box.

DICTATOR } *Δικτυρι*, *δειξω*, *ostendo*, *dico*;
DICTIONARY } nempe quia nihil aliud est dicere, quam sermone ostendere animi sui sententiam: Jos. Scal. *dico*, *dictata*, *diætionarium*; instructions, orders: a chief magistrate: an expression, elocution: a vocabulary, shewing the etymology, and meaning of words.

DIDACTIC, *Διδασκω*, *doceo*, *erudio*: instructions, lessons, precepts.

DI-DAPPER, *Δια δυπιω*, *aquas subeo*, *mergo*; to dive, dip, plunge under water.

DIDDY; a diminutive of *testy*, or *TEAT*: Gr.

DIDER; commonly pronounced *didder*; a *Δειδω*, *timeo*, *pareo*; to shake, tremble, or quake, with fear, cold, &c.

DIESIS, *Διεις*, *diefs*, *divisio*, *tonus musicus*; a division; also a musical tone: R. *Διεινμι*, *divido*; vel *Διημι*, *perfundo*; to divide, or pour forth; but how either of those words can be applicable to music, must be left to the learned.

DIET, *council*; *Διαίτω*, *arbitror*; judges, chiefs.

DIET, *food*; “*Διαίτα*, *diata*, *vita institutio*; a regimen of living: Nug.”—this relates rather to ethics, than physic; and therefore it would have been more to the Dr’s. purpose, if he had said, *diata*, seu *victus ratio à medicis præscripta*; living by prescription.

DIF-FERENCE, *Διαφερω*, *differo*, *differentia*; to vary.

DIG: Skinner has played us rather a slippery trick under this art.; for he has only referred us to *ditch*; which he has derived à Sax. *dice*, *dic*; *agger*, *fossa*; *vallum*; after which he quotes several synonymous terms, and rejects the Greek (which will be considered under the art. *DITCH*) with, “sole autem meridiano clarius est, ortum esse à verbo *to dig*; oranino ut *fassa à fodiendo*:” the plausibility of which however may be very much doubted; for though a common *ditch* cannot be made without *digging*; yet all *digging* is not making a *ditch*; besides, a *ditch*, or as the Dutch call it, a *digue*, may be made without any *digging*; as mounds of wood, stone, earth, sand, &c. all compacted regularly together, form a *ditch*, *dike*, *digue*, or *fence*, without *digging*: we may

may therefore with Jun. rather suppose our word *dig* was derived à Δικελλα, *ligo*; a *spade*, used in digging the ground.

DI-GAMMA, Διγάμμα, *duplex gamma*, Æolica litera; figurâ et vi similis Latinæ F; sic dicta, quòd duorum gamma F sibi superimpositorum formam gerat: Hederic.

DI-GESTER; Χαιρ, χυρος, unde *gero*, *gesto*; *digero*, *digester*; a *setter in order*; a *regulator*; also an *iron instrument used for concoction*.

DI-GESTS; from the same root: signifying a *code*, or *body of laws*, so called by Julian (perhaps Justinian) who first regulated them: see PANDECTS: Gr.

DIGIT; Δακτύλος, *digitus*; a *finger*; also a *degree*, or *measure*.

DIGNI-FY; Δεικνος, idem quod Δεικλος, Δεγμενος, et Δεχμενος, *acceptus*, *gratus*, *suscipiens*; R. Δεχομαι, *cipio*, *accipio*; *acceptable*, *deserving*, *becoming*, *suitable*.

DI-GRESSION; “*gradivus Mars appellatus est à gradiendo in bella ulro citroque*; unde Κραδαινω.” Servius, as quoted by Vossius:—this would certainly be a very proper deriv. if Κραδαινω bore any analogy to *gradior*; but it signifies only *vibro*, *quasso*: R. Κραδη, *machina theatralis*.

DI-LAPIDATION; non est à *lapide*, says If. Voss. sed à Λαπιω, *evacuo*, *exinanio*; Λαπιλω, Λαπιζω, *jaedo*; Διαλαπιζω, *dejicio*; *to throw*, or *cast down*: or else perhaps it may be derived from the same root with our word LAPSE: Gr.; meaning to suffer any buildings *to fall into decay*, *to tumble into ruins*.

DI-LATORY; Φερω, *fero*, *feror*, *latum*; *dilatatus*; a *delaying*.

DI-LEMMA; Διλημμα, *dilemma*; *sylllogismus ab utraque parte feriens adversarium*; *sylllogismus cornutus*; *an argument that convinces an adversary both ways, positively and negatively: a perplexing difficulty*.

DI-LIGENCE; Λεγω, *lego*, *legi*, *diligentia*; à *diligendo singula*; *carefulness*, *attention*, *discretion*, *deliberate choice*. Clel. Way. 47, says, “the Lat. word *diligens* is itself from the Celtic *di-lig*; *not-lazy*; *di*, privative; and *lig*, *lazy*.”—but *lig* is only a various dialect for *lay*; and consequently derives à λεγ-ω, *cubo*, *cumbo*; *to lay*, or *lie down*; meaning *no saggard*, *no loiterer*.

* DILLING; “fortasse à Teut. *dillen*; *garrire*, ineptè *fabulari*: Jun.”—if this be the original word, we ought to look no farther; but as *dillen* seems to be a derivative; and as Jun. himself acknowledges that our word *dilling* signifies a *little woer*, it may perhaps originate à Λεγω, *lego*, unde *diligo*, *diligens*; *loving*, *wooing*,

prating nonsense to the girls: or perhaps it may be but another dialect for DALLY: Gr.—there is another deriv. in the Sax. Alph.

* DIM: Junius quotes Hesych. for the word Δειμασθαι, φοβασθαι, *metuere*; quandoquidem *naturalis tenebrarum metus est*:—but there is certainly *no natural fear of darkness*; it is an artificial fear or dread, *imprest on the minds of children, at the apprehension of some harm happening to them on being left alone in the dark*:—it is rather referred to the Sax. Alph.

DI-MICATION; “Μικκος, Dor. pro Μικρος, *parvus*, *mica*; unde *mico*, quia *gladii in preliando micent*; a *little spangle*, or *sparkle*: unless we may deduce it à Διαμαχομαι, *contendo*, *oppugno*; *to fight*, *skirmish*.

DI-MITY; “Διμίλος, *duplici licio textus*: Jun.” R. Δις, *bis*; et Μίλος, *filum*, *quod stamini implicatur*; *licium*; a *double thread*.

DIN; “*tinnio*: Skinn.”—true; but *tinnio* comes from Τονος, or Τεννι, σενι, βρυχέλαι, Hesych. *tinnio*, *tinnitus*; a *tinkling sound*, or *noise*: and yet perhaps it might be better to derive *din* with Casaub. 203, à Δινος, στροφος, ηχος: particularly when it signifies a *report*.

DINE; “Δειπνεν, *cenare*; *to sup*: for the ancients, according to Festus, called *cæna* that *repast*, which afterwards has been called *prandium*: this is the etymology which most people give to this word: Monf. Menage derives the French *diner* from *definare*; which has been used instead of *definere*; and he observes also, that others derive it from the Germ. word *dischi*, which signifies a *table*: Nug.”—but if either of these latter deriv. be true, it ought not to be ranked among English words derived from the Gr.—“others,” continues he, “derive it from Θεινν, *epulum*; a *feast*.”—the first however seems to be the best deriv.

* DINT, “quod alii scribunt *dent*,” says Casaub. “quasi à Lat. *dens*, sit ex Δενδης: certe τὸ Δενος cum Οξυς haud raro jungi; ac idem, quamvis in metaphorico sensu, valere, certum est.”—it must be in a metaphorical sense indeed, which seldom answers the purpose of an etymol.:—we may much rather derive *dint* à Θεινω, *ferio*, *percutio*; *to beat*, *knock*, or *strike*: or refer it to the Sax. Alph.

DI-OCESSE; “Διοικησις, *diacefsis*; *administration*, *government*, *jurisdiction*: R. Οικος, *domus*; a *house*, *habitation*, *possession*: Nug.”—Clef. Way. 15, and 75, n, has with great judgement shewn, that “*Constantine* carried with him from Britain more than one Celtic, or Gaulish expression; and among the rest *diocese* seems very unlikely to be a Gr. word: you will, without any torture, find in that

word *dic-bogh-ey*, the chief justice:—but *bogh* is only a various dialect for *bigb*, which is Gr. and *ey* is the same.

DIO-GENES, “ Διογενής, *Jove natus*; *Jove-born*: R. Zeus, gen. Διός, *Jupiter*; et Γεννημαι, vel Γινωμαι, *fo, nascor, natus*; *born*: Nug.”

DIP; or *dive*; “ Δυπλεω, *mergo*; *to plunge under water*: Casaub. and Upt.”

DI-PHTHONG, commonly, vulgarly, and erroneously written, pronounced, and divided *dip-tbong*; but what may be meant by such a word no one can tell; our present word, is derived à “ Δι-φθογγος, *di-phthongus, a letter compounded of two vowels*: R. Δις, *bis*, et Φθογγος, *sonus*; *a sound*: Nug.”

DIPLOMA, Διπλωμα, *diploma*; *literæ principum*; vulgo *patentes*; *letters patent*: R. Διπλοος, *duplex*; *a duplicate copy*.

DIPSAS, Διψας, *dipsas*; *a viper, or adder, which affects by Διψα, sitis*; *thirst*.

DI-PTOTE, commonly, and vulgarly written, pronounced, and divided *dip-tote*, and *trip-tote*: Δι-πτωσις, *di-ptoton*; *a noun with only two cases*: R. Δις, *bis*; et Πιπλω, πλωω, *quasi πλω, cado*; *to fall, to decline*.

DIRE, Δειρος, *dirus*; *dreadful*: Vossius supposes *diræ* to signify *dearum iræ*: but the former seems to be the better deriv.

DIRGE, “ Οδυρμος, *lamentatio*; *a weeping, wailing*: R. Οδυραμαι, *lamentor*; *to lament*: Casaub. and Upt.” but the latter observes, that others derive it from *dirige*, contracted to *dirge*; the first word of the Romish office of the dead: but Casaub. disapproves of that deriv.

DIS-ABLE: see **ABILITY**: Gr.—We have many other words in our language, beginning with this negative preposition; which will be more properly found under their respective art. unless when the primitives themselves are not in use; as in the following words, when compounded.

DIS-ASTER; Δυσ-αστη, *malum astrum*; *an ill or evil star*; meaning *an event happening* (according to the absurd system of astrology) *under the malignant influence of an unlucky planet*.

DISC; Δισκος, *discus, orbis solis*; *the orb of the sun*: there is however a Latin astronomical term, viz. *abacus solis*, which makes me apt to think that our word *disc of the sun* may be an erroneous expression; and that it ought to be called *the desk of the sun*, from this *abacus solis*; but since *a disc, or quoit, is a round body, like the sun*, and used in Latin for *a dish, or platter*, the impropriety of that orthogr. does not appear so very visible: but when we consider this Latin expression *abacus solis*, and know that *abacus* itself is derived ab Αβαξ, Αβακος, and find that Αβαξ signifies *a desk, slate, or any flat thing to write on*; and

since the sun appears to be only a flat round body, *abacus solis* should be translated *the desk, not the disc of the sun*.

DIS-CARD; “ Χαρτης, *charta*; sc. *chartas abjicere*; q. d. *dischartare*: Skinn.” *to discharge, or strike off a list*; *to dismiss*.

DIS-CERN; Κρινω, *cerno, discerno*; *to perceive, distinguish*. Clel. Way. 80, says, that “ the Celtic word *car*, or *cir*, in the sense of *circle*, is the radical of *curia*, of *crimen*, and of the Gr. κρινω (radically, says he, κρινω) *to judge*.”—but *car, cir, circus, circulus, circum, and circle*, surely originate à κρινω; and *crimen* as surely descends à κρινω, *judico*; *to judge*; meaning one who has done an evil action, that deserves to be *adjudged, condemned*: and therefore can scarce proceed from the same root with *circle*.

DIS-CERPTION, Καρποραμαι, Καρπιζω, *carpo, discerpo*; *to tear in pieces*.

DIS-CESSION; Χαζω, χαδω, *cedo, discedo, discessio*; *a departure, a going away*: also a certain method of voting, by only joining the side of those for whom they would vote, without expressing their opinion on the subject.

DISCIPLE; Δασω, vel Δαω (Litt. and Ainsworth say Δαω, δασκω; but that signifies *divido*, more properly than *disco*); Δασω, vel Δαισω, *disco*; *to learn, acquire knowledge*; *discipulus, a scholar*: or else from Διδασκω, *doceo*; *to teach*; though that word is more applicable to the instructor, than to the instructed.

DIS-COURSE: Lord Bolingbroke, vol. I. p. 139, observes, that the word “ *discourse* is derived from the Latin verb, which signifies *to run about* (*curro*) and by the motion of our legs, and the agitation of our whole body, to traverse many different grounds, or the same ground many different ways: now the application of this corporeal image to what passes in the mind, when we meditate on various subjects, and when we communicate these to one another, sometimes with greater, and sometimes with less agitation, and rapidity, is obvious:”—this derivation, and this application every one will allow to be very just, so far as it answered his lordship’s purpose, who, though he might be a very great philosopher, yet he certainly was no very great etymologist; we find he was content to derive this word *discourse* from the Latin verb *curro*; he wanted no more; but this will not answer our purpose; we must now ask, from whence this Latin verb *curro* is derived?—undoubtedly from the Greek verb Ρεω, vel Ρωω, *fluo, ruo, corruo*, contracted to *curro*; *to run, to rush, to flow, like a stream*.

DIS-CRETION } Διακρινω, Διακρισις, *dis-*
DIS-CRIMINATE } *cerno, discriminatio; dis-*

cernment, distinction: R. Κρινω, *judico*; to judge; but Clel. derives these words from the Celtic; as we have seen under the art. DIS-CERN.

DIS-CUSSION; Παλασσω, *quasso, discussio*; a shaking, or beating off; also to search, inquire, examine.

DIS-EM-BOGUE; Βωξ, Βωαξ, Βοαυε, Βωυε, fauces; unde vox, vocis; unde quoque bucca; Ital. bocca; Fr. Gall. bouche; unde bogue, embogue, disembogue; the efflux of mighty rivers through the wide openings of distended channels.

DIS-GUISE; a negative compound; meaning contrary to the common method, or guise; appearing in a different form or shape to what is usual; for guise answers to wise, or rather ways; as likewise, or likeways, like means, like manner: see GUISE, or WAY: Gr.

DISH, "Δισκος, *discus*: Upt." a plate for meat, a platter.

DIS-HABILLE; Αβω, *babeo, habitus*; dress, attire; and the contrary is *dis-habille, undress*, or dress put into disorder: it is merely for the sake of complying with custom, that this word has been written with two ll's; because indeed those profound etymologists, the French, give it us, trimmed up in this sagacious manner *deshabillé*.

DI-SHEVELLED: more barbarous orthogr. into which we have been misled by imitating those worst of examples in orthography, and etymology, the French; they write *cheveu*, and *chevelé*; and then we must stupidly write *dishevelled*; when all these three words are derived from Κεφαλη, *caput*, (not *chaput*) or from Καμπυλος, vel Καμπυλος; unde *capillus*, (not *chapillus*) *crispum nempe capillitium*: H. Voss. a curled bead of hair.

DIS-MAL, Δυσ-*malé*; *dirus, terribilis*; dreadful, terrible: another pleonasm, or rather reduplication.

DIS-MAY, seems to be a contraction of *dis-animare*; and if so, the deriv. must be traced from *Ανιμος, animus*; the mind, or rational part of man; and here used to signify *courage, valor, boldness*; and therefore to *dismay* means to *disanimate, dishearten, discourage*.

DIS-PATCH; Πας, *pes, pedis*; *expeditus*; speedy, nimble; and we say as it were *dispeditus*; *dispatcht*; quickly performed.

DISPELL; ab antiq. Απειλλω, *pello, dispello*; to drive away, disperse.

DI-SPERSION; Σπαρσσω, Σπαραγω, *spargo, dispergo*; to spread abroad, scatter wide: or else from Σπασσω, *spargo*, aor. 2dus Εσπαρον, unde *spargo*; to sow, or throw the seed about.

DIS-PLAY; without the preposition we write *is splay*, or *splaw*; but it is certainly derived

from Πλαυος, *latus; broad*: so that we have added an s; and the Latins have discarded the Π; with us, to *display* signifies to *expand, disclose, open wide*.

DIS-SIPATION: Littleton and Ainsworth deriveth this word ex "dis, et antiq. *sipo*; à Σιφω, unde Σιφων, *sipho*, vel *fistula, quæ aquam siphat*, i. e. *jacit, et spargit*:"—there is indeed in their dict. such a verb as *sipo, are*, markt as an obsolete word; but no lexicon will give Σιφω, as a verb, either antient, or modern; but all give Σιφω, *siphon, tubus, canalis; et verba quædam*: now if this be right, *dis* is only augmentative: Vossius derives *sipare*, antiq. à Σπαω, and *disipare* à Διασπῶν, *dispergo*; to *disperse, to scatter abroad*: and our word must originate from hence; for there certainly is no connexion between a *siphon*, and *dis-sipation*, as to sense, whatever there may be as to found.

DI-STAFF; Minshew, Junius, and Skinner have given us Sax. and Belg. deriv.; and Minshew would derive *distaff* "à die, or die, femur; the thigh; and staff; utpote quem solent mulieres femori inter nendum adaptare:"—but no good woman ever fixed her *distaff* on the thigh; like a *toledo*: Skinner has given us a much better interpret. melius à Belg. *touw-staff; bacculus stuppeus*; the staff on which the tow, or wool is bound for spinning: only now, both TOW, and STAFF, are Gr.—permit me now to offer another Gr. deriv. not as a better, but only as a different conjecture; viz. that *distaff* may be derived à Δια-σπειρω, i. e. *bis-ambulo*; not in the sense of *twice-walking*, or *walking with two sticks*; but since the word *staff* is undoubtedly derived a Σπειρω, *ambulo*, because used to walk with; a *distaff* is only a staff, or stick that is split a good way down, in order to admit the wool, tow, flax, &c. to be wound, or fastened upon it; so that a *distaff* may signify only a split-staff.

DI-STICH, Διστιχος, *distichon, duos ordines habens*; ex *duobus versibus constans*; R. Δις, *bis*; et Στιχος, *ordo, versus*; a *distich*, or *couplet*:—*dis* is augmentative.

DIS-TRACTION } Δρασσω, Δραγω, *trabo, di-*
DIS-TRAUGHT } *strabo, traxi, tractum*; to draw, drag, pull asunder; to be disordered in mind.

DI-STRICT, Στραγγος, Στραγγεω, *stringo, distriētus*; a territory, confine, boundary; also a place of jurisdiction; a region, tract, or space.

DITCH, or dike; "from Ταχος, *murus vallum*: Upt."—a dike, fence, or mound; and consequently it is the earth that is thrown out, which forms the bank, or rising ground, that is properly called the ditch; we generally understand it of the hollow cavity that is formed by cutting that trench;

but

but originally it was designed to express *the bank, not the cavity*; and the Dutch to this day call *thase banks or fences*, which keep out the sea, and preserve them from dreadful inundations, *dikes, or digues*; meaning the same as our word *ditch, or bank*, à Τειχος, murus; a wall.—now *dike* in the Dutch tongue signifieth a *rampier*: Sammes, 420.

DITHY-RAMBIC, Διθυραμβος, *dithyrambus*; genus carminis in honorem Bacchi; ex Διθυρος, *biforis*; et Εμβαλλω, *ingredior*; quia Bacchus primum ex Semele et deinde ex femore Jovis natus; adeoque bis in vitam ingressus fingitur; a song in honor of Bacchus: Vossius gives us the following curious deriv. of *dithyrambus*, qui olim in honorem Liberi patris videtur factitatus, ad exemplum nympharum acclamantium parturienti coxæ Jovis, Λυθι ραμμα, *solve futuram!*—which by the way, seems better adapted to the birth of Minerva, than of Bacchus, from the *future of the bead*: in short, it would be difficult to say, which was the more extraordinary production:—Clef. Way. 74, tells us, that “*ditbirambics* in Celtic signifies a *dittay circularly danced* :” but gives us no etym.: he has however given us a most ingenious solution of this wonderful *birth of Bacchus*, which the reader will be pleased with, under the art **BIBBER**. Gr.

DITION, dominion; reddition, yielding subjection: this seems to bear a double etym. either from Δικη, *quæ ac regionem signet*, says Vossius, ubi quis Δικην, *jus, sive judicium exercere potest*; unde *dis, ditis, divus*; rich, potent, opulent; quod divites imperium habent: or else à *deditio*; cui etym. syllabæ primæ quantitas favet; and then it originates à Διδωμι, *do, dedo*; to surrender, submit, acknowledge subjection.

DITTANY, Διτταμον, vel Διτταμμον, *dittamnium*, seu *dittamnus herba*; an herb of great efficacy in healing wounds; if we may credit the poets.

DITTY; Δεικνυμι, δεκω, ostendo; unde dico; nihil interim aliud est dicere quam ostendere animi sui sententiam; dico, dixi, *dixum*; unde *ditty*; carmen, canticum; a poem, canticle, or song:—Verst. says, “*heerof cometh our name of ditties, for things to be dighted, or made in meeter; dighting, or indigthing is also prose set foorth in exact order* :”—but *digth*, and *indigth* belongs to prose, whether set forth in exact order, or not; and therefore may originate as above.

DI-VARICATION, Παρισος, per metath. *varus*; qui varicatis, et dispersis cruribus obambulat; unde *varico*; to straddle; *divaricatus*; distended.

DIVE; Δυνηω, mergo; to dip, or plunge under water: Skinner, after having mentioned this etym. says, “*alludit item Διφαω, quæro*; to search; the participle of which being Διπων, seems to

bear a close analogy to our word *diving* :”—but, notwithstanding the speciousness of its appearance, we might be rather scrupulous of admitting it; because *quærens* is as applicable to *searching for any thing above water, as below it*; but *diving cannot be above water*; and consequently we must abide by Δυνηω, to dip, or dive under water; whether we search for any thing, or not.

DI-VERGENCY, à notione illa *vergendi ubi notabat fundere*; Ital. *versare*; Gall. *verser*, pro *infundere*: ut *vergo proprie sumatur pro deorsum ago*: quod si est, conflatum videatur ex Ερα, terra; sive Εραζε, *terram versus, deorsum*; et αγω, vel αγομαι, *ago, agor, feror*: Voss. à *vergo*, est *divergium*; the parting of a river into two streams; the opening, or spreading of the rays of light, &c.—it might perhaps be rather derived à Δις, bis; and Τρινω, *verto*, quasi *vergo*; to turn two ways, to go into two paths.

DI-VERSION; either from the same root with the foregoing art. or else from Τρινω, quasi Περλω, *verto, versus ago*; to turn, or bend diversly; to give a relaxation to the mind after intense study; to draw the thoughts into a different channel.

DIVIDE; Εις δυω, unde Hetruscum *iduo*, quasi *in duo*, i. e. *partior*; hinc *Idus*, quia mensem in duas partes dividunt; to cleave asunder; to separate, to part in two: but If. Voss. thinks *divido* is derived from *vido, fido, findo*: others derive it à Δις, bis; et Ιδων, *videre*; quia *quæ divisa sunt, bis videntur*; but this last is rather playing upon words; because it would be rather an unlucky etym. if they should happen to be divided into three, four, or more partitions.

DIVINATION } Διος, dius, divus, divinitas, di-
DIVINITY } vinatio; a foretelling future events by omens, auguries, or any method of prognostication: also whatever bears any connexion with matters of religion, or religious worship.

DI-VORCE; Τρινω, quasi Περλω, *verto, diverto*; antiently written *divorto*, unde *divortium*; a turning away, dismissing, or parting; more particularly of man, and wife.

DI-URETIC, Διυρητικος, *diureticus*; vim habens urinam ciendi; ex Δια, et ρρω, *meio*; to make water; a medicine to excite urine.

DIURNAL; Δας, dies; a day; *diurnus, diurnus*; belonging to the day; a daily journal, regulated day by day: Vossius derives it απο τῆ Διος, à Jove; unde *Diespiter, Jupiter*: unde fortasse Δας.

DIUS take it: contracted from “*Διαβολος, Diabolus; the devil*; unde quosdam dæmones *dusios*, nuncupant Galli: Jun.” who has interpreted this expression *the duce take it*, by *abi in malam rem*, et *diabolus te abripiat*; and yet has strangely written it

deus take it; which word was never taken in a bad sense; and therefore he ought to have tortured this expression into a thousand shapes, rather than have left it in the manner he has done; nay, even our common way of writing, and pronouncing it, is better than his; if there was but any sense in it; but it would be very difficult to explain, and derive *the duce is in him*.

DI-VULGE; *to spread abroad among the* VULGAR: Gr.

DI-VULSION; neither Littleton, nor Ainsworth have traced the etym. of this word; for Ainsw. after having quoted *divulsio* from Littleton, adds, "*sed unde, neque ille dicit, neque ego invenio*:"—but he found it afterwards; for under the article *vello*, he derives it ab Ελω, Αφελω, *vello, divello*;—then consequently the *unde* of *divulsio* could have been no great mystery.

DO; "fortasse à verbo Τευχω, *fabricor, struo, paro*; *to fabricate, prepare, or accomplish any thing*: Jun. and Skinn."

DOCILE; Δοκειω, Διδασκω, *doceo, docilis, docilitas*; *an aptness to learn; easiness to be taught; readiness of comprehension*: Scaliger, Nunnescius, Vossius, and Ainsworth.

DOCK for *ships*; "Δοχη, *exceptio, capacitas*; because of their *receiving, or holding the ships*: R. Δεχομαι, *capio, recipio*; *to receive, or contain*: Nug."—but Hederic explains Δοχη by *epulum, convivium*; *a feast, or banquet*; which is far enough from *a dock to hold ships*; however, he acknowledges that it comes from the same root, viz. Δεχομαι, *accipio*; *to receive*. Casaubon derives our word *dock*, à Δοκωνη, θνηκη, *loculus, conditorium, receptaculum navium*; but does not give us the root: however he adds, à Δοκειον etiam ducere possumus; which brings us back again to Δεχομαι.

DOCK, or *cut short* } "*docke est suprema pars*
DOCK of *scote* } *cauda, in equis, &c.*
spinæ contigua: Minsh."—"caudam, *puta canis, vel equi, amputare*; hoc forte à Sax. *τογα*; *dux*; à verbo *teon*; *trabere*; quia sc. *cauda totius corporis motum, instar ducis, seu gubernatoris dirigit*: Skinn."—only it happens a little unluckily for the Dr's. deriv. that a general marches at *the head*, and not at *the tail, or rear of his army*: we might therefore derive our word *dock* à Δεικω, vel Δεικνω, *duco*; *to lead, or rather to guide*; because *the tail, both in birds and beasts, like the rudder, both in ships and boats, is the guide by which they steer their courses*.

DOCTOR; Διδασκω, Διδασκαλος, *doceo, doctōr, documentum*; *magister literarum*; *a master of letters*: this word is now used only as a title; thus *a doctor of law, physic, divinity, music*.

DOD-man: Junius, under the art. *dodkin*, tells us, that "*duyt, and deuta in Belg. signifies bilum, teruncius, iota, triens*:"—and from hence might arise the appellation of *dodman, or dodyman*, given to the snail; but it seems as if both the Belg. words, and our own *dodman*, were but a deviation of the word *dot*; and that they were all descended from *Iota*, meaning *the smallest, and most insignificant, or trivial letter in the Greek alphabet*: though we generally understand it of *a point*; and it is remarkable, that the Gr. *iota* has *no point, tittle, or dot* over it; whereas our *i* has: so that the Greeks meant the bottom part of the letter, and we mean the top, *the dot, or tittle a-top*.

DOE; Δορκας, à Δορξ, *dama*; *a female deer*: nisi caspe de causa (says Voss.) paullo saltem verisimilius derives *dama* à Δομα, *metus, terriculentum*; quod à Δειδω, *timeo*; *to fear*: verius autem *damma* est à Κεμμας, *δορκαιες*, nempe pro Κεμμας, Siculi dixerunt Ταμμας, unde *dama*:—or perhaps *doe* may derive à Θοος, *velox, celer*; because all the *deer* tribe are very *fleet, nimble creatures*.

DOG; "Δακος, Græcis est *animal homines morsu infestans*; à Δακνω, *mordeo*; *to bite*: Jun."—et hinc verbum elegantissimum *to dog, or dodge one*; *aliquem à tergo ideo sequi, ut quod se confert, sciat*: Lye."—"hoc est, *instar canis odorem captantis, huc illuc discursare*: Skinn."

DOGMATIC; Δογμα, Δογματιζω, *edictum, doctrina, institutum*; *an edict, doctrine, institution*: R. Δοκειω, *video, videor, censeo*; *to think, to be of opinion*: also *to prescribe rules to others in a haughty supercilious manner*.

DOIT, Clcl. Voc. 167, tells us, that "*as a farthing is the fourth part of a penny*; so is a *doit (d'buitt)* the *eighth part of a styver in Holland*:"—consequently Gr. for *doit, d'buitt, and eight* seem to be but various dialects of οκτώ, οκτώ, *eight*.

DOLE; Διαίρειω, Διελων, Διελειν, *divido, distribuo*; *a gift, or alms divided, distributed, or dealt out in small parcels among many*: or perhaps it may be derived à Δωρον, quasi Δωλον, *donum, munus*; *a gift*: R. Διδωμι, *do, dono, to give*; *confer, bestow*.

DOLLY: by writing this word in this manner, no wonder that Lye should suppose it was derived à G. D. Hib. *Doiligh*; and then observe that *Ant. Brit. Dowly* scribitur:—whereas if he had but seen it written *Doly*, he might easily have seen that it was Gr. as in the following art. and then his own interpretation would have been most applicable, viz. *tristis, maestus, lugubris*; *sad, sorrowful, doleful*: see DOLOROUS: Gr.—DOLLY, as a contraction of DOROTHY, takes a different deriv. as will be seen in that art.

DOLOROUS; *Δηλον, Δηλσις, ludo, nocco*; unde *doleo, dolor, doloris*; *pain, grief, smart*;—and *many a dolorous groan*: Milton, VI. 658.

DOLPHIN, *Δελφιν, delphin*; a sea-fish: “the eldest son of France bears the title of the *Dauphin*, or *Delphinus*; not immediately from the name of this fish, but from the province of *Dauphiny*, which might have originated at first from *Δελφιν*; but the reason I have not yet learnt: the province of *Dauphiny* however was given, or as some affirm, sold, by Hubert, Earl of *Dauphiny*, in the year 1349, to Philip de Valois, on condition that for ever after, the French king’s eldest son should hold it, during his father’s life, of the empire: Cotgrave.”

DOLPISH } *Τονος, vel Τονω, vocem, vel sonum*
DOLT } *intendo*; unde *tono, et tonitru*;
 et à *tonando est attonitus*: Voss. *thunder-struck*;
 “unde Teut. *toelpisch*; Hisp. *tonto*; *stupidus, stultus*; a *stupid oaf*: Skinn.”—we might rather suppose that *dolt* originates from the same root with **DULL**: Gr.

DOMESTIC } *Δομεω, ædifico*; to build; unde
DOMINEER } “*Δωμα, domus*; a house; *Δο-*
DOMINION } *μημα, perf. pass. of Δομαω, to*
DOMINO } *build*: R. *Δεμω, ædifico*: Nug.”
DON } —it would have been more
 satisfactory if the Dr. had said *Δομεω*, or *Δωμαω*, instead of *Δομαω*: perhaps *domination*, and *domineer* may rather be derived à *Δαμαω, domo, subigo*: however Vossius is of opinion, that *dominus* originates à *Δυναμαι, possum, valeo*; to be of power, influence: and If. Voss. would rather derive it from *Δεσποινος, pro Δεσποινος, dominus*; of which *don* is only a contraction.

DONATION; “*Δωρον, donum; donatio*; a gift, or present: R. *Διδωμι, taken from Δω, δω, do, dono*; to give: Nug.”

DON-CASTER; quasi **THONG-CASTER**: half Sax. half Gr.

DONE; the perfect past, and participle of **DO**: Gr.

DOO-DLE; a contraction of *do-little*; and consequently from the same root with the foregoing art.: **LITTLE** likewise is Gr.

DOOM } *Θεμισ, lex, institutum, judi-*
DOOMS-day-book } *cium; judgement, law, institutes*: “unde Sax. *dom*; and *dom-boc; liber censualis Gulielmi Victoris*; Skinn. and Jun.”—the book of estimates, or *liber valorum, compiled by order of William the Conqueror*. Clal. Voc. 10, n, explains “*doom’s-day-book* by a book of direction for the judges of the law, or the judge’s law-book; i. e. *dom’s, judge’s; d’ey, law, and book, book*.”—but *dom*, as we have seen above, may originate à *Θεμ-ις, judicium, or judge; d’ey* is the same as

d’ey, law, à Δε-γω, dico, jus dico; and **BOOK** we have seen is Gr.

DOOR, “*Θυρα, janua*; a gate; by changing Θ into D: Casaub. and Upt.”—Verst. writes it “*dure, or durb*; and *dure-weard*; now a *door, door-warder, door-keeper, or porter*; it is asmuch to say as *through*; and not improper; because it is a *durb-fare, or thorrow-fare*; or *passage*.”—and yet he could not see that all those words were derived from *Θυρα*.

DOO-TLE; “a notch made, into which the balk is fastened; quasi *dove-tail*; because it is like a pigeon’s tail extended: Ray.”—only now, unluckily, both **DOVE**, and **TAIL**, are Gr.

DORIC; *Δωρις, Δωρικος, Doris, regio Græciæ*; a region or district of Greece.

DORMANT } *Δερμα, pellis; απο των Δερμα-*
DORMITORY } *των, à pellibus, quibus dormi-*
entes incubabant: mankind in the most remote ages of the world *slept on the skins of those wild beasts which they had killed in hunting*; some of which they strewed on the ground, and covered themselves with others of the same sort: no very delicate lodging!—If. Voss. thinks we ought to derive *dormio, à Δαρθεν, vel Δραθεν, dormire*; to sleep; but this appears to be only a synonymous word.

DOR-MOUSE; from the same root; by only adding *Μυς, mus*; a mouse; called in Latin *glis*; being *that little animal so remarkable for sleeping*.

DORO-THY; ex *Δωρον, donum*; et *Θεος, Deus*; the gift of God.

DORSER; *Δερω, Δερω, Δορα, Δερρις, unde dor-*
sum; the back; clivella, dossuaræ; dorsers, pannels, or pack-saddles, set on the backs of labouring beasts, or beasts of burden, that they may carry their loads with the greater ease; and we often see our porters using them for the same purpose.

DORTOIR } this is another noble exertion of
DORTOUR } Gallic genius, in transforming a word so curiously, as to take away all appearance of adoption, and to give their language in some measure the form of originality; but Junius has removed the thin disguise, by telling us, that “*dortour* Chaucero est *dormitorium, quod est commune monachorum cubiculum*.”—but yet even he has not told us it is Gr. though he has referred us to *dormouse*; and in that art. has quoted Voss. who derives *dormio* from the Gr. as we have already seen.

DOSE of *physic*; *Διδωμι, δωσω, unde Δοσις, donum; do, dono*; a certain quantity, whether solid or liquid, given at a time.

DOSE, to sleep; “*obstupescere, à Belg. duytslen; vertigine laborare* (but that is *dizziness, not dozing*); vel à Sax. *ðpær; Belg. dwaes; hebes, stultus* (but

that is *stupidity*, not *drowsiness*); vel à nostrò *to dote*; Belg. *doten, dutten*; *delirare* (but that is *drivelling*, not *sleeping*); Skin."—who, after this, quotes Fr. Jun. for what I cannot find, viz. Belg. *doaes*, et *daes*, more suo deflectit à *Δουαζεν*, quod Hefych. exponit *φλυαρεν, αλογεν*:"—after these four fruitless attempts, I am going to add a fifth, viz. that *dose* may perhaps have been derived à *Δουσαι*, *subiisse*; from *Δουω*, vel *Δουωω*, *subeo*; as when we say, he is *gone under cover*, he has *crept under to sleep*, to take a nap.

DOSEN, sometimes *dozen*, a contraction of *duodecim*, *Δωδεκα*, *two and ten*, i. e. *twelve*.

* DOTEREL: Junius and Skinner call this *avis*, vel *imitatrix etiam in suum exitium, otis*: and Junius quotes Voss.; but Voss. writes it *otus*; and derives it from *Ότος*, sive *Όλος*, utroque enim modo scriptum invenitur; *avi nycticatoraci similis, quam Hispania avem tardam appellat*; but does not say whether that *tardiness* was figurative, or literal; perhaps the former, since Skinner says, Camden deflectit à verbo *to dote*; q. d. *avis delira*:—if this be right, we must refer to DOTARD in the Sax. Alph.

DOUBLE; *Διπλος, Διπλος*, *duplex*; *two-fold*.

DOUBLET, *Διπλοῖς, ἰδος*, *lena duplicata, cblamys*; *a thick cloke, or double wrought coat for soldiers, sailors, watchmen, &c.*

DOUBT, *Δυο-βαλεω, duo-bito, ẽre*; *dubito, ẽre*; *in duas vias ire*; *to go into two opinions*: R. *Βαινω, eo*; *to go*: *Δοιν*, à poetis, *Δοιω*, pro *Δουω*, unde *Δοιαζω, dubito*; *to hesitate, to be dubious*.

DOVE;—"ut Latinis columbæ putantur *διετα* απο τῆ Κολυμβῆν, *urinare, aquas subire*; quoniam talis est harum volucrum gestus; ita quoque Almann. *dúue* videri potest à *Δουπλεν*, quod Hefych. exponit *Κολυμβῆν*: Jun."—*to dip, and to dive*: which seems to be the constant action of those birds, *always bowing, and bending down*.

DOUSE, *cuff*, or *strike*; alludit only, says Skinn. Gr. *Δυπος, sonus, strepitus*; *any loud noise at a stroke*.

DOUTER, "*an extinguisher*; quasi *do-out-er*: Ray."—consequently Gr.

DOWAGER } *Διδοναι, Διδωμι, do, datum*; unde

DOWER } *Δως, Δοσις, Δωρον, donum*: *vidua nobilis, cui usus fructus partis bonorum mariti concessus, vel datus est*: *a nobleman's widow, to whom is granted the enjoyment of part of her deceased lord's effects*.

DOW-GATE; Cl. Way. 53, and Voc. 131, n, tells us, that "this gate received its name from being near *the water*:"—then it is but reasonable to suppose, that as the French might have called it *Peau-porte*, the Celts called it *D'ow-gate*: and consequently that both are derived ab *υ-δαρ, aqua; water*.

DOWN, or *below*; *Δουω, subeo, occido*; *to subside, or set, as the sun*.

* DOWN of feathers; "*Δουεν, immergere*; quòd *in plumea strata, baud aliter atque in aquam immergamur*: Jun." because *we sink into a down feather-bed, as into water*:—if this should not be admitted, we must then have recourse to the Sax. Alph.

DOWNS, or DOWNES; "vel à *Θιν, agger, acervus, cumulus*; *a beap, a mound, a bank of sand*: vel à *Δενος, Æol. pro Βενος, qui montem, colliculum, vel tumulum è terra congestum vet. Gr. denotabat*: Jun. and Skinn."—since this is the better deriv. it may seem strange to hear of a fleet of ships *moored in the Downs*; when *Downs signifies a mount, or bill*: true; but it is *a mount, bill, or bank, under water*; *dorsum immane mari summo*:—Verstegan writes it *dune*, and explains it likewise by a "*bil, commonly that stretcheth itself out in length*: they call in Holland *the sand banks* which ly vpon the sea syde, *the Dunes*; the town of *Dun-kerk*, (now *Dunkirk*) rightly in English *Dune-churche*, hath had that appellation by beeing situate *in the Dunes, or sand-banks*: wee yet in some places of England call *billes, downs*." Cl. Voc. 126, n, would derive "*Downs from the Celtic de, not, and owings, the point at which the waters are stopt by the sand-hills: or else*," says he, "*Downs (Dunes) from de, privative; and und, water*;"—but surely *und*, and *unda*, originate ab *υ-δαρ, quasi υν-δαρ: υδος, udus; moist, wet*.

DOWRY, *Δως, Δοσις, Δωρον, dos, donum*; *a portion, or bestowing of money, goods, or lands, given with a wife in marriage*: R. *Διδωμι, do*; *to give*.

DOXO-LOGY, *Δοξολογια, collaudatio, glorificatio*; *a praising, or glorifying*: as *gloria Patri; glory be to the Father, &c.*

DRAB, or *common woman*; *Δρομας, Hefychio est ελαιρα, à Δρομασσειν, τρεχεν, scortum, lupa, metretrix*; quòd *sceminæ hujusmodi, corpora sua ad impuram hominum intemperantiam vulgare paratæ, effractis, prostratisque omnibus modestiæ repagulis, proterve, petulanter, libere, ac veluti suo quodam jure, omnia privata publicaue loca pervolitare gestiant, quòd formam suam plurium oculis, manibusque exponant, venalemque habeant*: according to Junius's elegant description; as indeed he always is; for certainly no man could have described *a dirty barlot* more significantly.

DRACHM, commonly written, and pronounced "*dram, Δραχμη, dragma*; *a handful, or piece of silver*: Nug."—this is the Dr's. orthogr. and explanation; the former of which is erroneous, and the latter deficient; for *dragma* is a word of

such wonderful appearance, as would require more skill to trace out, than I can pretend to: and the explanation is deficient, because the words *Δραχμὴ* and *drachma*, belong both to money and weight; the Greek coin was of the same value as the Roman *denier*, or *denarius*, about four sesterces, or seven pence of our money: and the *dram*, or *drachm*, in weight, is the seventh, or rather the eighth part of an ounce, 84 of them making a pound, consisting of 12 ounces.

DRAFF; “Belg. *druff*; the grains of malt: Ray.”—this word however seems to be Greek, and derived from the same origin with **DRAUGHT**, when the beer is *drawn off*; or with **DAN-DRUFF**: Gr.

DRAFF-sheep: “*oves rejiculæ*; credo à Sax. *dræfe*; *expulsio*; *dræfed*; *abaetus*: Skinn.”—this is not going far enough; for this Sax. word expresses only the action of driving, or driving away, which the Dr. himself, under the art. *drive*, acknowledges, alludunt *τρέπω*, *verto*; vel *τρέβω*, *tero*: we might rather suppose a *druff-sheep*, is a *sheep draughted off*, i. e. *drawn out of the flock*; and derive it à *δραω*, *δρασσω*, *δραγῶ*, *draughted*.

DRAG along; “*δρασσω*, *Δεδραγμαί*: Upt.”—this is undoubtedly a just deriv. as to the verb *δρασσω*, *trabo*; but we may doubt the tense, from which he has derived *drag*; he has been obliged to run so far as the perfect. pass. *Δεδραγμαί*, but it might be much more nearly derived from the second, or Attic future, *αδίβε*; *δραγῶ*, *trabam*; and we accordingly find that many of our substantives and verbs originate from this tense; thus, *conflagration*, à *φλαγῶ*, the Attic future of *φλέγω*: *stigmatize*, à *στίγῶ*, the Attic future of *στίζω*: and many Latin verbs likewise take their orig. from this tense; thus *cubo* derives à *κυπῶ*, Att. fut. of *κύνω*: and *cedo*, à *χαδῶ*, Att. fut. of *χαζῶ*.

DRAG-net, *tragum*: from the same root: Gr.

DRAGON, “*δρακων*, *draco*; Nug.”—to this let me add, that Ainsworth derives it *απο τῆς δρακων*, à *δερκω*, *ab acie acutâ*; from his sharpness of sight: R. *δερκω*, *video*; vel potius *δερκομαι*: poeticum: see **TRAGACANTH**; Gr.:—Clef. Voc. 82, 3, and 170, very justly observes, that “the common deriv. is *απο τῆς δρακων*, from its quickness of sight; but on referring it to the ancient language, it is a contraction of *tir-acq-on*, or *terra et aqua*:”—then consequently Gr. The reason why the term *dragon*, and the *old dragon*, is attributed to the devil, says Clef. Voc. 83, is, because the officer, who executed the Druidical arrest by drawing a circle round the delinquent, was called the *drac*, or *drago*:—which is pure Gr. à *δρασσω*, *δραγῶ*, to *drag*, or *draw* a stick

over the ground, and thereby mark out a circle: tho’ in p. 82, he gives us a different deriv.; viz. à *tir-acb*, and *tir-acbo*, (*circle-makers*) by contraction, *drac*, and *draco*:—but in p. 162, he tells us, that *ter*, and *tir*, signify the earth; and in this sense *tir-acb* may signify *earth-markers*; *maracb* contracted to *mark*, à *μερω*, *divido*, *figno*: and *tir*, in the sense of *earth*, originates ab *Ερα*, *terra*, contracted to *ter*, or *tir*.

DRAGOON; from the same root: “*labente sub Imperio, signiferi qui dracones pro signo militari circumtulere, draconarii dicti sunt; unde dragoons in recentiori militiâ equites sclopetarii credo sic dicti, quòd ab initio exitiosi fuerint hostibus; et draconum instar ignem evomere visi sunt: Jun. and Skinn.*”—consequently Gr.

DRAIN; *δρασσω*, *δραγῶ*, *trabo*; to *draw*, or *drag along*; because whatever passes in, or through a drain, seems to be drawn, or dragged along.

DRAKE and duck; “nescio an à Teut.; et Belg. *dreck*; *cænum*, *lutum*; quia sc. *luto gaudet: si satis Græcus essem, jurarem ortum à τρυξ, feces*: Skinn.”—because, like the hog tribe, the *duck*, and *drake*, are very gross feeders.

DRAKE, or *sea-drake*; “Aristoteli *Καλαρακίτης*, quod ni fallor (says Skinn.) melius scribitur *Καλαρακίτης*: sc. non à *Καλαρηγνυμι*, sed à *Καλαρασσαι*, *ex alto irruendo pulsare, tundere*: sic autem dictus est *mergus major*, quia *in pisces prædam suam, instar turbinis devolutus, ipsos pertundit, et quasi elidit: drake* autem Angl. dicitur, quasi *draco marinus*; quia *mare et fluvios, ut draco terram, populatur*:”—but *draco* is quite a different etym. as we have seen under the art. **DRAGON**: Gr.

DRAKE, or *war-engine*; “*machina quadam bellica*; q. d. *draco*; quia *instar draconis, ignem vomit*: Skinn.”—then consequently derived à *δρακων*, as we have already seen.

DRAMA, *δραμα*, à Dor. *δραῖν*, *agere fabellam*; *fabula*, *tragedia*, vel *comædia*; the *fable of either tragedy or comedy*.

DRAPER; “*τραπέω*, *calcere*; to *trample*; et speciatim *uvæ in lacu*; unde *τραπήλος*, *mustum*: *τραπήλος*, *ovinos*, Hesych. et *trapetum*, *ελαίων μυλος*, *ελαίωργμον*, *ελαίωριβιον*: Voss.” from hence is derived our word *draper*; “*panni mercator*; vel à Teut. *trampelen*; *conculcare*; Dan. *trampær*; *calco*; est certe omnis pannus, priusquam venum exponatur *probe conculcatus, et torcularibus compressus, ut levior eoque subtilior videtur*: vel à Lat. *trapetum*: Skinn.”—but *trapetum*, undoubtedly originates à *τραπέω*; and not, as Litt. and Ainsworth suppose, à *τρέπω*: fortasse olim sic dicti (says Junius) *qui pannos præparabant, ut venderent*: Martinio, continues he, *pannus videtur drap dictus, à τραπεω, calcere*; nam *calcando conciliabantur lanam: to tread*,

tread, or trample cloth, in the action of cleaning it; also to press, and prepare it for sale; our present drapers only sell it.

DRATE, "to draw out one's words: Ray."—it seems to be only a contraction of DRAW-out one's words: consequently Gr.

DRAUGHT, or *potion*; "baustus; eodem loquendi modo utuntur et Græci et Latini; pocula Lesbii DUCES: Hor. I. Od. 57; ducere neſaris succos: lib. III. Od. 3; apud Athen. l. 10, p. 455, Ελας, trabe; i. e. bibe: Eustath. ad Odyss. p. 1399: Φησι και Πανσανιας, εἰς ΑΓΕΙΝ και ΤΗΛΑΓΕΙΝ, και επι τῷ πινευ λεγῆσαι: Hor. Epod. 14; pocula trahere; to draw; by changing *t* into *d*: Upt."—but this is deriving our words *draw*, and *draught*, from the Latin, not from the Gr.; therefore he should rather have derived them à Δρασσω, Δραγῶ, unde *trabo*.

DRAUGHTS; "credo," says Skinn. "à verbo to draw; quia sc. latrunculi viſti hinc inde rapiuntur, et auferuntur:"—a draught-board, on which the men, as they are called, are continually drawn, and shoved about: and consequently the original of this word is the same with DRAW, which is Greek; as we shall see in the next article.

DRAW; Δρασσω, Δραγῶ, unde *trabo*; to drag, or pull along; also a small box that is pulled out.

DRAWL; Τραυλος, *balbus, traulus*; Τραυλιζω, *halbutio*; a drawler, or to drawl in one's speech: Upt. to hesitate, to linger in pronunciation.

DREAD, *fear*; Casaubon derives it à Δειδω, quasi Δραδω: but Skinn. has perhaps justly censured this deriv. and says, "dread à Sax. dræd; pavor, timor: Minsh. à tertiâ personâ terret; ego potius à verbo territare defleſterem;"—and we might rather derive *territare* itself à Ταρασσω, perterrefacio: or else perhaps *dread* may be derived à Τρειω, tremo; to tremble.

DREAM; Clel. Voc. 161, 2, has, with the greatest sagacity, traced out the true etym. of this word *dream*, which he derives from the Druidical doctrine of ascribing them to the earth; and supports his opinion by a passage from Euripides:

Χθων, μηνη Ονειρων.

Earth, mother of dreams.

consequently to which doctrine, in the Druidical manner of animating every thing, and every place with spirits, they called those *dreams*, or spirits of the earth, *ter-imps* (whence by transposition and abbreviation, *trimps*;) and then after-ages leaving out the *p*, not impossibly might have formed *trims*, *treams*, or *dreams*:—only now the next point should be to consider, whether *ter*, and *terra*, did not originate ab Ερα, by transposition *ear-th*; from whence most naturally, even according to his own supposition,

the present orthography of the word *dreams* likewise seems to have sprung—the Greeks wrote Ερα; transpose those letters, and they form ερα; whence *d-reas*: this Druidical opinion however, that *dreams* should proceed from the earth, he very justly explodes, and then proceeds to give a far more rational account of *dreams*; which is only too long to transcribe; but shews at the same time, that he is as great a natural philosopher, as a learned antiquary: from all then that he says on this subject, we may gather another deriv. which is here only offered; viz. that *dreams* being really nothing more than a gentle fever of the mind, they may perhaps be derived à Φρον, mens; the mind; *dreams* being truly the real workings of the mind in sleep.

DREGS; Τρυξ, Τρυγος, *fax, faces, lees, settlings*; hence a mere drug: Casaub. and Upt.

* DRENCH, Αρδαν, et Αρδων, quasi Αδραν, et Αδρευαν, irrigare, adquare; Πόλιζαν, et Αρδων, affinia re, et in sermone permutabilia: Casaub.—to moisten: though we may rather suppose it to be Sax.

DRESS; Δραω, Δρασω, facio; to make, to fashion, or to form; to deck out: Clel. Way. 80, tells us, that "dress is but a contraction of *terefs*, or *tierefs*:"—consequently Gr. as will be seen under the art. TIER: Gr.

DRIFT of snow; Lye supposes it to be derived "ab Iceland. dryfa; fortasse à dryfa; jallari:"—but there can be no reason for going so far, when we have a very good deriv. much nearer home, from the verb *drive*; a drift of snow being no more than a great quantity driven together in a heap by the wind: and consequently Gr.

DRILL; Τρειω, tero, unde terebro: vel à Δριλος, terebrum; a gimblet; to bore a hole with: see TRILL: Gr.

DRIVE; Τειρω, tero; vel à Τρουω, trudo; to thrust; push, shove before one.

DRIVEL, quasi rivet, à Ρεω, fluo; unde rivus; a rivulet, a little stream; or any moisture that slowly creeps along, or gently slavers down: sometimes we find this word written *bedrivelled*, and *bedrauled*.

DRIZZLE, Δροσος, ros, roscellus; q. d. rosculare, vel drosculare; a gentle rain, as small as dew: a fog, or mist.

DROIL; Τρειβω, tero, pello, frequenter ire; mediastinus, qui ad iussa heri, et superiorum buc illuc discurret: Skinn. without the Greek: a mere drudge, or errand-bearer.

DR-OLE } Clel. Voc. 13, n, tells us, that our
DR-OLL } word "droll is but a contraction of *ter-ol*; round the pole; meaning the mirth of joyous songs and dances, which were always performed,

formed, and exhibited at the *tiern-motts*, or *assizes of the Druids*; when all the festivity of which those early ages were susceptible, such as mock battles, and, under the name of tilts, chariot races, hippodromes, exercises, with every kind of sport then in vogue, were celebrated:—all this is undoubtedly true; but still the deriv. seems to be Gr.; for, whatever the former part of the compound *dr*, or *ter*, may be, the latter part *ole*, or *all*, is surely derived ab *ὄλ-η*, *sylva*, *lignum*; meaning the *pole*, round which they danced and sung, and made merry.

DROMEDARY, *Δρομας*, *Δρομαδος*, *curfitans*, *velox*; ut *Δρομας καμηλος*, vulgo *dromedarius*; a *Persian beast of burden*: R. *Δρεμω*, inusit. *Τρεχω*, *εδραμον*: *curro*; to run; *this creature having a swift pace*.

DRONE; *Αδρανς*, quasi *Δρουνς*, *infirmus*, *languidus*, *iners*: “nisi quis malit à *Θροναξ*, quasi *Δροναξ*, *fucus*; a *bee-drone*: Casaub. and Jun.”—“crediderim potius contractum à *droven*, particip. verb. *to drive*; quia sc. *apibus abiguntur fuci*: Skinn.”—that *drones are expelled the hive* is a fact too true: but, that *droven* is a participle of the verb *drive*, will not be admitted now, whatever it might have been in the Dr’s. time: besides, even then it would be derived from the Gr. as we have seen under the proper art. **DRIVE**: Gr.

DROOP, “*Δροπίης*, *fructus jam adultus, et maturus*; *jamjam* (quippe ex *Δρος*, et *πίπλω* compositum) *casurus*: hinc credibile est Anglicum *drop*; quod de maturis fructibus sepe usurpatur: fortasse et *droop*, *vergere deorsum, inclinare*: nisi potius ex *ῥεπω*, *D* præposito, *serpo*; to creep along: Casaub.”

DROOPISH; Skinner derives it from a different root to the foregoing; viz. à Belg. “*droef*; which,” he says, “comes à Teut. *trueb*; *animo turbato esse*.”—but if this be the true deriv. he ought to have told us, that *turbo*, *āre* (from whence both *turbatus* and *trueb* are derived) originates à *Θαρυβειω*, *Θορυβω*, *turbo*; to be disturbed, sad, or troubled in mind.

DROP: Junius quotes Casaub. as in the foregoing art. *droop*: Lye however does not admit of that deriv. but rather supposes, on the contrary, that *droop* originates from *drop*, which Jun. after mentioning the Sax. *Almann*. *Dan*. *Belg*. and *Cimbric* words, says, “*videntur extrito μ facta ex Θρομβος*, nam ita legimus *Luc. XXII. 44. Εγενετο δε ο ιδρωσ αυτη, ωσει Θρομβοι αιματος*: this deriv. *Minsh.* had given, with the disapprobation of *Skinn.* quæ male deducit *Minsh.* à *Θρομβος*, *grumus*.”—with regard to the discarding *μ*, in order to form *drop*, Junius has given us several examples: quod vero *μ* frequenter abjici,

et omitti soleat, ostendit *imitor defumptum ex Μιμαμαι*, *coma* ex *Κεκομαι*: *Scipio* à *Σκιμπων*; *σφο* à *Σιμπων*: *venenum* à *Βελεμνον*, &c.

DROPSY; *Ἰδρωψ*, *hydrops*, *aqua intercus*; the watry disease, gathered between the two skins: R. *Ἰδωρ*, *aqua*; *water*; et *Ωψ*, *facies*, *cus*, *cutis*; the skin.

DROSS, “*Τρευξ*, *Τρευγος*, *fax*, *facis*: Skinn.” who adds, “*Κρηλικολας* autem me, imo plane *nugatorem*, *præberem*, si à *Δροσος* deflecterem; quia sc. *ros humescentis aeris quasi sedimentum est, et fax*.”—after such an acknowledgement, or rather censure, on himself, it would be unfair to say any thing farther.

DROUSY; *Δουζεν*: *Hesych.* *φλουαρεν*, *αλογεν*:—but with regard to this etym. see **DOSE**, to sleep: Gr.

DROZEN, seems to be but a various dialect of *Στεργων*, *naturali quadam caritate complector*; unde *Στοργη*, *amor naturalis*; *natural affection*; to be fond, loving, &c.

DRUB; “si *Græcus* essem, deflecterem à *Δρουπίω*, *lacero*, *lanio*; vel à *Θρουπίω*, *frango*: vel à *Τρεβω*, *tero*: vel à *Τραπειω*, *uas calco*: Skinn.”—so prodigiously profuse has the Dr. been of his Greek this time! and yet I cannot adopt any one of these deriv. but would rather derive *drub* à *Τυπίω*, *verbero*; by adding the *ρ*, quasi *Τρουπίω*, contracted to *drub*.

* **DRUDGE**; “*Τρευγίλος*, *vindemiæ tempus*, quando omnes occupatissimi: nisi quis malit ex *Τρευχω*, *attero*, *vexo*; *Τρευχομαι*, *atteror*, *conficior*, *repetere*: Casaub.” or perhaps from *Τρεχω*, *curro*; one who is always on foot; continually trudging up and down: and indeed it seems to be but another dialect for **TRUDGE**: Gr. unless we refer to the Sax. *Alph*.

DRUG, in the sense of a mere *drug*: see **DREGS**: Gr.

DRUID; *Δρος*, *quercus*; an oak; unde *Dryades*, the nymphs of the groves; and perhaps the *Druids*, who were priests of the groves; because they are said to have held nothing more sacred than the oak, which was also sacred to Jupiter; whence *Lucan* in his *Pharsalia*, book VII. says,

————— *nemora alta remotis*
Incolitis lucis.—————

this is the general deriv. according to *Pliny*; *Max. Tyrius*, *Diod. Siculus*, *Camden*, *Dickenson*, *Davies*, and others; but *Elias Schedius*, *D. Vossius*, and *Ainsworth*, with greater propriety, derive it à Sax. *dry*; or *dru*; i. e. *magus*; signifying *wise men*, or *philosophers*, among the *Gauls*, and *Celts*, or *old Britons*; and *Clel. Way. 44.* derives “*Druid* more naturally still, according to the designation of their priestly function, from *D'er-eud*; the

man of God :—but even still it is Gr. for now it seems to derive from *Is, vis, vim, vi, vir, d'er*; a *man*; and *a-yad-os, good*; or rather *Eu, bene, bonus*; *good, good, end*; and therefore it might have been more properly rendered *the good-man, the bonus pater; the good-father, the pope, the priest*; just in the same manner as we observed under the art. CALOYER, that Tournefort, in his voyage to the Levant, vol. I. 32. oct°. says, “the monks of the convent of the Trinity (half a day’s journey from Canea, in the isle of Crete) are called *calo-yers*, as it is now pronounced; “but it ought,” says he, “to be written *calo-gers*; *good old men*; from *καλ-ος, good*; and *γερ-ων, old* :” so our Celtic ancestors might have called their religious *Druids*, or *D'er-euds, their good-men, their holy-fathers*; unless those monks were called *calo-yers, or calo-gers*, in the sense of their being *scholars, or men of letters*; quasi *callers*; and then their name would still be Gr. as in the art. SCHOLAR : Gr.

DRUM; *Τυμπανον, tympanum*; a *warlike musical instrument* : R. *Τυπειν, vel Τυπλεν, verberare*; to *beat, or strike*.

DRUM of the ear; from the foregoing root; meaning that wonderful organ of hearing, which is constantly *struck, and beaten upon* by every reverberation of the air, and excites the idea and sensation of sound.

DRY; *Αζω, sicco*; “*aridus; parcht, fere* : Casaub. sane miro, nec laudando artificio : says Skinn.” and consequently he has adopted the Sax. which has not been followed, because Junius has given us a much better deriv. from Hesych. for he has said, *drie* à *Τρυγα, ξερων (ξηραινω)* : apud Nicandrum quoque in Theriacis *Τρυγη* significat *ariditatem, siccitatem; drought*.

DRYADS; “*Δρυς, quercus; an oak: the Dryads were antient priests of the Gauls, who lived in forests* : Nug.”—the Dr. should have consulted his dictionary better : *the Druids were the priests*; not *the Dryads*; they were *the nymphs of the groves*.

DUAL, *Δυϊκος, dualis*; of, or belonging to two only; as *the dual number in the Greek grammar* : R. *Δυο, duo*; two.

DUB a knight; “*initiare armis; primum equestris dignitatis gradum in aliquem conferre, ac novo nomine, veluti per baptismum, insignire; nam dyppan, Sax. est baptizare: Jun.*”—from this very deriv. it is a wonder he did not observe, that the etym. of *dyppan* is pure Gr. though the signification, and custom itself be far otherwise : that *dub* may be derived à *dyppan* we can make no doubt; as we can likewise make no doubt

but that *dyppan est baptizare*; and *to baptize* signifies *to dip*; therefore all these words are undoubtedly derived à *Δυπλω, mergo*; *to plunge under water* : now, though *knights, when they are dubbed, are not plunged under water, yet as their initiation was something of a religious ceremony at first, there seems to be some probability in this etym.* and yet there is another deriv. produced by Lye from Hicckes, which I shall desire leave to transcribe : “*Norman-Sax. dubban* το *πιδερε, equitem creare, seu constituere* : Icelandico ad *dubba til pidpape* : hinc *dubbadr riddare; eques cataphraetus* : doctissimus Ol. Verelius, at *dubba til ridara, Suecicè vertit sta en til riddare*; i. e. *percutere aliquem in equitem* (Angl. *to slap any one into a knight*; or, literally speaking, *to beat, or drub him into knightbood* :) ad *dubba enim primario significat cadere, percutere, verberare*; et quòd moris erat à gentibus Scandicis, ut opinor, profecti, juvenem justæ militiæ candidatum gladio cinctum manu *percutiendo, vel gladio stricto feriendo, equitem creare*; propterea creatio equitis per hoc verbum denotari cœpit, post introitum Normannorum :”—since therefore this ceremony was, and is still, performed by a gentle *stroke, or blow*, we might rather prefer this latter deriv. and deduce our word *dub*, à *Τυπλω, verbero*; *to strike, or give a blow*; particularly since Butler in his *Hudibras*, part. I. canto I. 15, has given us a true description of this ceremony; for, in describing the person of his hero, he says,

A wight he was, whose very sight wou’d

Entitle him, *mirror of knightbood*;

That never bow’d his stubborn knee

To any thing, but chivalry;

Nor *put up blow*, but that which *laid*

Right worshipful on *shoulder-blade* :

on which Grey, in his notes observes, that—“in the time of *Charles the Great*, the way of knighting by the *colaphus*, or giving a *blow on the ear*, was used in sign of *sustaining future hardships* :”—we may very much doubt this interpretation; for as the *colaphus*, at the antient ceremony of *manumission*, was given, not in sign of *sustaining future hardships*, so we may suppose, that this *blow*, given at the modern ceremony of *knightbood*, is given, not in sign of *sustaining future hardships*, but in sign that he should sustain *no future hardships* in point of honor; it being the *last blow* he should receive, or, as Butler says, *put up*; and consequently that he was now *free* to vindicate all affronts against the charms of his *fair Dulcinea*; and maintain his prowess against all opposers of his valor; knights, giants, magicians, wizards, conjurers, and enchanters.

DUBIOUS, *Δυω-βαλεω, duo-bito, ere*; i. e. in

duas vias ire; to go into two opinions, to hesitate, to be doubtful.

DU-CAPE; “*du, vel de; et chappe; capitium, sericum molliusculum*; q. d. *sericum ob levitatem, capitium aptum*: Skinn.”—this however is not all, for he has not brought us to the true origin of this word; which must be traced a little farther by the help of Voss. who quotes Varro, lib. VI. de L. L. *capitium* ab eo quod *capit pectus*; i. e. ut antiqui dicebant, indutu comprehendit; and he goes no farther; but the word *capitium*, if contracted from *capit pectus*, may likewise be contracted from the Gr.; for both these words are derived from *Καπίω-πέλιω*, or *Καπίω-πόλιος*, to mean a stomacher of rich silk, which is worn before the breast; or which guards, contains, and comprehends the breast.

DUCAT, *ducatus nummus*; a coin, commonly called a *ducket*: Clel. Voc. 157, 8, says, “I imagine the word *ducat* to include the radical *ick*; to strike; which, assuming the prepositive *d*, would give *dicked*, or *ducat*; money struck, *moneta cusa*, or *mancus*:—but so likewise is all other money: besides, even then, *ick*, undoubtedly takes the same deriv. with *ictus*; i. e. Gr.: see HIT. Gr.

DUCE; “*Δυας, dualitas*; the number two: R. *Duo, duo*; *two*.”

DUCHESS } *Δεικω, Δεικνω, duco, ducissa*; à *dux*,
DUCHY } *ducis*; a *duchess*, or consort of a duke; this etym. plainly shews the impropriety of writing it *duchess*, with a *t*.

DUCK, or plunge under water; “*Δυω, δεδυκα, immergo*: Upt.”—vel à *Δυκίω, mergo*; to dive under water.

DUCK, and *drake* } from the same root: Gr.
DUCKING-stool }

DUCTILITY, *Δεικω, vel Δεικνω, duco*, unde *ductus*; to lead, *conduci*; a canal, or conduit pipe: also the expansion of metals.

DUDGEON; “fortasse est ab Ital. *dotanza*; Gall. *doubtance*; *dubius animi status, cum quis ambigit, utrum aliquid metuendum, aut egre ferendum sit*: Jun.”—but this is not the ultimate root of *dudgeon*; for *dubius* itself is but a derivative; as we have seen under DOUBT: that remarkable expression therefore, at the very beginning of Butler’s *Hudibras*,

When *civil dudgeon* first grew high,
And men fell out, they knew not why;
When hard words, *jealousies* and *fears*,
Set folks together by the ears;

may be understood in two lights, and consequently derived from two different sources: if we understand *dudgeon*, as the author himself seems to have understood it, in the sense of *doubts*, and

jealousies, and *fears*, it may then originate à *Δυω-βασίω, du-bito, ère*; in *duas vias ire*; to go into two opinions: i. e. when civil suspicion of men’s principles, both with regard to religion and government, grew to such a height, that they began to suspect, and to be jealous of each other:—this however is not the sense of Mr. Grey, who has explained it by *to take in dudgeon*; and says it was altered by Mr. Butler to *civil fury*; (whether for the better or worse, the reader, says he, must be left to judge:)—perhaps for the worse, because of the cacophony in reading it

When *civil fury* first grew high:

besides, there would be a flatness of expression, and a change of ideas; for *fury, jealousy, and fears*, are not so synonymous as *doubts, jealousies, and fears*:—if however it must be understood in the sense of *fury*, it will then originate from the following art.

DUDGEON—*basit, or blade*; à *Θηγω, Dor. Θαγω, acuo*; to sharpen to a point; “unde Ital. *daga*; Germ. *taugbeu*; Teut. *dolkin, vel degen*; *gladius*: Jun.”—and therefore Skinner supposes our expression, *to take in dudgeon*, is, “q. d. *eâ iracundiâ, et indignatione excipere, ut pugionem stringas*: he then offers another deriv. but concludes with, *neutrum istorum satisfacit: malleum igitur deflectere à Sax. dolg*; *vulnus*; et hoc à *dolendo*; (et hoc, let me add, à *Δηλω, doleo*;) *qui enim injuriam sibi illatam existimat, dolorem inde concipit*; et, ut poeta ait, *vulnus alit venis*:”—there was a much more applicable quotation the Dr. might have produced from the same poet, in the beginning of the first *Æneid*, v. 12, 13;

Musa, mihi causas memora, quo numine læso,
Quidque dolens regina deùm, tot volvere casus
Insignem pietate virum, tot adire labores
Impulerit.

DUE, a contraction of *debitum*, ab *Αβω, habeo, de-babeo, debeo*; nam *debere est de alieno habere*; to owe, to borrow of another, to be in debt: also merit, and demerit: or rather à *Διον, Æol. Δερον, debitum*; a just obligation.

DUEL, *Δυω, duo, two*; a fight, or combat between two —.

DUG, or *teat*: “si Græcus essem, deducerem à *Δοχειον, receptaculum, conceptaculum*, à *Δοχος, capax*; quia sc. est *lactis, primigenii nostri alimenti receptaculum, et quasi cortina*: Skinn.”—this, though perhaps the true etym. did not please Lye; who says, “origo vocis *dug*, ni valde fallor, petenda est ab Iceland. *deggia*; *lac præbere*; quod, quam proprium sit mammæ, nemo non videt:”—true; if *deggia* be not itself a derivative.

DUKE,

DUKE; Δακω, Δακωνος, *duco*; *dux, ducis*; a leader, general.

DULCET } Δευκεις, Δευκος, quod et Γλυκος
DULCIMER } notat; vel dicitur Γλυκος, *dulcis*; quasi *gulcis*; *sweet, delicious*.

DULL; Δυλος, *servus*; *hebes, tardus*; est enim propria quadam servorum nequitia, calliditas, et vaftricies; all which last three seem to express *activity, vivacity, alertness to mischief*; and yet both Casaub. and Upt. understand Δυλος in the sense of *slaves, who are commonly stupid and dull*: however, *dull* may rather be derived à Δυλαιος, *dalivus, fatuus, stolidus, stupidus*; a *gross, heavy, stupid fellow*; a mere *dolt*.

DUMB; Μυω, unde Μυζω, *mutus, a, um*; unde *mūd*, quod J. Davies censet à *mutum* inverfis tantummodo literis profluxisse: Jun.—but there needs no transposition; for *mūd* is taken from the three first letters of *mutum*; and *dumb* is taken from the three last letters of the same word *mutum*; and then changing *t* into *d*: if this should not be admitted, then with Casaub. we may derive *dumb* ab Αγομος, *mutus*; unde Germ. *stomme*; *dumb, mute, speechless*.

DUMPISH *noise*; Δειω, *sono*; a *heavy noise*.

DUMPLING, quasi *dampning*, or a *dampner*; and consequently derived from the same root with *damp*, or *abate*; viz. Δαμνον, *damnum*; quod in lib. vet. legitur *dampnum*; any *detriment, damage, abatement*; meaning here an *abatement of hunger*; because being composed of flour, and eaten copiously, it prevents the devouring of too much animal food; and consequently *abates* that keenness of appetite for flesh.

DUMPS, Minshew would derive it à *domare*, quod sc. *animus domat*; and Skinner would derive it from the foregoing word *dumb, mutus*; “est enim *dumpish* fixa et serua cogitatio, quâ taciti stamus, et quasi *obstupesciti*.”—but this very last interpretation might have led him to the true source; viz. Αμφοδος, *stupor*; quasi *stumpish, dampish, dumpish, dumps*.

DUN for debt: both Skinner and Lye suppose that *dun* is derived à Sax. ðyn, ðynan; *strepitus, sonitus, debitoris auribus obstrepere*; *debitam pecuniam importune exigere*; *cujus originem videre licet in din*; *sonitus*:—strange! that neither the Dr. nor this gentleman, could find that *DIN* was Gr.

DUNCE; Minshew, for the sake of deriving it from *densus*, writes it *dunse*; but then has no suspicion that even *densus* is derived à Δαρυς: however he has explained it by *bardus*, q. d. *denso ingenio, cranio, vel cerebro, præditus*:—now, though our words *dense*, and *density*, are evidently derived à Δαρυς, yet *dunce* does not originate

from thence, tho' it seems to bear a very close analogy with it: “malleus,” says Skinn. “de- flectere ab Hisp. *tonso*; *stupidus, stultus*; quod Covarruvias meritò deducit à Lat. *attonitus*.” and the Dr. would have deserved equal merit, if he had derived *attonitus* à Τονος, Τονω; *tono*; unde *attonitus*; *thunderstruck*; *turned fool, or driveller*.

DUN-GEON, Δυνω-γην, *descendo sub terram*; to go underground:—to convince us of the use of etymology, Mr. Walpole, in his *Anecdotes on Painting*, vol. I. p. 21, 4to. edit. has given us an instance, which one would not have suspected from a gentleman of his knowledge in writing; but in mentioning the state of painting from the reign of Hen. III. to the end of Hen. VI. he says, “no wonder that a proud, a warlike, and ignorant nobility, encouraged only that branch (of painting on glass) which attested their dignity: their *dungeons* were rendered still darker by their pride:”—now any common reader would suppose, that by talking of *dungeons being rendered still darker*, he meant their *prisons*: but that was far from his intention; he meant to Anglize a French word; but unluckily has committed a false orthogr. for he intended to have written *dungeons*, or *donjons*, which, according to Boyer, signify *la partie la plus élevée d'un château; à tower, or platform in the midst of a castle*; *espece de cabinet dans les bâtimens particuliers au dessus de la couverture*; a *turret, or closet raised on the very top of the house*; or what is commonly called *the lantern*.

DUN-KIRK; “rightly in English *Dunburch*,” says Verft. 217, “and hath had that appellation by being situate in *the dunes, or sandbanks*.”—consequently will take the same deriv. with **DOWNS**: Gr.

DUN-STAN; “a name given as it seemeth, in recommendation of *constancie, or stabilitie*: *dun* is anciently a *hill, or mountaine*: *stane* wee now pronounce *stone*: *dun-stane* is the *mountaine-stone*; almost as much in signification as is in Hebrew the name of *Peeter*: Verft.”—but both *dun* and *stone* are Gr.

DUN-WALLO: Clel. Voc. 148, tells us, that “this word is a gross perversion of language, and made the name of a British king, and legislator; but *dun-wallo* answers simply to a *will, or bill done, or past*.”—then both are Gr.

DUO-DECIMO, Δυο-και-δεκα, *duodecim*; *twelve*.

DU-PLICITY; Διπλοος, *duplex, duplus*; *double, two-fold, two meanings*.

DURATION, Δεϋς, *quercus*; an *oak*; unde *durus, durities*; *bard, bardness*; vox videtur ab arboribus sumpta: but If. Vossius would derive

durus from Στερος, Στερος, Στερος: vel à Θυρος, Δυρος:—there is a very ingenious deriv. of this word *durable* given by Jun. viz. à Δηρος, *diutinus*, *diuturnus*; *lasting*; but this relates to *time*, rather than *solidity*; and is derived à Δην, *diu*; *a long time*; and consequently is more applicable to *duration*, than to *durable*.

DUSK, “ Δασκιος, Hom. pro Δασυσκιος, *spissam faciens umbram*: R. Δασος, *densus*; *thick*; and Σκια, *umbra*; *shade*: Casaub. and Upt.”—or perhaps it may be derived à Φωσκω, quasi Δωσκω, *illucesco*; *scarce light*, either at the beginning, or the close of day: the former interpretation seems to be rather too violent for *duskish*; which is but a gentle degree of darkness; whereas *spissam faciens umbram*, or *densam umbram*, is a palpable thick darkness; which is a great deal more than *duskish*.

* **DUST**: there is at least a probability that this word may be Gr.: through the medium of the Lat. lang. thus; Πυρ, Πυρω, *uro*, *adustus*; contracted to *dust*; *exsiccus*, *aridus*; i. e. *terra adusta*, *exsiccata*: and perhaps the Sax. *duȝt* may be derived from hence.

DUA: “ *a dove*: Verft.”—it were to be wished that the moderns had not departed from the ancient orthography; for certainly *dusa*, *duse*, or *duve*, approaches nearer to Δυνω, than *dove*.

DUUM-VIRATE: Δυο ανερε, vel ανδρε, *duo-viri*; *a magistracy of two rulers*.

DWAS-LICHT; “ that which wee otherwise call *the foolish-fyre*: Verft.”—meaning perhaps *the Will with a wisp*:—but this is not giving us the etym. which seems to be Gr.; for *dwas* is only a contraction of *de wees*, or *the little*, *weak*, *faint fire*; and consequently Gr.; see **WEST**: and as for *licht*, it is evidently the same as **LIGHT**; consequently Gr.

DWELL; Τελω, *sum sub ditione*; *sum sub imperia*; hinc, ni fallor, says Casaub. *ta dwell*; *habitare*, *agere*—we might rather suppose with Minsh. that *widetur corruptum ab Αυλη, aula, statio, habitatio*: Εναυλιζομαι, *habito*; ut sit Διαυλιζω, vel Διαυλιζομαι, *pernocto*, *dormio*, *commoror*; *to tarry*, *abide*: neither of these etym. however, pleasing Skina. or Lye; they have recourse to the Northern lang.: the Dr. supposes *dwell* to be derived à Dan. *duelger*; *moror*, *commoror*: and then adds, Doct. Somner. deflectit à Sax. *dwelian*; *errare*, *seducere*; unde Belg. *dwaelen*; *errare*; quia sc. olim *majores nostri errabundi in tentoriis habitabant*:—should this be the true source of our word *dwell*, it shews how greatly the sense of words alter, through a length of time; that anciently *dwelling* should signify *wandering*: and now signify *abiding*, *continuing*: but we have se-

veral instances in our language, of such a change having actually happened in other words.

DWILE; Δωλη, *ancilla*, *serua*; *a woman servant*; *one who is constantly employed in sweeping, and cleaning*.

DYE a color } “ Δυειν, *maefacere*; *tingere*;
DYER } Δυσοποιος, *tinctor*: Casaub.”

or perhaps à Δυνω, *aquas subeo*, *mergo*; *to dip, tinge*, or *plunge in water*, or any medicated liquor.

DYE a death; “ Δυειν, Δυειν, Δυεσθαι, *mergi*, *occidere*, *proprie de sole*; unde Δυσις, *occidens*: Casaub.” or perhaps à Δειω, *horreo*, *pertimeo*; *to dread*; or *shake with horror*: hence *death* is often stiled *the king of terrors*: Clcl. Way. 98, tells us, that “our English word *die* is contracted from a disyllable, compounded of *de*; privative; and *ee*; *toexist*”:—but *ee* most evidently derives ab *ew*, i. e. *α-μι*, *sum*; *to exist*.

DYNASTY, Δυναμια, ab inuf. Δυναζομαι; Δυναστης, Δυναστια, *dynasta*, *dominatio*, *imperium*; *a government*, *seniory*, or *lordship*; particularly among the Egyptians.

DYRSTELYC; “ *boldly*; or as wee might say, *durstingly*, of one daring to do a thing of difficulty: Verft.”—this word *dyrstelyc* looked so charmingly ugly, that the good old gentleman mistook it for a Saxon beauty; and could not see that it was derived from the same root with **DARE**, Gr.: thus, *dare*, *dares*, *durst*, *durstingly*, *dyrstelyc*.

DYS-CRASY, Δυσκρασια, *intemperies*; *an ill habit of body*; *a bad constitution*; generally the just acquirement of intemperate living.

DYS-ENTERY; “ Δυσεντερια, *pain of the intestines*; R. Δυσ; *male*; and Εντος, *intus*; Εντερον, *an intestine*: Nug.”—sometimes taken for *the bloody flux*.

DYS-NOMY, Δυσνομια, *malarum legum institutio*; *the enacting bad-laws*: R. Δυσ, *male*; *bad*; et Νομος, *lex*; *a law*.

DYS-PATHY, Δυσπαθεια, *laborum, et arumnarum perpressio*; *the enduring great pains*: R. Δυσ, *male*; et Παθος, *passio*, *suffering*.

DYS-URY; Δυσουρια, *dysuria*; *difficilis urinæ excretio*; *urinæ suppressio*; *a detention of urine*, or *a difficulty in discharging it*: R. Δυσ, *malè*; et Ουρον, *urina*; *urine*.

E.

EACH; “ Εκατος, *singuli*, *unusquisque*: Casaub.” *individuals*; *every one in particular*: Verftegan. supposes it to be Saxon.

EAGAN; “ *eyen*; *eyes*; now in the Netherlands, *oghen*: Verft.”—but *eye* is Gr.

EAGER: there are two senses given to this word,

word, and each originates from a different root; for we say *eager* in the pursuit of glory; and we say *eager*, *sharp*, or *sour*; as *vineager*, &c. when we mean the former, it originates from *Αχη*, *cuspis*; unde *Αχις*, *acies*, *acer*; *bold*, *strenuous*: but when we mean the latter, it originates ab *Αεγρον*, *ager*, vel *ægrotus sum*; according to the common opinion, that *wine*, or *beer*, when turned *sour*, is in a *sickly*, *vapid* state; not that all *acids* are *vapid*; on the contrary, many of them operate with the greatest vigor and activity, so as to change the texture and consistence of other bodies; and in this sense Shakepear in his *Hamlet*, act I. sc. 8, has used our word *eager*; in that account, which his father's ghost gives of his having been poisoned with the juice of Hebenon,

whose effect
Holds such an enmity with blood of man,
That swift as quicksilver it courses through
The natural gates and allies of the body;
And with a sudden vigor it doth possēt
And curd, like *eager* droppings into milk,
The thin and wholesome blood; so did it mine.

EAGLE, "*aquila*; *aquilus*; *dark*, *dun*; of the color of water; *Αα*, i. e. *συγμα υδατος*, Hefych. *Αα*, *αα*, *aqua*; ut à *σπεος*, *σπεκος*, *specus*: inde *aquilus*; et à *fusco colore*, *aquila*; *eagle*: et apud Hefychium *Ακυλης*, *αίλος*, *aquila*: Upt."—but Voff. tells us, that "*aquila* is derived à *Λαω*, *Λεω*, *Λεωσω*, unde *Ακυ-λης*, ab *acuto visu*; unde et *leo*, *onis*, quoque dictus;"—and this seems to be the more probable reason.

EAK, videtur esse ex inverso *Και*, quasi *Ιαν*, *etiam*; *also*, *likewise*: Jun."

EAM; "fortasse è medio *Οιμαιμος*, *eiusdem sanguinis particeps*: vetustioribus certe Belgis oom denotabat *quemvis consanguineum etate provectionem*; *an uncle*, or *a grandfather*: Jun."—sometimes indeed we find words derived from the middle of others, as *bishop*, *uncle*, *wench*, &c.; but there seems to be no occasion for any such method at present; since *eam* may be so naturally, and so easily derived ab *amitus*, which Voffius derives ab *avitus*, vel ab *avus*: or else, says he, *avita* may be deduced ab *amore*: both which are evidently derived from the Greek.

EAND is supposed by Ray, in his preface, to signify *spiritus*, and to be derived à Cimbrico *ande*:—but both seem to be only a various dialect of *ens*, and *entity*; consequently Gr.

EANSWYD; "we have varied *eans* into *once*; and *wyd*, or *wyed*, is our ancient woord for *sacred*; heere hence *eanswyd* is asmuch to say, as *once-sacred*: Verst."—so that this word is half Gr. half Sax.

EAR "of corn; *Αρη*, *arista*, *pars spica acuta*; θ omitted: Upt."—*the sharp point*, or *spear* of corn, *while growing*.

EAR of the head. *Αυρ*, *Ous*, ab *Αιω*, *audio*; unde *Αυδη*, *sonus*; unde *audes*, *ausus*, *aures*, et *auris*; *the ear*: also *the faculty* of hearing.

EAR, *honor* } Verst." who sup-

EAR-woorth, *honorable* } poses it to be derived from the Sax. *Æpe*: which seems only a contraction of *Αρε-τη*, *virtus*, *honor*, *dignitas*: see **EARL**. Gr.

EARE *the ground*; "*Αρου*, *arare*: Upt." to *plow*, *till*, or *husband the ground*, in order for a crop.

EARL: Clel. Way. 49, says, that "*earl* is only a contraction of *er-al*; a leader in war:"—but *er* seems to have come from *Ερ-ις*, *contentio*, *bellum*: and *leader*, from *Εαλη*, quasi *Λαλη*, *conductor*, *driver*, *leader*: Junius supposes it comes from *ealdor*, *ealdor*; unde *facilioris pronuntiationis gratiâ*, *eliso d*, atque *p* transposito, *factum est eapl*, vel *eopl*. Skinner says, "*forte à Sax. Æpe*; Teut. *ebr*; Belg. *eer*; *banor*, *dignitas*:"—if the Dr. had translated it *virtus*, and derived it ab *Αρε-τη*, *virtus*, *fortitudo*, *nobilitas*, he might have been something nearer the truth.

EARLY, "*Ηε*, *diluculum*, *tempus matutinum*; ut *æp* olim de *matutino*, hoc est *priore* vel *antiore diei* tempore sit acceptum; postea vero *latius extensum* sit *ad aliud quodvis antecedens tempus*: Jun." *the first dawn*, or *opening of day*.

EARM } "Vett. Angl. erat *pauper*,

EARMNESS } *inops*, *miser*; unde Sax. *eapm*; *Almann. armer*; desumpta ex *Αμερος*, vel *Αμοιρος*, *expers*: vel potius contracta ex *Ερημος*, quod *hominem ab aliis desertum*, atque *ab omnibus destitutum*, denotat: Jun."—*a person utterly forsaken*, or *deserted*; and likewise *destitute of all things*:—Verstegan supposes it to be Sax.

EARN; "*Αρνωμαι*, *capio*, *consequor*, *recipio*; to *take*, *gain*, or *receive the wages* of his service; *the value* of his labor: Casaub."

EARNEST-penny, *Αρραβων*, *arrababo*, *arra*, vel *arrba*; *the first penny*, given as part of a payment; or *the pledge*, or *surety* for a bargain; *the closing*, or *confirming an agreement*: unless we may derive it from *erst*; *first*: Gr.—Casaub. derives it from the foregoing art.

EARNESTLY, *Τενουμαι*, per metath. *nitor*, *nixus*; unde *enixe*; *sedulously*; to *endeavour strenuously*.

EARTH, "*Ερα*, *terra*: Tacitus de *Suev*. c. 40, in commune *Hertham*, i. e. *terram matrem colunt*: *in earth*; *Ερεθη*, *infra*: Upt."—Cleb. Way. 47, says, "*the radical* of *earth* is *er*; whence with the Celtic prepositive *t*, and the Lat. termination *ra*, proceeds *terra*: the Greeks called *the dead*,

Ἐπιποι, *in earth, interred*:"—but all these evidently originate ab *Epa, terra*; *the earth*.

EAR-WIG; from the simple appearance of this word, it would be impossible to trace its deriv. because it has no connexion with the common ideas of those two words, which seem to compose it, viz. *ear*, and *wig*; and therefore no wonder the etymol. are divided in their opinions: Skinner calls it "*auricularia, forficula*:" Doct. Th. Hensh. thinks it is only a word "corruptum à Lat. *erucâ*:" but Skinner himself owns "hæc videtur tantum ingeniosa allusio; verum etymon quære voce EAR:" under which art. he says, "ortum est ab eape, *auris*; et *picza, blatta, vermis*:"—but the *earwig* is very far from being either of the *moth*, or *worm tribe*: Lye however has adopted the same deriv. without taking any notice of Skinn.; he has referred us to *wigg, blatta*; which Jun. calls *fullo*; and adds, "huc facit illud Sax. *eap-picza*; Theotisc. *eru-uigga auricula*: Belgis certe *sik inwiggelen, vel inwickelen, est motitatione crebrâ se in aliquam rem immittere, insinuare*: Danis quoque *wickler mihi est involvo me*:"—so that *wig* here seems to carry the idea of *wriggle*, or, as we sometimes say, *wiggle waggle*; and consequently *an earwig means the insect that wriggles itself into the ear*; though an instance of such an accident was perhaps never known; or, if ever it happened, must have happened so seldom, as scarce to have been sufficient to affix an appellation to this creature: we may therefore very much doubt even this deriv. and yet I am unable to produce a better:—but, should this be allowed to be the true etym. it is then certainly of Greek extract: for both EAR, and WRIGGLE, or WIGGLE WAGGLE, are Gr.

EASE; "Ἀσῆαι, κοιμηθῆναι, Hesy. Ἡσῆς ab Ἡδῶ, *delectatio*: Ἀσῆσιος, *faustus*, Hesy. Αἰσῆσι θεοῖς, ὑπο Τυρῆνῶν: *the gods, who live at ease*: Milton; ex Hom. Θεοῖς, περὶ ζῆοντες: Upt."—but all this seems to express rather *voluptuousness*, than *leisure*: we might therefore rather derive our word *ease*, when it signifies *repose*, ab Ἐζομαι, *sedeo*; *to sit down, to recline*.

EASLES; "Iceland. *eysa*; *cinis ignitus, scintillans*; *hot embers*: Ray."—but this looks as if it was only a various dialect of *ashes*, quasi *asles*; inde *eyfels*; unde *eastles*: should this be true, it would be Gr.: see ASHES: Gr.

EAST; Ἐως, *Eous, orientalis, aurora*; *the morning, the rising of the sun*; R. Ἡως, *aurora, diluculum, the dawning of the day, always in the east*.

EASTER-day: this word is evidently derived to us from the Gr. through the Sax. and the Celtic lang. "Ἐαυτη, Ἐαυτηδῆξ; Almann. *asbra, vel ostertag*; Belg. *ooster, oosterdag, oosteren*;

olim erat *urstend*, inquit Helvig. quod manifestè concisum est ex *uf*; et *erstend, resurrectio*: Jun."—to which let me add, by way of explanation, from Minsh. quod *eo nimirum tempore Sol Justitiæ ortus sit*; because *at that time, or on that day, the Sun of Righteousness arose with bealing in his wings, like the sun all glorious in the east*: this word *east* might lead us to suppose that *Easter* has taken its origin from Ὀρουαι, Ὀρουαι, *orior, ortus*; *he is risen*; but the orthogr. stands against us; for *ortus* will never admit of *ster, or stand* in its derivatives: since therefore the Belg. expression, *uf-erstend* signifies no more than *up-stand, or standing-up, or rising-up again from the dead*, we may abide by that etym. and trace it up to the Gr. verb ἵστημι, *super-sto*; *to stand-up, or rise-up*.—Clef. Voc. 87, and 90, gives a different deriv.; for he says, "at the close of that tedious, and in every sense disagreeable season of Lent, began the Druidical *Easter* (sunt *Gotrpe* dea Saxonum, says Sheringham, 331, de cujus nomine mensis *Aprilis* ipsis *Gotrup-monað* dictus est, quod in illo huic festa celebrabant; atque inde festum *pascatis* in hunc usque diem *Easter* vocatur;) but Clef. affirms it was not called so from the imaginary goddess *Eoster*; but from the word *east*; *to eat*; whence with the prosthesis of the *f*, to *feast*: *Easter* took its name then from the liberty restored of *eating* animal food:"—but EAT is Gr. as in the next art.

EAT, "Edo: Upt." *edo; to devour; graze, consume*.

EATH, "or *ed, or ead*; *an oath, also a plighted promise, or covenant*: Verft." who supposes it to be Sax; but as it signifies *an oath*, and seems to be but another dialect for that word, we may derive it from the Gr.

EATHELYC; Verftegan tells us it signifies *easily, possibly*; and consequently supposes it to be Saxon; but if he had had any ears, he might have found that this *eatheyc* was only a different dialect for *easily*; and consequently not Saxon, but Gr.

EAVES: there is scarce any word has undergone a greater alteration, than this; its Gr. original being *Aa, συνημα ὑδατος*, Hesy. from this word *Aa* is visibly descended the Iceland. *aa*; and the Almann. *aba, flumen, amnis*: perhaps from hence likewise came the Sax. *ea*; and the Gall. *eau*; *water*: this word *eau*, by our having changed the *u* into a *v*, has given a new sound, and a new signification to the Gr. word *Aa*; for we have converted both this, and the Gallic word *eau*, which simply signify *water*, into *eaves*, which signifies *the lower edge of the roof, from whence the rain-water drops*:—or else all these words may come from ἵδω, *aqua*; *water*.

EBB-tide; "videor mihi," says Jun. "in hac voce deprehendere vestigium aliquod illius Εβη, quod Græci usurpant pro Απηλθω, Επορευθη, recessit, abiit; it is gone, or departed; to signify *the retreat*, or *reflux of the tide*:—why the learned Mr. Lye, and his Doctissimus Wachterus, should so far disapprove of this etym. as to say, *ebb* vel immediatè ab adverbio defectus *ab*, vel mediatè à verbo *aben*, quod prisca Belgis significavit *abire*, *desicere*, teste Kiliano; would be difficult to say; but all these learned gentlemen have gained nothing by rejecting the Gr. deriv. since both *aben*, and Εβη, signify *abire*; *to depart*.

EBENY, "Εβενος, or Εβελος, *ebenus*: Nug."—after having given both the Gr. and Lat. words for this wood, it will hardly be requisite to shew the impropriety of the common method of writing, and pronouncing it *ebony*: I have therefore taken the liberty, with Junius, of departing from the Dr's. and the common method; since it signifies the wood of the *eben*, not the *ebon* tree;

————— sola India nigrum

Fert *ebenum*: ————— Geo. II. 116.

E-BORACUM; "the town of York," says Clel. "takes its name from its famous *albury*, or *winster*; thence *abury*, or *ey-borough*, or *eboracum*:"—but *ey* seems to derive à Λε-γω, unde *court leet*, *lee*, *ce*, *ey*, *Pe*, *low*: and **BOROUGH** is undoubtedly Gr.

EBRIETY, Εβριω, *bibo*, *bibi*, *ebrius*; quasi *ebrius*, ab *hauriendo potu*, *intoxicated with liquor*; *soaked*, *dipt*, *drenched*: H. Vossius says, fortasse ab Εμβριος, which Hesych. explains by Ευσος, Μυρος, *stupid*, *foolish*: but we may rather suppose, with Gerard Vass. that *ebrius*, and *fabrius*, were only two opposites; and derived à Εβρην, *scaterre*, *abundans*; unde *ebria*, *vas vinarium*: quod si et *abria*, pro *bria* dixere, videri possit articulus cum nomine coaluisse, et *ebria* sit ex Η Βρια, ut *temetum* ex Το Μεθυ: so that a *drunkard* does literally derive his name from his being a *tofs-pot*.—There is a very ingenious analysis of this word, given by Clel. Way. 63, where he says, "in my present view I shall only consider *Liber* as a name of *Bacchus*; discovering that *ib*, or *ibb* in Celtic signifies *drinking*, being the radical of *bibo*; of *ebrius*; of *yvre*, in French; and of our *bibber*, at second hand from *bibo*; I begin with rejecting the initial *l*, as being only the prepositive particle; this gives *iber*, *drunkard*; and the synthesis restoring the *l*, produces the orthography *liber*, *the drunkard*: this derivation may be false, but will any one say it is forced?"—yet still it may be Gr.

E-BULLITION, Εβυω, *bullio*; *to boil*, *to bubble*; R. Εβω, *abundo*; ex *ab*, et *undo*, *are*; *to rise* in *forges*.

EBURNEAN; Βαρος, *barrus*, ob *gravitatem*; i. e. *elephas*; *the elephant*; unde *ebur*; *ivory*.

EC-CLESIASTIC; "Εκκλησια, *ecclesia*; a *congregation*, or *assembly*: R. Καλω, *voco*; *to call*, *to assemble*: Nug." aor. 1. pass. Εκληθη, *vocatus*; *called*, or *assembled together*:—Clel. Way. 113, n, and Voc. 97, observes, "that the barbarous Gallogræcism *eglise*, or *ecclesia*, was formed most probably from a contraction of *ey-cil-lys*: (or perhaps as it ought to be more properly written *Ey-cal-buys*, *eglays*; Way. 113) *the inclosure for instruction*, or *learning*:"—but these are evidently Gr. *ey* from Λε-γω, *court-leet*, *lee*, *ce*, *ey*, *Pe*, *low*: and *call-ister*, is the same with *bal*, *ah*, *cal*, derived from Αυλ-η, *aula*; *a hall*, or *college*: and therefore instead of *the inclosure for instruction*, it might have been nearer translated *the college for instruction*: and perhaps *buys* is no more than *house*; consequently Gr. likewise.

ECHE, both subst. and verb; Εχω, *babeo*; which, among other senses, means *adhaereo*, *conjunctus sum alicui*; thus we make use of *eches* *to bee-hives*, in order to enlarge their habitation; and we say *any thing is eched out*, when we make the most of it; as if something more were added, or joined to it: this latter interpretation makes me suspect that *ecbe* may perhaps be derived from Αυξω, Αυξανω, *augeo*, *auēus*; *eched*, *augmented*, *increased*, or *enlarged*.

ECHINUS, Εχινος, *echinus*; *the fish*, and *shell of the sea-urchin*.

ECHO, "Ηχω, ας, η: R. Ηχος, α, ο, *sonus*; Nug." *a reflexion*, *reverberation*, or *repercussion of sound*:—Clel. Way. 53, says, that "*ecbo* is neither a Lat. nor a Gr. word, but purely a Celtic one; meaning *the stroke of the voice*; *vocis percussio* (or rather *repercussio*, or indeed as Virgil has more elegantly expressed it, *vocisque offensa resultat imago*: Geo. IV. 50); from *ick*, *a stroke*, and *ow*, *the voice*; quasi *ick-ow*:"—but both *ick*, and *ow*, are Gr.: *ick*, from ικλας, ab *icor*, à θιξις: and *ow*, à βωξ, *vox*; *the voice*; *vocal*, *a vowel*, quasi *owel*; unde *ow*.

E-CLAT, "Κλαω, *frango*; *to break*: Κλασμα, *a fragment*, or *breaking*; words formed in each language in imitation of the sound: Nug."—there is likewise another sense, which this word bears in our language, borrowed from the French; as when we say, *a thing is done with eclat*, i. e. *lucur*; *lustre*; *brightness*, *clearness*: it signifies likewise *glorie*; *magnificence*, *pomp*, *splendor*: in this latter sense, it may originate à *clarus*; and then be derived à Κλαος, *gloria*; *bright*, *glorious*, *eminent*.

ECLEGM, or rather *ecleigm*; Εκλεγμα, *eclegma*, *medicamentum*, quod aliàs *electuarium* dicitur; *a medicine to be sucked*, or *licked*; *a lobock*, *an electuary*.

EC.

EC-LIPSE, "Εκλειψις, *eclipsis, defectio, deliquium solis, vel lunæ; a failing, or defect: R. Λαίπω, linquo; to quit: Nug.*" an obumbration of the light, either of the sun or moon.

EC-LIPTIC; Εκλειπτικός, *eclipticus, linea ecliptica; the ecliptic line, in the middle of the zodiac, in which the sun's apparent motion is observed, and under which the eclipses are constantly found to happen: therefore derived from the same root with the foregoing art.*

EC-LOGUE, Εκλογη, *ecloga, carmen pastorale; a pastoral poem.*

EC-PHONESIS, Εμφωνεσις, *exclamatio; figura rhetorica; an exclamation, or interjection: also a figure in rhetoric: R. Εκ, et Φωνη, vox.*

EC-TYPE; Εκτύπος, *expressus ex archetypo; the copy of an original.*

EDACITY, Εδω, *edo; to eat; unde edax; voracious, greedy.*

ED-GAR: "Ead, now in the north of England *oath*: we retain in the southern parts *oibe* (i. e. *oath*); whence *Ead-gard*, by shortnes become *Edgar*, is a keeper of his *oath*: Verft."—but *keeper* here signifies only *guardian*, or *protector*; so that both *guard*, and *ead*, for *oath*, are Gr.: see **OATH** and **WARD**. Gr.

EDGE, border, or brink. "Ακη, Ακίς, *acies,*

EDGE of a weapon } *acus, acumen: Upt.*
a point, a needle, or any sharp instrument; as a razor, a sword, a hatchet.

EDIBLE; Εδω, *edo; to eat; any thing eatable, to be eaten.*

E-DICT; Δεικω, inusit; Δεικνυμι, vel Δεικνω, Δειξω, *dico, edictum; a proclamation; mandamus, manifesto, decree.*

EDIFICE; Οικοδομω, *edifico; to build: Ainsworth derives the Lat. word *edes*, ex *Asios*, idem; which might very readily have been admitted, if Hederic had given us any such word: it is true, Schrevelius gives us the word *Asios*, Dor. προ Τριμνος, *nemus; a wood, or grove; but Ainsworth himself seems to have doubted this deriv.; for he immediately refers us to Voss. qui è penu multa tibi depromet:—let me only observe, that the general sense of this word conveys another idea, viz. education, instruction, and knowledge, as if edifying the mind was the rearing, building, and raising it up.**

EDISH; sometimes written *edish*; "Sax. *edisc*; *gramen serotinum; et hoc à præp. loquelari ed; rursus, denuo; q. d. gramen quod denuo crescit; παλιμφοις, a second crop; forte eatage; roughings; Skinn. and Ray.*"—but if *edish* be no more than *eatage*, it may be derived from the foregoing art. **EDIBLE**. Gr.

EDITION; Εκδομη, Δω, *edo, editio; the pub-*

lishing any work, or giving it out into the world; unde Εκδοσος, edited, published.—

E-DUCATION, Δακω, vel Δαικνω, *duco, educo; to breed, bring up, lead, or instruct.*

E-DULCORATION, Δευκας, Γλυκω, *edulco, aro; to sweeten: or else from Ηδω, dulcis; sweet.*

ED-WARD, an *oath-guardian*, or *keeper* } Verft.

ED-WIN, *oath-loving* } sup-
poses them both to be Sax.; but they both are undoubtedly Gr. as we shall see under the art.

OATH, **GUARD**, or **WARD**, and **WIN**. Gr.

EEL, "Ιλυς, *limus; mud; nam generatur ex τῆς Ἰλυος, è limo: anguilla, Εγυλις, a well-known river fish; Upt.*"

E'ER, an abbreviation of *ever*; and originates ab *Αιω*, *Æol. Αιτω*, *ævum; ever and ever: but when written e're it is an abbreviation of before, and originates from another source, as will be shewn under the art. E'RE: Gr.*

EETH: "Sax. *eað, et eaðelic; eith, et eith; ease, easily: Ray.*"—but all seem to originate ab *Εζομαι, sedeo; to sit, or be at ease.*

EF-FABLE, Φω, Φω, unde Φημι, *for, inusit: effor, effabilis; that may be spoken, uttered, or expressed.*

EF-FECT; Φω, *gigno, fio, effectus; an effect, a bringing to pass; the natural consequence, or event.*

EF-FIGY; Φεγγω, *figo, effingo; unde effigies; an image, pourtrait, resemblance, or any figure dress up.*

EF-FRONTERY; "Φεν, *vos, frons, frontis; the forehead, the mind: or from Φροσις, ιδος, cura, cogitatio; because the forehead is the part whereon the thought, and disposition of mind appeareth: hence the Latins make use of the following expressions, homo serend, aut nubilâ fronte, &c. Nug.*" or perhaps it may be derived à *Φερω, fero; to bear; quod indicia animi præ se ferat: and a person is said to behave with effrontery, when he behaves himself with impudence, and audaciousness; or, as we sometimes say, brazens it out.*

EFT, an *animal; ab Οφις, serpens; a serpent; i. e. a general name for any noxious creature; as these were supposed to be.*

EFT } "forthwith, or again: Verft."

EFT-SOONS } "Sax. *eftsona, denuo; eft autem post significat; nobis tamen parùm deflexo sensu statim significat: Skinn.*"—but then the Dr. ought, with Junius, to have told us, that *eft* originates ex *Αυδης, rursus, denuo; iterum; again, repeatedly; but with us it signifies likewise immediately, suddenly, presently.*

EGG; "Sax. *æg; Skinn.*"—but Junius has evidently shewn, that the "Sax. *æg* videri potest abscissum ex *Αγγος, vel Αγγων, vas, vasculum; quod ova sint veluti quedam vascula, esculentis referta: aliis fortasse, & non penitus frivola, frigida saltem hæc*

Hæc etym. mihi tamen non omnino videtur repudianda; cum cogito, non modò Romanorum doctissimorum ovo comparasse hunc mundum: sed et mysticam antiquorum Ægyptiorum sapientiam per ovum, intelligisse mundum: æther complectitur extra omnem inferiorem creaturam mare ac terram, haud aliter, atque testa continet ovum: quandoquidem igitur veterum sapientissimi capacissimam omnia complectentis mundi capsam assimularunt ovo, quid obstat quò minus etiam nobis liceat ipsum ovum, veluti *angustus aliquod vasculum intueri*, rationemque denominationis inde mutuari?"—thus has this great and learned etymol. offered his opinion, and it must be owned, there is some degree of plausibility in his conjecture; but whether it will be of sufficient weight with all readers to establish his deriv. is a point to be doubted.

EGG *one on*; "incitare, instigare"; à Dan. *til egger*; *estimulo*: Rùn. Dan. *eggia*; *incitare*; Fr. Gall. *agacer*; *laccessere*, *provocare*: Skinn.—it is a wonder the Dr. did not add, Sax. *eggian*; but even then he would scarce have told us, as Junius has done, that all these are derived ab *Axn*, vel *Hxn*, *acies*, *acutus*; for he has acknowledged, that at least *agacer* corruptum puto à Latino *acus*, q. d. *acuilare*; *to sharpen*; i. e. *to urge on*, as with a goad, or any such sharp-pointed thing.

EGLANTINE; "Ακανθα, a thorn, or sweet-briar: Nug."—other etymol. have given us other deriv. Minshew derives it ab *Εχινος*: and Skinn. says, "Belg. *egbelentier*; Fr. Gall. *esglantier*, *aignantier*, *anglantine*; *rosa sylvestris*; à Lat. *aculeus*; quasi *aculeantinus*; multis enim undique aculeis munitur: potest et speciose deflecti à Belg. *egbel*; *echinus* (and why not *Εχιμος*?) sed eodem fere redit; hoc enim proculdubio à Lat. *aculeus* ortum ducit; et hoc animal revera à natura *aculeis* instructum est."—so near was the Dr. to the true origin of this word, that he would not see it; for *aculeus* is undoubtedly derived ab *Axn*, vel *Hxn*, *acies*; unde *acus*, *acutus*, *aculeus*; *sharp-pointed*, like a needle; the sweet-briar therefore seems to have received its name of *eglantine*, from the sharpness of its thorns.

EGOTISM; *Εγω*, *ego*; *I*, or *I myself*; the folly of a person's writing, or speaking perpetually of himself; and often in a high-flown pompous manner; sometimes even placing, or mentioning himself before his superiors: a most remarkable instance of which arrogance is recorded of Wolfey, when he had the insufferable insolence to mention himself before the king, (Hen. VIII.) in that ever memorable expression, *Ego*, et *rex meus*; *I*, and *my king having thought proper*, &c.

E-GREGIOUS; *Αγρειν*, *Αγρευ*, *Αγρευειν*, vel *εξ Γαργαρα*, *Γαργαρω*, *affluo*; unde *grex*, *gregis*; a *flock*, or *company*; et *egregius*, est *ex toto gregolectus*; *one chosen out*, and *selected from the common herd*; and consequently signifies *choice*, and *excellent*; *above the common level*.

E-GRESS, *Κραδαινω*, *gradior*, *egressus*; a *going forth*, *going out*.

EGRIMONY; *Αεργον*, *ægrum*; unde *ægrimonia*; *sorrow*, *grief*, *sadness*.

EGYPT, or rather **ÆGYPT**; "Αιγυπτος; *Ægyptus*; which signifies *black*, or *swartby*:—according to the old glossar. *Ægypt* has been likewise so called from *Ægyptus*, brother of *Danaus*: Nug."

EIGHT; "Οκτω, οβτο; Ital. *otto*; the number eight: Upt."

EIKONO-CLASTES, commonly written *iconoclastes*; but it is derived ab *Εικονοκλασης*, and signifies *an image-breaker*; a title bestowed on the Greek emperors, for their zeal against idolatry; in breaking down the idols of paganism: and afterwards in the sixteenth century became an appellation, given to those who were employed in breaking down, and demolishing the images and statues; which decorated all religious and public buildings, at the time of the dissolution of the monasteries: *Ρ: Εικων*, *imago*; *an image*, *statue*, or *picture*; et *Κλαω*, vel *Θλαω*, *frango*; *to break in pieces*.

EITHER. *Εις*, *alter*, *alius*, *uter*; *another*; *one of the two*.

E-JACULATION; *Ιεω*, *Ιημι*, *mitto*, *jacio*; unde *jaculum*, *ejaculatio*; a *burling*, or *casting forth from a sling*, &c.: it also signifies *a loud noise*, or *vociferation*.

E-JULATION; *Ιυζω*, *ejulo*, *ejulatio*; a *wailing*, *crying out*, or *yelling*.

ELASTICITY; *Αλλομαι*; *salio*, *salto*; *to leap*, or *bound*: perhaps rather from *Ελασσω*, *agito*, *stimulo*, *ferio*; unde *Ελασης*, *impulsor*, *agitator*; *to beat*, *strike*, *impell*, *repell*.

ELATE; *Φερω*, *fero*, *elatus*; *to be carried beyond bounds*, *transported*; *lifted up on high*.

ELBOW; *Ωλενη*, *ulna*, *cubitus*; proprie de *flexura brachii accipitur*; *the joint*; or *bending of the arm*.

ELDEN; "Sax. *æled*, *ignis*; *ælan*, *accendere*; *to kindle fewel for fire*: Ray."—but *ælan* seems to originate from *Ελη*, i. e. *Ηλιος*, *sol*; *the sun*; that great source and fountain of *light*, *heat*, and *fire*.

ELDER-berries; "sambucus, *ebulus*; Sax. *el-larjn*; Teut. *bolder*; Dan. *byld*; Ital. *belione*; nescio an à Teut. *bell*, *beller*; *lucidus*; forte à *lucido foliorum*, aut *florum colore*: Teut. autem *bell*, si Græcus essem, *jurarem ortum* à Gr. *Ηλιος*; Skinn."—who seems to have been very fond of this

this polite expression, *si Græcus essem, jurarem*, which he has so often used in his work:—there are several things in this art. that deserve consideration: in the first place, it is scarce possible to suppose, that the *elder-tree* received its name from the prodigious *brighness* and *splendor* of its leaves, which at best are but of a *dirty green*: the *flowers* indeed, being round and broad, bear some resemblance to the *disc of the sun*; but if our ancestors had derived it from that idea, they would have given it a name that might have approached something neater to it in sound than *eldar*, or *elder*:—neither is *belione* the proper name of this tree in Ital.; for Minshew tells us it is *sambuco*, and every one knows that *sambucus* is the Latin name for it:—neither is *bell*, or *beller*, the Teut. name; for Minshew writes it *bolder*, and *boller*, ab *bal*, *cavus*; est enim arbor *cava*, et medullâ plena; and indeed our common people often call it *bulver*, meaning perhaps a *bollow pipe*, or *tube of wood with a very large pith*: from hence we might suppose that *elder*, or *eldar* was derived from *bolder*, or *boller*; and that those Teut. words were only a various dialect of *bollow*, i. e. Gr.

E-LECTION; Εκλεγω, Εκλεκτος, *lego*, *electus*; *chosen out*; *appointed*.

ELECTRICITY, Ηλεκτρον, *electrum*, *succinum*; *metallum ex auro, et argento conflatum*; *lapis crystallinus*; *amber*: and now applied to that wonderful property in certain bodies, of attracting and repelling others; and, at every appulse, of exciting fire, and causing a remarkable concussion, and sensation in the joints of every *electrified person*.

ELEEMOSINARY, Ελεημοσυνη, *miseriordia*, *stips erogata pauperibus*, *elemosynarius*; *an almoner*; *to give alms, or doles*.

E-LEGANCE; Εκλεγω, Εκλεκτος, *elegans*, ab *eligendo*; teste Cic. *tanquam electus*; *choice*, *chosen*; *preferred on account of excellence*; *neatness*.

E-LEGY: Ελεγειον, *elegia*; *elegiac*, or *mournful verse*: Nug.—Ainsworth writes it Εληγια, but that must be false writing: R. Ελεγος, *lamentatio, vox lugubris*; *a mournful ditty*, or *dirge*:—Vossius thinks the word *elegia* originates ab Ε Ε λεγω, *quæ stentium vox apud Aristophanem*: sed quodcunque etymon sequaris, liquet *elegiam carmen esse fæbile*: R. Αλγω, *doleo*; *to grieve, mourn, bewail*.

ELEMENT; If. Voss. derives it ab Ἐλημα, Ἐλη, *materia, materies*; *quia omnia inde crescunt, et nascuntur*: unde *eleo*; ant. pro *cleo*, i. e. *cresco*; *the principles, from which all things take their origin*; of which four are the chief, *fire, air, water, and earth*: also the *first rudiments of any science*.

ELENCHUS, Ελεγχος, *elenchus*, *argumentum*;

an argument, or confutation; commonly a *sophistical one*: also a *drop, or ear-ring*.

ELEPHANT, Ελεφας, αυλος; Nug.—*an elephant*; *the largest of terrestrial creatures*: also *the elephantiasis, or morbus, lepræ similis*; *a scorbutic disorder, like the leprosy, which renders the skin of the color and roughness of an elephant's skin*.

E-LEVATION, Δεικος, vel Δεικεις, *cortex*; *levis*; *nam quæ sunt levia, sursum feruntur*; *elevo*; *to lift, to heave up*:—we might almost be tempted to derive it à Φερω, *fero, elatus*; *quasi elevatus*; at least *elated*, and *elevated* are very near connected.

ELEVEN: Sax. endleof, endlȳra; *undecim*; ab æne; *unus, uno*; and lȳran; *relinquere, to leave*; q. d. *unio superflua, post decem numeratas relicta*: notum autem est antiquos rudioribus illis sæculis, ut etiamnum barbaros Americæ, et Africæ incolæ, non ultra *decem*, i. e. *numerus digitorum, computasse*:—so far Skinner; and so far very well; but we may observe, that the Dr. would not go a step beyond the Sax. and the Lat. tongues; he would not tell us that *one*, and *end*, and *æne*, and *unus*, are all derived ab Εις, *μία, Εν, one*; and that *leave*, and *left*, and lȳran, and *linguo*, originated à Λειπω, *linguo*; *one left above ten*; i. e. *eleven*.

ELF, Εφιαλτης, *ephaltes, incubus*; *an imp, or evil spirit*: it is sometimes taken for the NIGHTMARE: Gr.—Skinner admits the same deriv. after which, he quotes Jun. for deriving “*elf*, or Εφιαλτης, ab Αλφω, *mutō*; *quia sc. in varias se formas mutant, et infantes formosos è cunis surripiunt, iisque fædos, deformes, et stupidos substituunt*.”—it is only observable, that nothing of all this is to be found in my edition of Junius.

E-LIDE; Δηλω, Δηλω, by transposition *ledo*; *elido*; *to hurt, or injure*; *to strike, or dash out*; *to cut off a vowel, or syllable in prosody, when the next word begins with a vowel*.

E-LIMINATION; limen; *a door, or entrance*; and here used to signify *an expulsion, exstirpation, or banishment*: or if *limen* and *limes* be the same, they are both Gr.: see LIMIT: Gr.

ELISABETH; properly a Hebrew name, but adopted both by the Greeks and Romans; Ελισαβη, *Elisabētha, Elisa*; signifying *Deus juravit*; *God hath promised, or declared*.

ELIXIR; properly an Arabic word, signifying *quintessence*: or else from Ηλικος, *quantus, quam magnus, quam potens*: or perhaps from Λεω, *lavo, liqueo*; unde *lix, lici*; antiently used for *water*.

ELK, Αλκη, *robur, vires*; *a creature of great strength*: Vossius frankly acknowledges, non dubito quin *alces* vox ab eâ sit gente ubi animal nascitur: sc. *Germania*: and Skinner likewise says, “*credo potius originis esse Germanicæ, à Dan. et inde*

Goth. *elſz*; hoc verò forte ortum est à Belg. *elſene, subula*; quia sc. hoc animal habet cornua instar *subulæ* acuta; eò potius à Gothis etymon peto, quia valde Septentrionales regiones, ut Suecia, Norwegia, et Lappia, hoc animali maximè abundant:—only still it seems to be Gr. through another channel, if *elk* be derived à Belg. *elſene, subula*; which is but a various dialect of *awl*, quasi *awlsene*; and this may account for the appearance of *alces*, the *alk*; which is not derived from *Αλλη*, *robur, strengtb*; but from the same root with *AWL*: Gr.

ELL; *Ωλενη*, *cubitus, ulna*; an indeterminate measure; commonly about four foot.

EL-LINGE; “solitary, lonely; far from any neighbourhood;” q. d. “*elonginquus, elongatus*; Gall. *esloigner*; Sax. *ellenbe*; *procul*; *afar off*: Ray.”—all these words seem to derive à *longus*; and consequently ab *Ογγος, Λαογγος*, quasi *Λογγος, longus*; *long*; *longinquus*; *distant*; *far remote from society*.

EL-LIPSIS; *Ελλειψις*, *ellipsis, defectus*; *figura gramm. quâ vox eleganter omittitur*; a defect; also a grammatical, and rhetorical figure, by which a word is elegantly omitted.

ELM; *Ἔλμος*, *udus*; *contractum ex uvidus*; unde *ulmus*; quòd *uliginosis*, et *uvidis locis melius proficit*; an aquatic tree.

E-LOGY, and *EU-LOGIUM* have been distinguished by Vossius:—after saying a great deal, he concludes thus; “verè igitur illi qui *elogium* scribendum arbitrentur; vel *elogium* quidem scribi posse; sed tamen id ab *Ελλογιον*, extrito altero λ factum videri: sane, uti à *Λογος* est *Λογιον*, quo brevis scriptio significatur; ita ab *Ελλογος*, fuerit *Ελλογιον*, quòd notabit quamvis brevem rei expositionem; qualis in titulis, et similibus esse solet: vel dicamus cum Salmasio *elogium* esse ab *Ελεγειον*, *inscriptio monumenti, quæ nomen mortui, et elogium ejus complectebatur*”;—and this is properly an *elegy*; as we have already seen; but an *EU-LOGY* will be explained hereafter.

E-LOPE; “haud dubie fit à Sax. *ætcleapan*; *aufugere*; ex præp. *æt*; *a, abs, e*; et *pleapan*; *currere*: vide *leap*: Lye’s Add.”—it would have been better, if he had referred us to *LOPE* along; but that he has left out; although he has taken notice of *LOPP*, or *flea*: both Gr.

E-LOYN; “Fr. Gall. *esloigner, esloingner*; *procul amoliri*; q. d. Lat. *exlongare, seu dislongare*; i. e. *longe à se amandare*; *procul habere*: Skinn.” who either did not, or would not see that *longè* was derived ab *Ογγος, Λαογγος*, quasi *Λογγος, longus*; *long, both as to length of time, and distance of place*.

ELSE, “*Αλλως*, *alias*: Upt.”—otherwise.

ELSIN; “Sax. *æle*; Belg. *aelfene, elfene*;

Fr. Gall. *aelfene*; an *awl*, or instrument to sew with, *subula*; sed etiam *vetrumentum, seu filum à futuro abscissum, et abjectum*: Skinn.”—but if *elſin* be derived from *æle*, and *æle* signifies an *awl*, it may be Gr.

ELY; *Ελος*, *palus*; *aqua palustris, cæno mixta*; *mud, fens*; the antient city of *Ely*, built on a rising ground, in the fens:—Ciel. Voc. 69, derives “*Ely* from *Heil-ey*; the island of the college, or the college-island:”—but, as he observes in the next page, “*hal, cal, al, heil, il*, are every one significant of *college, or school*: *ey* here seems to be a contraction of “*insula*; ab *Αλς, Σαλος, salum, insula*; or of *Ισα*, unde pluribus *insulis* nomen *Issæ*: Voss.”

E-LYSIUM, *Λυσις, Λυσιως*, *solutio, dissolutio*; unde *elysium*, απο τῆς *Λυσιως*, quòd *vinculis corporeis soluta, animæ elysium habitant*: or else from the Hebr. word signifying *lætus, amœnus*; the place assigned by the poets for the habitation of the souls of good men, after they are freed from the body;

— amœna piorum

Concilia, elysiumque colo ———

Æn. V. 735.

Let me only observe, that if the origin be purely Hebraic, this word ought not to have appeared, only as it has been adopted by the Gr. and Rom.

E-MANATION, *Ναμα*, à *Ναω, χευμα, ρευμα*, Hesych. *fluo, scaturio*; to flow in a small stream; to run gently, or trickle down; *emanatio*; a diffusion of glory, a display of brightness.

EM-BASSADORS, or indeed more properly *AM-BASSADORS*; if it be derived ab *Αμβαιων*, quod per syncop. factum est ex *Αναβαιων*, *assurgere, ad majora provehi*; quòd oratoris publici dignitas sit quædam veluti *Αναβασις*, vel *Αμβασις ad altiora*: nam *legatio, bene fideliterque administrata, gloriæ cupidis primum semper cursum ad ultericrem, splendidioremque dignitatis gradum aperuisse apprehenditur*:—this deriv. however is very much doubted by Jun. and with great reason; for he says, “nescio an derivari possit ab *Αναβαιων*, &c.” and then proceeds to a Sax. etym. which is much too long to transcribe:—Ciel. Voc. 106, says, “I take the word *embassador* to be a barbarism of the lower age, and a contraction of *in pace viator*; a person *missus in pace (inviado, envoyé) sent on a message of peace*: *viator* in the sense of *messenger*; the *v* quiescent, as it most frequently is in compound words:”—the only point now is to determine the origin of *pace*, or *pax*; and *viator*; which undoubtedly are both Gr.: see *ENVOY*, and *WAY*: Gr. — however in his former treatise, Way. 81, n, he had told us, that “*emb-assy* is derived from *imb-ey’s-ay*; a message under the protection of the *imb, bough, branch,*

Y

or

or wand of command:"—but in p. 26, he says, limb signifies bough, branch, or wand; consequently they are the same, and may be Gr.: see LIMB. Gr.

EM-BELLISH; *Fovos*, Æol. ab inusit. Orn, seu *Oveω*, vel *Ovημι*, juvo; unde *bonus*, *benus*, *bellus*; pretty; to adorn, beautify, make fine.

EMBERS, "*favilla*, i. e. *cineres*, in speciem *extincti*, sed *abstrusum* interim *ignem debili*, ac *morbunda intermicantium scintillarum luce producentes*: Sax. *æmýria*; Iceland. *einmyria*; Belg. *ameren*: Jun."—besides this last, Skinner gives us the Dan. word *emmer*; and then adds, *utrumque à Dan. et forte Goth. ant. eld*; *ignis*; et verbo Sax. *forte et Goth. beþan*; *parere*; q. d. *partus ignis*; which composition so far pleased the Dr. that he cries out, "*et sane est vox elegantissima, cuilibet Græcæ conferenda*:"—however Junius is of opinion, that the Belg. *ameren* is derived ab *ἀμαυροῦσθαι*, *obscurari*, *evanescere*, *hebetari*; *tantum dicatur de iis, quæ disparere, ac paulatim, velut obruta, delitescere incipiunt*; *cinders*, or any kind of fuel, reduced almost to their latest burning.

EMBER-WEEKS: Skinner acknowledges the word *ember* signifies *cineres*; consequently derived from the foregoing art.: but, says he, Doctiss. Th. Hensh. putat corruptum à *quatuor temporibus*, sc. *ember à tempor*, vel *temper*; et hoc à *tempora*:—now, tho' his explanation be just, yet perhaps his etym. may not; for Lye quotes Mareschal in these words; Sax. *ymbþen*, et *embþýne* significat *circuitum, circulum, decursum*; conflatum enim ex *ýmbe*, vel *embe*; *circum*; et *þýne*; *tursus*; and then he proceeds to shew the four seasons, or times, at which these periodical fasts returned: quum igitur hoc quadruplex jejunium non sit conceptivum, aut indictivum, sed anniversary, ac statis, fixisque vicibus recurrens; vocatur id propterea *embþýne*; quod Anglus non incommode diceret a fast in course, or return:—so that it does not originate from *tempus* simply:—however, should *tempus* be allowed to be the true origin, it would even then be derived from the Gr. as will be shewn under that art.

EMBLEM, "*Ἐμβλημα*, *emblema*; *ornamentum operi alteri insertum, ornatus causâ*; an ornament added to any work, or a thing set before us; *Ἐμβαλλω*, *injicio*: R. *Βάλλω*, to throw: Nug."—this is not the only sense of *emblem*, for it signifies likewise a symbol, type, or figurative representation of any idea.

EMBLEMETS, *emblemata*; the profits of land sowed; says Ainsw. but it signifies likewise in a large sense, any profits that accrue naturally from the ground; as grass, fruits, trees, hemp, flax, &c.

EM-BOLISM, *Ἐμβολισμός*, *embolismus*; inter-

calatio; an intercalation; R. *Ἐμβαλλω*, *insero*, *interfero*; to insert, interpose.

EM-BRACE; "perhaps from *Ἐμβραζεν*, R. *Βραζω*, *ferveo*; because those who embrace are supposed to be warm in their love and affection towards the person embraced: Nug."—this is a very distant deriv.—we might rather suppose it comes simply à *Βραχίον*, *brachium*; the arm: the arm being employed in the action of embracing a friend, by throwing our arms round his neck.

EM-BREW, commonly written, and pronounced *imbrue*; but from whence they would deduce that orthogr. would be difficult to say: Upton indeed, under the art. *imbrue*, has given us a Gr. verb, contrived and constituted according to the common orthogr. viz. *Ἐμβρευω*, *irrigo*; but there is no such verb in the Greek lang.: all lexicons write it *Ἐμβρεχω*, *irrigo*; and consequently it ought to be written *embrew*, not *imbrue*; this latter *imbrue* seems to bear a closer affinity with *imbuo*, than *Ἐμβρεχω*, and should rather be written *imbue*, than *imbrue*: now, though both the Greek and Latin verbs signify much the same thing; viz. to moisten, wet, or soak; yet the Latin verb *imbuo* takes a different origin; viz. à *Βυω*, *Βυζω*, *impleo*; to fill: but *Βρεχω* signifies to moisten, dye, or stain.

EM-BROCATION; *Ἐμβρεχω*, *bumeilo*; unde *Ἐμβρεγμα*, *liquor, succus*; id in quo aliquid tingitur, et madefit: a fomentation.

EM-BROIDER, quasi *emborder*: see BORDER, Gr.—*acu pingere, oras, terminos, limbos opere Phrygio exornare*: Jun.

EM-BRYO, "*Ἐμβρυον*, *embryon*; the fetus in the womb: R. *Ἐν*, in; and *Βρυω*, *pullulo*; quasi *Ἐν τῇ γαστρὶ Βρυον*, in ventre pullulans; growing in the womb: Nug."

EMERALD, "*Σμαραγδός*, *smaragdus*; Fr. *esmeraudo*; Engl. *emerald*: Upt."—it is supposed to be of great relief to the eyes, from the greenness of its color:—Ainsworth derives *smaragdus* à *Σμαραγω*, *λαμπω*, *luceo*; to sparkle, or cast a light; but neither Hefych. nor Hederic give us any such sense; they explain *Σμαραγω*, *Σμαραγω* by *Ἦχη*, *Ἦχος*, *resono*, *strepitum edo*, *strido*; to resound, make a noise, or screech; all which relate to bearing, not to light.

EMETIC, *Ἐμεω*, *vomo*; *emeticus*; *evomo*; *ta vomit*, throw up.

E-MICATION, *Μικας*, Dor. pro *Μικρος*, *parvus*; *mica*; unde *mico*, *emico*; to glitter, spangle, sparkle; *Ψηγμα αuri in arenâ fulgens*; a spangle of gold glittering among sand; nam *micare est*, subinde, et per intervalla, ut *micae faciunt*, *fulgere*: to make intermittent twinklings: et quoniam talis quædam

quædam variatio, dum digitis fortimur, apparet, micare digitis, accipe pro digitis fortiri; λαγχανω.

E-MINENCE; Μναω, moneo; unde mitor, minæ; to admonish, advise, threaten; to lift up, raise up in a threatening manner: hence mineo, and immineo, signify banging ready to fall: and emineo, eminens, and eminentia, signify excellence; the standing, or showing himself above others.

E-MOLUMENT; Μυλη, mola; a mill; molo; to grind; emola; to grind thoroughly; unde emolumentum; profit gotten properly by grist, or whatever is ground at the mill: hence used to signify any advantage, or gain.

EM-PEROR; Περω, Περω, tento, paro; unde impero; ab in, intensivâ particulâ; et paro; quasi statim paro, vel prorsus paro; to command with authority, to bid immediately into action:—Ciel. Way. 81, n, says, that “the Latins and Romans took their word *imperator* from the Celtic *imb*, or *bough of command*; it answers to our *staff-officer*; it was the antient *truncheon*, and *sceptre*: contumacy was called *the flight of the imb*:”—and in p. 26, he tells us, that *limb* signifies a *bough, branch, or wand*; consequently they are the same, and may be Gr.: see **LIMB**. Gr.

EM-PHASIC; Εμφασις, Εμφαινω, represento: R. Φαινω, luceo, appareo: Nug.”—there is likewise another sense of this word in our lang. though the Dr. has not taken notice of it; viz. a *stress, an energy of expression; expressa rei significatio; quum verbis inest tacita quædam vis et significatio*; and consequently cannot be uttered without some particular effort: à Φω, Φημι, dico; for, *fatus*; quasi *phatus*; unde *emphasis*; to utter, speak, pronounce distinctly, and with grace.

EM-PIRIC; Εμπειρικος, empiricus; qui solum ex experientiâ aliquid trahat; a physician, or rather quack, who has no other knowledge than experience: R. Πειρα, enterprize, experience: Nug.”—unde Πωρω, Πωρω, tento, nitor, conor; to make desperate attempts on the human constitution, for the sake of gaining experience.

EM-PLOY; Εμπολη, quod sibi aliquis emit, vel comparavit; merces, onera; traffic, merchandise: by metath. employ à Πωλω, vendo; to sell, to set to sale: others derive it ab impleo, as it were to fill one's time; and that from Πλεος, plenus; full: Nug.”—perhaps it might more naturally be derived ab Εμπλεκω, implico; to bend, or enfold; to occupy, or busy one's self in any action; to be intent at work; wrapt up in business.

EM-PORIUM, Εμποριον, emporium, quasi emporium; forum nundinarium; locus ad mercaturam exercendam aptus; a mart, market, fair, or exchange: R. Εμπορος, mercator; a merchant: though we might rather suppose the real root was Πωλω, vendo; to buy and sell; because we often find the ρ and λ, interchanging.

EMPTION, Εμος, quasi Εμον ποιω, meus facio: unde emo, emptio; a buying, purchasing; and thereby making any thing one's own.

EMPTY; Εβλος, intus; within; the negative compound Αβλος, non intus; not within; inanis, vacuus; void, vacant, nothing within.

EM-PYRÆAN; Εμπυρεω, vel Εμπυρω, incendo, inflammo; cælum empyræum; the brightest heaven; most resplendent, most illumined: R. Πυρ, ignis; fire; meaning the fires of heaven; i. e. the stars.

EMULATION, Αμιλλωμαι, contendo, æmulo; to strive, contend, rival: R. Αμιλλα, certamen, studium; earnestness, desire of glory: Vossius quotes Mekerchus for deriving æmulus ab Αιμυλος—sed nimis sane abit significatio, adds he; nam Αιμυλος est lepidus, festivus: censeo igitur æmulari esse ab Αμιλλαν, certare; as above.

E-MULSION, Αμειλω, mulgeo, emulgeo; to milk; to stroke gently; also an easy, softening medicine.

E-MUNCTORY; Απομυξια, quod emungendo detrahimus; emunctus, emunctorius; certain kernelly, or glandular parts, by which the principals discharge their superfluities.

ENA-MEL; Μελω, liquefacio: Fr. Gall. email, emailler; seu encausto obducere, quia encaustum liquando illinitur; to refine, and purify metals by melting them, and then pouring those encaustics over other metals, and thereby causing a vitrification: see **SMELTING**, and **IN-A-MEL**, Gr.

EN-CHEIRIDION; Εγχειριδιον, enchiridium; a manual, or portable volume; a pocket book; to be constantly in the hand: R. Χειρ, manus; the hand.

EN-CLITIC, Εγκλιτικος, encliticus; qui inclinari potest; sive qui accentum in vocem præcedentem reclinat, vel rejicit; a conjunction added to another, which then throws its accent on that word: R. Εν, in; et Κλινω, reclino; to recline.

EN-COMIUM, Εγκωμιον, encomium, præconium; an oration, or praise.

EN-CROACHMENT: all our etymol. agree, that this word is derived from Fr. Gall. encrocher, unde accrocher, accrochement, crochûre; and that they all originate from croc; uncus: to encroach, enim est quasi unco injecto remorari, retardare, sibi intrudere, sensim invadere, intercludere, proterminare, irrepere:—so many significations could they find for this word; and yet could not find that croc must originate from the same root with crooked; for croc signifies uncus, vel bamus; we have therefore only to trace out the word crooked, and then every thing will be plain; which has been done under the art. **CROOK**: Gr.

EN-CYCLO-PÆDY, Εγκυκλοπαιδια, encyclopædia; disciplinarum orbis, sive complexus; a circle, or compendium of sciences: R. Εν, κύκλος, circulus; et Παιδια, disciplina.

END; "Αυτῶν, *perficere; to finish: Upt.*"—it should have been printed *Αυτῶν, perficere; to end; Casaub. R. Αυτῶν, perago; to compleat.*

EN-DEAVOUR; the A seems to have been introduced here, merely to shew it was not derived from *devour*, but from the Gall. *devoir; devoir* originates from *debitum*; which originates from Δεῖν, Æol. Δεῖν; *debitum, sc. officium suum, prout debet, exequi: to pay his duty, his good offices, where due: likewise to do his endeavours to please.*

EN-DEMIAL, Ενδημιος, *populo cuidam peculiaris; provincial: R. Δημιος, populus; the people; a clownish expression.*

EN-DORSE; Δερῶ, Δερῶ, unde Δορα, Δερῶς, *dorsum; the back of any animal; and hence used to signify the writing on the back of a bill.*

EN-DOW is a different word from *endue*—*endow* originates from Διδῶμι, *do; unde dos; unde dower, dowry, dowager; a nobleman's widow, to whom is granted the enjoyment of part of her deceased lord's effects.*

EN-DUE, commonly written *endow; Ενδῶν, induo, ingredior; to inspire; also a natural qualification.*

EN-EMY; Ἀμῖα, *vinculum; the bond of love: vel ab Ἴμερος, amor, amicus; unde inimicus; ex in; un; et amicus, friendly; i. e. unfriendly.*

EN-ERGY, Ενεργητικός, *energia; alivus, efficax; alivus, efficacious: R. Εν, et Εργον, opus; work, power.*

ENGAGE in battle; Αγγαρεύω, *cogo, adigo; impello, to drive, or force away.*

EN-GASTRI-MUTH; Εγγαστριμυθος, *ventriloquus; qui ex ventre vocem reddit; qui in ventre dæmonem habet, interrogantibus responsa dantem; a ventriloquist; or one possessed with a spirit, who speaks out of his belly:—such was the fond superstition of the times, as to suppose, that any person, who had the art of making an uncommon noise, so as to induce the company to imagine that his voice proceeded from his belly, must be immediately possessed with a spirit that spoke within him: however, let the noise proceed from whence it might, the root of the word *engastrimuth* is Εν, Γαστήρ, *venter; the belly; and Μυθος, verbum, sonus; a noise.**

EN-GINE; "Αγχιςτρον, *a book; unless we should chuse to derive it from ingenium; from whence also comes engineer: in the old French, the word engine signifies wit, or understanding; as in Froissard, engin clair et aigu; a sharp, and clear wit: Nug.*"—the former deriv. will scarce be admitted: and the latter *ingenium*, or the old Fr. *engine*, or *Froissard's engin*, ought not to have been introduced by the Dr. into a list of English words that have any relation to the Gr. tongue, unless

he had shewn in what manner they were related; which since he has not done, it is to be hoped the reader will accept of the following attempt, which will be given under the art. IN-GENIOUS: Gr.

ENGLAND } since Egbert at his coronation,
ENGLISH } ann. 819 aft. Chr. is allowed
by all our historians "to have caused all the south of the island to be called *England*, after the *Angles*, of whom himself came: Speed, 374:"—and since all our historians likewise acknowledge, that the *Angles* or *Angli*, were a Saxon people, who received their denomination from a local circumstance, in being situated between the *Saxons* and *Futes*; viz. their inhabiting *that nook*, or narrow slip of land, which now belongs to *Denmark*, and lies to the north of the *Elb*, i. e. from *Lubec*, through the dukedom of *Holsace* and *Sleswic*, to the *Land's end* (nam *Ethelwerdus*, et ipse nobilis familiæ, says *Shering. p. 36. inquit, Anglia vetus sita est inter Saxones et Giotas*)—since all this is allowed, it may appear remarkable, that the name both of *Angles* and *England* should be Gr. being evidently derived ab *Αγκυλος, angulus; a nook, corner, or angle:—Cleland* however gives us a different derivation, which may be applicable to our island at any period before the arrival of the *Saxons*; but we do not find that the south part of our island received the name of *England* till the time of *Egbert*: *Cleland's etym. however* will be given in the *Sax. Alph.*

EN-HANCE: by the assistance of that great etymol. Jun. we are able to arrive at the true deriv. of this word; which might otherwise have been lost, overwhelmed, and obscured in the endless heap of French barbarism: but even *Junius* himself has not gone far enough, for he says, only "suspicor *enbance* corruptum ex Gallico *bausser*, quod respondet Ital. *alzare; to beighten, increase, augment:*"—since now *bausser* signifies the same as *alzare*, it is but reasonable to suppose, that they both originate from the same root with our word *HOISE*, or *HOIST*: Gr.

ENMITY, by transposition from *Μνῆς, ira permanens; lasting anger, hatred, malice.*

EN-NUI: *Clel. Voc. 165*, has with his usual sagacity, and with a great of trouble, as he himself acknowledges, traced out the true meaning, and deriv. of this word; for, after he had long despaired of discovering the origin of it, mere chance, he says, offered to him, what he took to be the genuine one:—"in an old French book I met," says he, "with a passage, where the author, speaking of a company that had fate up late, makes use of this expression, *Pennuit les avoit gagnés*; by the context of which it was

plain he meant, that the common influence of *the night*, in bringing on *beaviness*, and *yawning*, had come upon them: the proper sense is totally antiquated; but the figurative remains in full currency to this day:—thus has this great etymologist contented himself with being the first discoverer of the true source of this word; and so far merits our commendation:—but he ought to have gone a little farther, and then he would have discovered, that this French is purely a Greek deriv.; for *nuît*, and the verb *ennuyer*, which is plainly formed from *ennui*, are evidently derived à *nox*, i. e. à Νύξ, *nox*; *the night*; meaning *a late hour*; which usually brings on *weariness*, *yawning*, and *gaping*.

E-NORMITY, Γνωρισμα, *norma*; quasi *gnorma*, a square, used by builders, quod notam faciat angulorum rectitudinem; thence applied to the integrity and rectitude of actions; consequently enormous expresses irregularity, a deviation from that rectitude.

ENOUGH, Ικανος, *sufficiens*, *satis magnus*; sufficient in quantity and quality: Junius says, inductus orthographiâ, quam præclaræ antiquitatis monumentum nobis exhibet, libens deduxerim enough à Goth. *ganab*, et *ganab* à Γανω, *letitia afficio*, voluptatem affero; quod nihil æque miseros mortales exilareret, quam rerum omnium satiety; it is enough; a fulness, a satiety;—and indeed our word enough undoubtedly wears a very Gothic appearance; but still is derived from the Gr.

ENS; Ων, εσα, εν, *ens*; being, existence.

ENSI-FER; Εγχος-φερω, *ensem fero*; a sword-bearer.

EN-T-ANGLE; Τ'αγγιστη, *homo, with a book*: Att. vel Æol. pro Τω Αγγιστη, ab Αγγιστην, *homo*; a book:—this is the first instance in our lang. in which the Greek article is united with the substantive; a circumstance which often happens in Greek, as τῷ Ανδρῳ, Τ'ανδρῳ, &c. &c.—and thus Milton uses it in his *Lycidas*; 69:

— the tangles of *Næira's* hair, for *the locks*, or *ringlets*; and here we have added the augmentative preposition *en*; to *en-t-angle*: see *ANGLE*, the verb: Gr.

ENTER; Ενδω, vel Ενως, *intus*; *within*; come in.

ENTER-PRIZE: it may seem strange to derive *enterprise* from *Χανδανω*: and yet etym. points out that deriv. thus, *Χανδανω*, *bendo*, inusit: unde *prebendo*, *prebensus*; contracted to *prensus*; from thence our word *prize*, and *enterprise*; quasi *intra-prebendere*; to take in hand; an undertaking, or expedition; any exploit, or bold achievement.

ENTER-TAIN; Τεινω, Τεινω, Ion. Τεινω, *teneo*, *detineo*; to stay, stop, employ, or hold any one in amusement, pleasure, conversation, or feasting.

EN-THRONE, by Dr. Nug. written *inthrone*,

tho' he tells us, and with truth, that it is derived ab. Εθρονιζων, *in throno loco*; to place on a THRONE: Gr.

EN-THUSIAST, Ενθουσιασμος, Ενθουσιασις, Ενθουσιαζω, *enthusiasmus*; *fanatico* seu *divino furore agor*; *lymbaticus*; a fanatic; one agitated by a divine rage; a religious madman: R. Εν, et Θεος, one wrapt in divinity; lost in religious reverey.

EN-THYMEM, Ενθυμημα, *enthymema*, argumentum, et sententia oraria; species syllogismi; a proposition, in which something is suppressed; an argument drawn from contraries; a syllogism, wanting the major, or minor proposition.

ENTRAILS; Εσπερον, *intestinum*; unde *venter*: R. Εντος, *intus*; *within*: from the plural Εσπερα, the authors *infimæ Latinitatis* seem to have formed *enteralis*: Nug.—meaning the internal parts of any creature.

EN-TREAT, *comprecari, exorare*; hanc verbi acceptionem arbitror desumptam, says Jun. “ex illâ primariâ significatione, quâ to entreat one well, or ill, est aliquem bene, vel male tractare.”—then it is a wonder that neither this great etymol. nor his learned editor, should have discovered that *tracto* was Gr.

EN-VELOPE; Ειλεω, Ειλω, *volvo*; *involve*; to wrap, or roll up.

EN-VIRON; Εν-γυρω, *engyro* (if there be any such word) from whence comes *ingyrate* (if there be any such word) R. Γυρος, =: *gyrus*, *circulus*; a circle.

EN-VOY “*inviado, envoyé*; *missus in pace*; sent on a message of peace, viator in the sense of messenger: Clcl. Voc. 106:”—but are not *voy*, *viado*, *voye*, and *viator*, all evidently derived ab. οδος, οια, *via*; a road, or path?

EN-VY; Ειδω, *video*, *invideo*; i. e. *nimis video*, vel *intueor*, *fortunam alterius*;

Nescio quis teneros oculus mihi fastinat agnos.

Ecl. III. 103.

hatred, *ill-will*, *grudging at another's prosperity*: Clcl. Way. 46, observes, that “the word *envy*, literally signifies an evil eye:”—but both *EVIL*, and *EYE*, are Gr.

EORTHAN-STIRUNG, “an earth-stirring; an earth-moving, an earth-quake: Verft. Sax.”—but both *EARTH*, and *STIR*, are Gr.

“EOW } you } Verft. Sax.”—but both are EOWER } your } Gr.

EP-ACT; Επαχται, sc. ημεραι, *epactæ*; sc. *dies intercalares*; *intercalary days*: R. Επι, et Αγω, *duco*; to bring in, to introduce.

“EP-APHRODITE, Nug.” *Epaphroditus*, Επαφροδιτος, the name of a man in St. Paul; which signifies properly *venustus*; *handsome*, *well made*; from Επι, *super*; and Αφροδιτη, *Venus*; so called.

called from Ἀφρός, *spuma*; because she was foamed of the froth of the sea;—as the poets say.

EP-EN-THESIS; Ἐπ-εν-θεσις, *epenthesis*; a figure of speech, when a letter, or a syllable is inserted in the middle of a word; as Ἐλλαβε, for Ἐλαβε: Ἠγαγον, for Ἠγον.

EPH-EBI, Ἐφηβος, *ephebus*; qui ad pueritatem pervenit: a young man, just arrived at manhood: Ἐπι, et Ἡβη, *pubertas*; ripeness of age.

EP-HEMERIS, Ἐφημερίς, *ephemeris, diarium*; a diary, day-book, or journal: R. Ἐπι, et Ἡμερα, *dies*; a day: Nug."

EPHI-ALTES, Ἐφιαλτης, *epialtes, incubus*; the disease commonly called the night-mare, παρα τὸ ἐβαλλεσθαι, ab *infilendo*; quia sc. superstitiosum vulgus, cum incubo morbo corripiuntur, says Skinn. putant dæmonem aliquem terrestrem sibi infilire, et incumbere:—the disorder however is not external, but internal, as will be shewn under the art. NIGHT-MARE; and therefore the ἐβαλλεσθαι here, or rather Ἀλλομαι, ought not to be attributed to any outward pressure, or outward leaping on; but to that heaviness, or oppression, or to those sudden starts, bounds, leaps, or springs, which a person gives in his sleep, when seized with any spasm, cramp, stoppage, or obstruction;—which are all internal disorders.

EPH-ORI, Ἐφορος, *ephorus, inspector, praeses*; magistrates of great power among the Lacedæmonians; and of whom the tribunes among the Romans were of similar authority: Ἐπι, et Ὀραω, *video*; to oversee, inspect.

EPIC; Ἐπικός, *epicus, ut poeta, versus, epicum poema*; a poem, which is chiefly made in heroic or hexameter verse: R. Ἐπος, *verbum, versus*; as it were by way of eminence the only verse, or the sublimest manner of writing verse; such as Homer, and Virgil, and Milton; without rhyme or jingle; which Gothic harmony never subsisted, till many hundred years after the two former poets; and yet the noblest translations of their works in our language are in jingle.

EPI-CCENE, Ἐπικκοινός, *epicœnus, communis, promiscuus*; of both sexes, or kinds: R. Ἐπι, et Κοινός, *communis*; common; of either gender.

EPICURE, Ἐπικουρος, that is, *auxiliator*; an auxiliary; an assistant: Nug."—there was a famous philosopher of this name, who, giving himself up wholly to pleasure, instituted a sect, which has been stiled the sect of Epicurus, or the Epicurean philosophers; long since justly reprobated.

EPI-CYCLE, Ἐπικυκλός, *a lesser circle, whose center is placed in the circumference of a greater*: Ἐπι, et Κυκλός, *circulus*; a circle.

EPI-DEMICAL; Ἐπιδημιός, *epidemicus*; popularis; popular, general: R. Ἐπι, upon, or among;

and Δῆμος, *populus*; the people: Nug."—any disorder that is rise among the lower sort.

EPI-DERMIS, Ἐπιδερμικός, *epidermis*; pellis, que est inter digitos anserum, et avium hujus generis; item cuticula, sensu destituta, et veræ cuti superfensa: a small insensible skin, that covers the real one: Ἐπι, et Δέρμα, *alios, pellis*; the skin: Nug."—this deriv. seems to have been adopted from Hederic; but neither of them have taken any notice of Δέρμα, which undoubtedly gives origin to epidermis; and both Δέρμα, and Δερμα, originate à Δέρω, *excorio, excorico*; to strip off the skin, or bark.

EPI-GÆUM, Ἐπιγαιός, *epigæum*; qui super terram est, bumi repens; one who dwells on the earth, or creeps on the ground: in astronomy it signifies the lower part of the orbit in which any planet moves, next to the earth: R. Ἐπι, et Γαία, pro Γῆ, *terra*; the earth.

EPI-GASTRIUM, Ἐπιγαστρῖον, *epigastrium, venter anterior*; the outward part of the belly; sometimes called the abdomen; R. Ἐπι, et Γαστήρ, *venter*; the belly.

EPI-GLOTTIS, Ἐπιγλωττῖς, *epiglottis, lingula, lingua minor*; membrana cartilaginosa rotunditatis oblongæ in interiore gutturis parte; the cover of the windpipe; the door of the gullet, commonly called the uvula: R. Ἐπι, et Γλωσσα, vel Γλωττῖς, *lingua*; the tongue; either because it resembles a little tongue, or hangs just over the tongue at the entrance of the throat.

EPI-GRAM; Ἐπιγράμμα, *epigramma; inscriptio; sive prosaïca, sive metrica*; an inscription on a statue, &c. also a short, pithy sentence, in prose or rhyme: R. Ἐπι, et Γράμμα, *scriptio*; Γράφω, *scribo*; a writing.

EPI-LEPSY; Ἐπιληψία, *invasio, obstructio*; the falling sickness: Nug."—the Dr. very probably wrote falling sickness: R. Λαμβανω, *to take, or lay hold of*: or perhaps it may be derived à Λαίπω, *Λαίπω, linquo*; to leave, to forsake; when the spirits or life, in a manner forsake a person: or rather it may be derived from the same root with LAPSE; only the orthography in these two last deriv. is against them.

EPI-LOGUE, Ἐπιλογός, *epilogus, dictum, quod subjungitur ad reddendam antea-dictorum rationem; conclusio*; a conclusion; peroration: R. Λέγω, *to say*; or Λογός, *discourse*: Nug."

EPI-PHANY, Ἐπιφανεία, *epiphania, apparitio Christi in carne*; the feast of kings, or the apparition and manifestation of Jesus Christ to the Gentiles: R. Ἐπι, et Φαίνω, *luceo, appareo*; to display, to appear: Nug."

EPI-PHONEMY, Ἐπιφωνημα, *epiphonema; acclamatio*; a forcible expression at the end of an oration; or a moral reflection; likewise the acclamation,

mation, or applause attending it: R. *Ἐπι*, et *Φωνή*; *sonum edo*; à *φωνή*, *vox*; *voice*.

EPI-SCOPACY, “*Ἐπισκοπος*, *inspector, custos*: R. *Σκεπτομαι*, *to look, to consider*: *Σκοπος*, *explorator*: Nug.”—we have already seen, under the art. **BISHOP**, how that word is formed from the middle of this.

EP-IS-ODE, *Ἐπειοδιον*, *pars fabulae, quasi adventitia*; *omne acroama, adventitium, et jucundum*; *res extra argumentum assumpta*; *an argument, or fable introduced, foreign, but not wholly foreign, to the chief subject*: R. *Ἐπι-ης-οδος*, *via, ingressus*; *a little out of the way*.

EPI-STLE, “*Ἐπιστολή*, *epistola*; *a letter*: R. *Ἐπι*, et *Ἰστέλλω*, *mitto*; *to send*: Nug.”—*literary correspondence, transmitted from friend to friend*.

EPI-STROPHE, *Ἐπιστροφή*, *epistrophe*; *conversio, reciprocatio*; *a figure, when several sentences end in the same word*: also *the turning of the chorus in the ancient tragedy*: R. *Ἰστρέφω*, *verto*; *to turn*.

EPI-TAPH, “*Ἐπιτάφιον*: Nug.” *epitaphium, carmen sepulchrale, quod tumulo, vel sepulchro inscribitur*; *an inscription on a tomb, or monument*: R. *Ἐπι*, et *Ταφος*, *sepulchrum*; *written on a sepulchre*: *Ἐπιτάφω*, *sepelio*.

EPI-THALAMIUM, “*Ἐπιθαλαμῖος λόγος*, *ad thalamum pertinens*; *nuptialis*; *a nuptial discourse, or oration*: R. *Θαλαμος*, *a marriage-bed*: Nug.”—no doubt, this is the meaning of the word; but it is a wonder the Dr. did not chuse *Ἐπιθαλαμῖον*, *epithalamium, carmen nuptiale*; *a song at a wedding, or verses made in the praise of the new married couple*; such as those of Catullus, 60; *Vesper adest, juvenes, &c.*; besides, *Θαλαμος* does not strictly signify *a marriage bed*; it signifies *any bed, any chamber, or repository*.

EPI-THEME, *Ἐπιθεμα*, *id quod imponitur, seu super imponitur*; *statua, quæ defuncti sepulchro imponitur*; *whatever is placed, or put on another*; *as a statue on a monument*: *Τίθημι*, *pono*; *to place*.

EPI-THET, *Ἐπιθετός*, *epitheton, adjectivus, adjectivus*; *the quality of any thing*; *meaning whatever is placed, or added to any substance, in order to shew the quality of it*: *a good man*; *a bad man*; *a fair woman*; *a swift horse*: R. *Τίθημι*, *pono*; *to place, or add*.

EPI-TOME; “*Ἐπίτομη*, *epitome, abscisio, compendium*; *a concise abridgement, or the cutting a large work shorter*: R. *Ἐπι*, et *Τέμνω*, *seco*; *perf. med. Τέτομα*, *I have cut myself*.

EPI-TROPE, *Ἐπιτροπή*, *epitrope*; *ipsa actio v̄ επιτροπῆς*, *sive administrandi, seu procurandi aliquid*; *procuratio, tutela*; *a figure*; *as when we seem to permit any one to do as he will, and yet mean*

nothing less; *thus*; *do as you please*; *go, get you gone*;

I, sequere Italiam ventis, pete regna per undas.

Æn. IV. 381.

Habeat, valeat, vivat cum illâ.

Ter. Andr. V. 3, 18.

EP-OCHA, *Ἐποχή*, *epocha*; *status calis, positus siderum*; *initium chronologiæ*; *in this latter sense, it is generally understood as a solemn date of time from some memorable event*; *as the birth of Christ, &c.*; ab *Ἐπιχω*, à *continendo, retinendo*; *quod mensura temporum illâ retinentur*.

EP-ODE, “*Ἐπὸδὸν*, *epodus, incantamentum, carmen*; *that which is sung over, above, or with another*: *the epodes have been so denominated according to the ancient grammarians*; *because to each great verse there was another lesser, which corresponded, and was commonly sung in concert with it*: R. *Ἐπι*, *supra*; and *Ὀδὸν*, *ode, canticle*: R. *Ἄιδω*, and *ᾄδω*, *canto*: Nug.”

EPULARY; *quasi epidularis*; *epularis*; *belonging to feasts, or banquets*: R. *Ἐδω*, *edo*; *to eat*.

EQUAL; *Ἐἴκω*, *similis sum*; *perf. med. Ἐἴκα*, *consentaneum est, par est*; unde *Ἐἴκος*, Dor. *Ἄϊκος*, *æquus, æquabilitas*; *evenness of temper, equality of mind*.

EQU-ANIMITY; *Ἐἴκος-ανῆμος*, *æquanimitas*; *evenness of temper, submission, resignation*.

EQUATOR, from the same root with **EQUAL**; *the equator being that line which divides the globe into two equal parts*.

EQUESTRIAN; *Ἴππος*; Æol. *Ἰκκος*, *ecus, vel equus*; *a horse*; *Ἴππευς*, Æol. *Ἰκκευς*, *ecues, vel eques*; *a horseman*.

EQUI-POLLENT; *Ἐἴκος*, et antiq. *Πολλός*, i. e. *Πόλυς*, *multus*; *nam polleo, et pollere, est multum valere*; *to be able, strong, potent*.

EQUIPPAGE; “*verbum nostrâ ætate civitate Anglicâ donatum, à Fr. Gall. equipper*; *adornare, instruere*; à Gr. *Ἐπιππιον*, *stratum equi*; *epippium*; R. *Ἐπι*, et *Ἴππος*, *equus*: Skinn.” *what is laid upon the horse*; *as saddle, saddle-cloth, housing, &c. whatever is necessary to furnish him out for the field of battle*; and from hence this word equip is now made use of to signify *any warlike preparation*; *as, to equip a fleet, &c.*—this seems to be a better deriv. than what Jun. has given us; and yet there is something so curious in his conjectures, that I must desire leave to transcribe his words, though somewhat long: “*equippage of ships, apparatus classis*: *Gallis itidem equippage de navires sunt armamenta nautica*; *equipper un navire, armamentiis navem instruere*: *sed sicuti neminem ambigere credo, quia hæc sit propria vocis acceptio, ita plane videntur hoc in loco adducenda*

Matthæi

Matthæi Parisiensis verba ex illo regis Jobannis Brevi, quod ad singulos portuum suorum bailivos in hæc verba dixerit; "Præcipias ex parte nostrâ magistris navium omnium illarum, et illis quorum naves sunt, quod sicut se, et naves suas, et omnia sua diligunt, habeant illas apud *Portesmue* in mediâ quadragesimâ, bene adornatas, &c. hæc inquam verba maxime visa fuerunt hic addenda, quoniam in iis pro bene adornatas, M. S. codex Cottonianus scribit *bene eschipatas*; alter vero M. S. codex Wendoverianus scribit *bene eschipatas*: nam utriusque M. S. codicis vox antiqua, sicuti manifeste referenda est ad Anglicum *shipp, navis*; ita *eschippatas* tantundem est ac si dicas *bene adornatas*, atque *instruêtas*, prout naves bellicas decet: ex hoc igitur Anglo-Latino *eschipare*, vel *eschippare*, Galli s, more sibi solito absorbentes, fecerunt suum *eschipper*, vel *equipper*:—thus has this learned antiquary endeavoured to establish his own etym.; but since the Gr. word *Επιπνιον* is only to be taken in a figurative sense; and the Anglo-Latin word *eschipare* must be the same, whenever applied to any thing besides *horses*, and *shipping*; it is no great difference with regard to etym. from which of these two sources we derive it, since it must signify *expedition*, or *getting ready*: only this let me farther observe, that although we should adopt the etym. of Jun. still it is of Gr. extract. as he himself has acknowledged, under the art. *shipp*; which he has properly derived from *Σκαφη, scapha*; *skiff, ship*: the former deriv. of Skinn. however seems to be nearer the truth, and consequently more natural:—Verst. has told us a strange improbable story relating to this word, which is by much too long to recite, and therefore I shall only refer to it as above.

ERASMUS; "Ερασμιος, *Erasmus*; *amabilis, desiderabilis; amiable*: R. Εραω, *amo*; *to love*; for before, *Erasmus* was called *Desiderius*: Nug."

ERASTUS; Εραστus, *Erastus*; *amator, amans*: from the same root: Gr.

E'RE, when used as an abbreviation of *before*, ought to be written thus *ere*; and consequently will take the same deriv. with FORE: Gr.—Mr. Lye now enters upon a piece of criticism, in which I have the misfortune to differ from him: he says, *ante, ever, er* euphoniæ gratiâ non raro mutatur in *or, ex. gr. or ever* they came to the bottom of the den; *or ever* he come near:—what *er* is this? it cannot be *er* in *ever*; perhaps he meant *ere* euphoniæ gratiâ mutatur in *or*; because it would sound ill to say *ere ever*; it is therefore changed into *or*, as an abbreviation of *before ever*, signifying *ante, priusquam*: and then all would be right, and easy.

EREBUS; Ερεβος, *erebus, orci tenebræ, seu caligo; the shades below*. R. Ερα, *terra, quia subterraneus locus*: vel ab Ερεω, *tego*; *to cover*.

EREMITE, commonly written, and pronounced *bermit*; Ερημιτης, *solitarius, eremita; a dweller in solitary and desert places, in a wilderness*: R. Ερημος, *desertus, solus, inhabitatus*: vel Ερημια, *desertum; a desert*.

ERIC; "antiently *Earic*;" says Verst. "of *ear*, which is our true and ancient word for *honor*; and so *Earic* is *rich in honor*:"—but here this good old Saxon has stopt short; for *ear*, or as Skinner under the art. *earl*, has more properly written it, *ape*, is undoubtedly derived, and contracted ab *Απειρα, virtus; valor, honor, fortitude*.

ERINNYS, Ερινυς, *Erinys, furia, dea infernalis; a fury, or bag, an infernal goddess, απο τῆς Ερπειν την νυν, à corrumpendo mentem*:—these goddesses are described by the poets and painters as having snakes instead of hair.

ERK. "Chaucero est *segnis, tardus, piger, ignavus*: Jun." and then he proceeds to shew that it is derived ab *Αργος, pro Α-εργος, one who is no great lover of work*; i. e. *an idle, indolent person*.

ERN, Ορν-ις, *avis; any large bird*; Scotis est *aquila; an eagle*; and perhaps from thence the word *heron* took its origin:—Verstegan supposes it to be Sax.

ERR } Ερηω, *agre-oo, erro; to wander, to be out of the way.*

ERRAND; Casaubon derives it ab Ερεω, Ερεω, Ερεωω, *interrogo, denuntio, quero*: Junius and Minshew ab Ερω, *dico*; malle ab *errando*, says Skinn. quia *nuntii buc illuc vagantur*:—this idea of *nuntius* has induced Lye to derive *errand* ab Iceland. *erende*; which, as he says, originates sine dubio à Goth. *airus; nuntius*:—it is a wonder that this gentleman did not refer us to the art. *ambassador* in Jun. and it is a greater wonder still, that Jun. himself did not refer us thither; since it is most probable that *errand* is derived from the Sax. *ærend*, which he there explains by non modo *negotium, sed et mandatum, responsum, narrationem significat*: and this last word makes me suspect, that both the Sax. *ærend*, and our word *errand*, may be derived à *narro*; and if so, they would originate à Γνωρίζω, *narro; notum facio*:—but this is offered only as a conjecture; which however may be thus supported from Voss.: Γνωρίζαι, *gnaritur*; unde *gnarus* ab antiquo *gnarutis*, quod à Γνωριμος; nec *gnarutis* tantum pro *gnarus* dixerunt veteres; sed et *gnaruro, pro gnarum reddo*; unde *gnaro*; unde *naro*; sive, ut nunc scribimus, *narro*;—from *narro, narrans; errand; a message, answer, &c.*—Verstegan supposes it to be Sax.

ERST;

ERST; *He, diluculum; the first dawn of day*: or perhaps it may rather with Upt. be derived ab *Αριστος, πρώτιστος, primus; the first in order of time, or hour of the day*: though indeed *Αριστος* signifies rather *optimus*, than *primus*.

E-RUDITION; *Ραβδος, rudis; quasi raudis; rudus, iris; rubble; rubbish; raudis, virga rudis, impolita; a rude, unshapen branch, or bough; a rough, unpolished bar of iron: etudio, quasi ex rudi doctum facio; to teach, instruct, bring up to literature; to train from rudeness to politeness.*

E-RUNCATION; *Ορω, Ορω, ruo, i. e. eruo, erunco; to weed out, to pluck, root, or tear up.*

ERYNGO; *Ηερυγγιον, eryngium; herba; sea-holm, or sea-holly.*

ERYSI-PELAS; *Ερυσιπέλας, eryspelas; tumor è tenui ferventique sanguine ortus, ignis sacer; a swelling, full of heat and redness, commonly called the St. Anthony's fire; ex Ερω, trabo; vel Ερεωθω, rubefacio; et πιδας, prope, vel in vicinia; unde etiam viciniraba, et vicinirubia dicitur.*

E-SCAPE; *Σκαμβος, claudus; qui in latus procedit: Jun." properly "limping; à Σκαζω, claudico:"*—but this is very far from being analogous to our word *escape*: Skinner gives us three or four more etym. vel ab *ex*; et *capi*, i. e. *non capi*:—but then it would be Gr.: vel ab *ex*; et *campus*, sc. *è campo aufugere*:—but then again it would be Gr.:—Minshew, continues he, violenter, ut solet, ab *ex*; et *chappe, pallium*, deflectit, ut qui sc. instar Josephi, fugiens *pallium* relinquit: after which, he adds; Hisp. *escapar* posset et deduci ab *ex*; et *capo, caput*; q. d. *caput è laqueo eximere, seu extrahere*:—but then again it would be Gr.

ESCHAR: see **SCAR**, not as the right, but common orthography: Gr.

ES-CHEAT, *Καλω, cado, excasus; escaeta, esceata; bona quæ accidunt domino ex eventu, et ex insperato; sc. per defectum sanguinis, vel delictum tenentis: Junius defines it thus, terra, vel prædia, quæ domino feudi obtingunt, ob delictum feuditarii, aut defectum hæredum; feudatorio nempe sine ullo hærede è vivis excedente: unde et ministri in hujusmodi esceatas inquirentes, Anglis escheators dicuntur: in common law it signifies any lands, or profits that fall to a landlord within his manor, by way of forfeiture, or by the death of his tenant, dying without heirs.*

E-SCRITORE, commonly called a *scrutore*: see **SCRIBE**: Gr. it being only a *desk to write on*.

E-SCUIRE, commonly written *esquire*; *Σκυλος, scutum; a shield; armiger; a shield-bearer, or one who carried the knight's shield: sæculo enim semibarbaro scutarius dicebatur; postea autem equarius, equorum præfectus; and the knight himself was stiled eques.*

ESCULENT, *Βοσχω, pasco, vescor; unde esca; food, eatables.*

ESOP, *Αισωπος, Æsopus; from Αιω, uro; to burn; and Ωψ, ωπος, the face: R. Οπλομαι, video: Æsop was so called from his black, and swarthy complexion: Nug."*—but unless *Æsop* was of a more black, and swarthy complexion than the rest of his countrymen, this appellation would have been ill applied: it were therefore greatly to be wished, that the Dr. and those gentlemen who have adopted the same interpretation, would have reconsidered it; and joined with Mr. Doddsley in explaining it after the following manner: "we are assured from the best authorities, that both *Æsop*, and his wife *Rhodopis* were a remarkably handsome couple; for as he seems to have derived his name from the particular sparkling of his eyes, or the brightness of his countenance; viz. ab *Αιω*, the future of *Αιω*, *uro; to burn; or brighten*; and *Ωψ*, *vultus, acies; countenance, or eyes: so she* is said to have derived her name from the beauty of her complexion (viz. *Ροδον, rosa; a rose; and Οπης, ab Οπλομαι, vel Ωψ, ωπος, aspectus, vultus, facies; aspect, countenance, face*):"—when these two interpretations are compared, the preference will undoubtedly be given to this latter.

E-SPALIERS, "vel *spaliers*," says Skinner, "significant seriem, seu ordinem arborum fructiferarum, instar sepi, simul confitarum, et *palis* suffultarum:"—this looks as if *espaliers* were derived à *palis*, quasi *paliery*; but the Dr. is rather of opinion, that they are derived from an equivalent word to *suffultarum*; viz. à Fr. Gall. *espaule, et spalla, et spatbula*;—but still Gr. i. e. à *Σπαθη, spatbula*:—however, *espaliers* seem to be more naturally derived à *Πασσαλος, pagulus, palus; a pole, or stake*; because they are generally staked.

E-SPECIAL; *Σχεπω, σκοπω, per metath. specio; to set to view; unde specifico; ex species, et facio; unde specialis; particular, proper, special.*

ES-PLEES; *Πλεος, plenus; ab inusit. pleo, impleo, expleo; to fill, to perfect, to compleat; expletia, esplees; the full profits of land.*

ES-SAY, *Οπος, Οπος, sapor, sapior; to taste, savour; a specimen, a sample.*

ESSE; "Cheshire dialect for *ashes; skeer the esse; stir the ashes, separate the dead embers: Ray.*"—but **ASHES** are Gr.

ESS-ENCE; *Ων, Ουσα, Ον; Ουσα, essentia, substantia; substance.*

ESSOIN, *Αισα, Αυσα, causa, excusa; to excuse; in law is the alleging an excuse by him that is summoned to appear at any court, and cannot come, for good reasons to be assigned.*

E-STAFET: "vocabulum est, ut opinor, nuperrimè civitate donatum; Hisp. *estafeta*; Ital. *sciffiere*;

stiffere; Gall. *estaber*; quod Hiccius non inconcinne petit ab Almann. *stap*; *stip*; Sax. *stæp*, *stapa*, *passus*, *gressus*, *pedissequus*: vide *step*: Lye's Add."—but STEP is undoubtedly Gr. as we shall see under the proper art.

ES-TEEM; Τιμῶν, τιμῶ, Εἰς-τιμῶ, *estimo*; to honour, regard, value; to make an account of any thing; to set the full value on any article.

ESTIVAL; Ἑστία, focus, lar; Vesta dea; *estas*; summer, beat; or any thing relating to Vesta, the goddess of fire; typifying purity.

ES-TREAT: this word is so distorted (as indeed most other words are that come from the old law Latin) that very few would suppose it could be derived from *extractum*; and consequently from *Δρασσω*, *Δραγῶ*, *trabo*, *tractum*; to draw, or drag; and from thence used to signify any thing taken, drawn, or extracted from another; thus *estreat* in old common law, is made use of even at this time to signify the copy or true note taken from an original writing; or any extract of it.

ESTUARY; Ἑστία, *estas*, et *estus*; any violent motion; such as the heaving of the sea in a frith; the ebbing and flowing of the tides, which have the appearance of boiling water, or water violently agitated by heat.

ETERNITY; Αἰών, quasi Αἰών, et ων, interposito digamma *ævum*, *æviternum*, *æternitas*; time, without beginning, or ending; i. e. always subsisting, for ever existing.

ETESIAN, Ἑτησιαί, *Etesia*; venti anniversarii, qui circa decimum, vel duodecimum diem ab ortu caniculæ spirare solent; annual winds, something like monsoons, which used to blow about the tenth or twelfth day from the rising of the lesser dog-star: R. Ἑτος, annus, unde Ἑτησιος, anniversarius, annuus; yearly: these winds generally blow easterly.

ETHICS, ἔθος, ritus, mos, consuetudo; rites, manners, customs: also books, and writings of moral philosophy.

ETHNIC, ἔθνος, gens, natio, à verâ fide aliena; Gentiles, heathens, idolaters, opposed to Christianity.

ETLE: "neque erat quod anxie de origine verbi *etle* cogitarem," says Jun. "quum statim occurreret *θελω*, *εθελω*, *volo*, *statuo*, *censeo*, satis per se conspicuæ affinitatis verbum:"—so intend, design: and therefore it would have been better to have written it *etbel*, instead of *etle*.

ETYMO-LOGY; Ἑτυμολογία, *etymologia*, originis verborum indicatio; the true signification, and origin of a word: R. Ἑλυμος, *verus*; *true*; and *λεγω*; *dico*; to say; unde *λογος*, *sermo*; a word: Nug."—the Dr. is undoubtedly right with regard to the deriv. of this word; but perhaps not so with regard to the sense of it, notwithstanding

it is the only word in the Greek language, which he ought to have understood; but *etymology* has very little concern with the sense, or signification of words; it relates only to the origin; it traces the derivation; it fixes the root of words; and leaves it to custom to stamp the signification: so that derivation, and signification are two different things.

E-VADE, Βαδύ, unde Βαδίζω, *vado*, *evado*; to get away; to escape.

EV-ANGELIST; Ευαγγελιστής, and that from Ευ-αγγελιον, *good news*; from Ευ, a particle of *good fortune*; and Ἀγγελλω, to publish, to tell: Nug."—this deriv. and interpret. are both of them just: it were only to be wished, that instead of *good news*, the Dr. had said *glad tidings*; since he is concerned with the word *Evangelist*: let me likewise observe, that by converting the Greek vowel υ into the Roman consonant v, we have greatly departed from the true pronunciation of this word.

EU-CHARIST, Ευχαριστία, *eucharistia*, gratia beneficiorum commemoratio; an action of thanksgiving: R. Ευ, bene; et Χάρις, *ilos*, gratia: Nug."—mysterium sacræ cænæ, quia pars ejus gratiarum actio cum beneficiorum per Christum partorum commemoratione conjuncta; an action or commemoration of the benefits obtained by the death and passion of Christ, made in the offertory of the last supper:—Ciel. Voc. III, does not admit of this deriv.; but says, "that the ceremony of the eucharist was antiently, and primordially included in the car-easters, agapes, or feasts of grace, or reconciliation:"—but all seems to be Gr.; for Ευ is undoubtedly so: car, the heart as undoubtedly comes à *καρ*; though Cleland affirms the contrary: and east, easter, and feast, all as evidently come from *εδο*, *edo*; to eat, to feast.

EU-CHYMY, Ευχυμία, *bonus succus*, *bonus sapor*; a good temper of blood, and other juices, or fluids in the animal body: Ευ, et *χυμος*, *succus*, *sapor*.

EU-CRASY, Ευκρασία, *bona temperies*; good temper; R. Ευ, bene; et *κραννυμι*, *miscio*; to mingle: a happy composition.

E-VECTION; Οχιω, *veho*, *evectio*; a carrying forth; meton. *evectiones*; licences for stage-horses, post-warrants, and cockets at the custom-house for the exportation of goods.

EVEN, *smooth*; "non dubito quin corruptum sit à Lat. *æquum*: Skinn."—and there can be no doubt but that *æquum* is of Greek extract. as we have seen under the art. EQUAL: Gr.

EVENING, "Sax. *æpen* derivari potest ab *Αφανίζω*, *auferre à conspectu*; *tollere ex oculis*, *obscurare*: videtur itaque tempus vespertinum sic dictum παρα τὸ Αφανίζεσθαι τὸν ἥλιον, τε καὶ ἡμέραν, quod

quod solem pariter ac diem supprimat: sed quoniam passim in eximiis quatuor Evangeliorum Codd. M.SS. Cott. et Rusl. ερεην pro ερεν, scribitur, non malè fortasse ερεην istud deducatur ex Αραιραν, auferre, adimere; quod procedente nocte omnium rerum conspectus hominibus adimatur: Lye."—or, as Virgil says,

ubi cœlum condidit umbra
Juppiter, et rebus nox abstulit atra colorem.

Æn. VI. 27 r.

Clel. Voc. 169, and 190, says, "it is remarkable that the Celtic particle of *iv*, *ibb*, or *ivar*, in the sense of *privation* (the sun is understood) gives (origin to) the words *eve*, *evening*, *ivar*, *Iberia*, *Hibernia*, *Hebrides*, *Hispania*, *Hesperus*, *Vesperus*, &c. &c.:"—but he has not told us why, how, or in what manner, *iv*, *ibb*, and *ivar*, came to signify *privation*, any more than *mounting on horseback*: the reason seems to have been, because they all evidently descend ab Αραιρ-ω, ex Απο, et αιρω, capio, tollo, aufero, derimo, deprimō; to take away, deprive, diminish: now it will perhaps be granted, that the Celts had no preposition answering to Αφ, or Απο, and their *iv*, *ibb*, and *ivar*, must have been descended and contracted from Αραιρ-ω: since they all signify *privation*, or *diminution*; i. e. *declining*, *wasting*, *setting*, as the sun, stars, &c.:—let me however just point out another deriv. which has been already taken notice of, under the art. **EBB-tide**; viz. that Εβη signifies *abire*; quod Græci usurpant, says Junius, pro Απηλθεν, Επορευθη, recessit, abiit; it is gone, or departed; i. e. *the sun is set*; it is evening.

EVER; Αιω, Αιων, ævum, ætas; age, eternity.

EVERY: Clel. Voc. 191. n. says, that "eve, in the sense of *separation*, *partition*, *division*, *privation*, gives our English word *every*, which means *single*, or *separately taken*:"—but **EVE**, as we have just now seen, is Gr.

EVET, **EFT**, or **NEWT**: Skinner, under the art. *est*, supposes it to be derived à Sax. efan, equalis, à cutis equalitate (æquabilitate) seu levitate;—if so, then it may be derived from the same source with *even*, i. e. **EQUAL**; Gr.:—and Clel. Voc. 142, says, "even the word *nef* signified antiently a *serpent*:"—but *nef* is only a contraction of *an est*; as *newt* is of *an evet*; and consequently they are all derived ab Οφ-ις, quasi Οφ-est; *serpens*; a *serpent*, or *species of serpent*.

EU-FRASIA: Clel. Voc. 166, observes, that "Gesnerus might well say he never met with the word *Euphrasia* in any Gr. or Lat. author: it is purely a term made out of the following words, *eu-por-ay's-eye*; *good for the ailment of the eye*; an ophthalmic in short:"—now, is *eu* Celtic or

Greek? *por*, likewise is Gr.: and is now *ay*, or *ail*, derived from αλ-γος, *dolor*; *pain*, or *grief*? and **EYE** too will presently be found to be Gr. likewise.

EU-GENE, Ευγενος, *Eugenius*, *claro*, et *nobili genere ortus*, *generosus*; *born of noble blood*; *well-descended*.

E-VIDENCE, ab Ειδω, *video*; *to see*; *an eye witness*, one who *saw a fact done*; whatever is *visible*, *manifest*, and *plain to sight*.

* **E-VIL**; Φαυλος, *malus*; unde Ant. Brit. et Cymræis, *yfall*, *pravus*; ac fortasse quoque ex hoc *evil* correptum est Anglicanum *ill*; quod vide suo loco: Jun. he offers however another etym. under the art. *ill*; "nisi forte judices detruncatum ex Ιαλος, *strabo*, *strabus*; quod antiquioribus sæculis *pravi corporis*, *pravum quoque animum* plerique judicabant, atque oculorum distortorum vitium inter præcipua *pravae mentis* indicia numerabant:"—*whatever is wicked*, *base*, *distorted from good*;—or else it may be Saxon.

E-VISCERATE; Βοσκη, *pasco*, *vescor*, *viscus*, *iris*; a *bowel*, or *entrail*; *viscus*, quasi *vescus*, à *vescendo*; quia *homines visceribus vescuntur*, *nutriuntur*; *to embowel*, or *draw out the garbage*.

E-VITABLE, Αιτιασμαι, *criminator*, *crimen*, *vitium*; unde *vito*; *to shun*, *avoid*.

EU-LOGIUM, Ευλογία, *eulogium*; *honestus sermo*; a *commendation*: *Eu*, *bene*; et *Λογος*, *sermo*: see **E-LOGY**: Gr.

EU-MENES, Ευμενης, *easy*, *sweet*, *agreeable*: *R. μινος*, *eos*, *τὸ*, *mens*; *the mind*: Nug."

EUN-UCH, Ευνυχος, *eunuchus*, *spado*, *continentiam servans*; a *continent man*: Ainsworth derives this word απο τῆς Ευ νῦν εχων, quod *bene affectam habeat mentem*;—but this is not so good a deriv. as the following from Hederic, after Vossius; ex Ευνη, *cubile*; et εχω, *babeo*, *servo*; *curo*;—because their very first institution was to *have the charge of the seraglio*; *to be a sort of chamberlain*: Ευνυχος, ὁ μὴ δυναμενος, ἀλλ' ὁ βελομενος φιληδου.

EU-PHEMISM; Ευφημισμος, *euphemismus*; *figura rhetorica*, *quæ res ingrata nomine non ingrato effertur*; *when an offensive thing is expressed by an inoffensive word*; as when, instead of *mortuus est*, we say *excessit*, *decessit*, *obdormivit*: or when, by an abrupt pathos, we suppose it; or when the evil is transferred to some other: both which are found in this expression of Terence: *Itano Cbrysis? Hem! nos quidem pol miseram perdidit*. Andria. IV. 5: *R. Eu*, *bene*; et *Φημι*, *fama*.

EU-PHONY; Ευφωνια, *euphonia*, *bona vox*, *suavis pronuntiatio*; a *good voice*, *pleasing pronuntiatio*. *Eu*, *bene*; et *Φωνη*, *vox*.

EU-PHRASY; this is the general, but not

the true orthogr.; which, according to Clel. Voc. 166, ought to be *eufrafy*; however, Nug. in order to be right, has given it both ways.

EU-PHROSYNE; Ευφροσυνη, *Euphrosyne*, *letitia*, *gaudium honestum*; a modest cheerfulness, a holy rejoicing: ab *Eu*, bene; et *Φρον*, mens; a good mind, a gentle disposition.

EUR-OPE; Ευρωπη, *Europa*, the daughter of *Agenor*, king of *Phœnicia*; Jupiter is said in the form of a bull to have carried this lady from *Phœnicia* into *Crete*; and from this incident, is by some imagined to have given her name to that quarter of the globe, which has continued to this day: but this, we may suppose, is but a vague opinion; for what has *Crete* alone to do with all the rest of Europe? can we imagine that *Europa* should have given her name to all the rest of Europe, when that transaction was confined to *Crete* alone; and yet we find that *Crete* has lost that appellation, or perhaps never had it: however, let what will have given origin to that appellation, it would then be derived ab *Eurus*, *latus*, broad; and *Ωψ*, *vultus*, or *oculus*; unde *Ευροπηα Ζευς*, the broad-eyed *Jove*: but Clel. Way. 26; and Voc. 206, says, "*Europe* itself signifies a land facing or opposite to the *East*; *Eurus*, and *Ωψ*, at length prevailed, and continues in force to this day:"—here are two or three little mistakes; two certainly of the press; for it should have been printed *Euros*, not *Eurus*, and *Ωψ*, not *Ωψ*: but here we may doubt whether *Ωψ* be Greek for *opposite*: *Europa* seems to be rather a contraction of *terra Euro opposita*; and consequently derives ab *Euros*, *Eurus*; the *East*; and *Θω*, *pono*, *positus*, *oppositus*; that is, a region opposite to the *East*: whereas *Eurus* *Ωψ* would be literally *broad-faced*; not *opposite to the East*, as *Europe* properly signifies.

EU-SEBIUS, Ευσεβιος, *Eusebius*; pious, godly: R. *Ευσεβης*, *pious*, *religiosus*; ex *Eu*, bene; et *Σεβομαι*, *veneror*; to *venerate*, *adore*, or *worship*.

EU-TYCHES, Ευτυχης, *Eutyches*; happy: R. *Eu*, a particle of *good luck*; and *Τυχη*, *fortuna*; *fortune*: Nug.—since this deriv. is just, we might have supposed the Dr. would have explained it *fortunate*, rather than *happy*; for, as every *happy* man is more than *fortunate*, so every *fortunate* man is not *happy*:—*happiness* and *good fortune* are not always compatible; though *misery* and *misfortune* are inseparable companions.

EWE, Οις, οϊος, *ovis*; a female sheep.

EWER, "Υδωρ, Υδρια, *hydria*; *vas aquaticum*, *stula*; a *laver*, or *vessel to hold water*; a *water-pot*, or *water-bottle*: *Casaub.*"

EX-AGGERATE; Χειριζω, *gero*; to *bear*, to *carry*; *aggero*, quasi *ad-gero*; unde *agger*; to *heap*

up, *make a mound*; *exaggero*; to *heap on high*; to *enlarge an account*, to *make a pompous narration*.

EXAMINE, Απιω, Εξαμιμια, five Εξημιμια, ac *Æol.* Εξαμιμια, unde *examina*, ab *examen*; a *swarm of bees*; because *conjoined*, and *united together in a cluster*: it signifies likewise *the thong* that was antiently tied to the *javelin*, in order to draw it home again, after it had been cast: and also *the tongue*, *beam*, or *needle of a balance*; and from thence the word *examine* has been made use of to signify *any trial*, *scrutiny*, or *search into things*.

EX-ANGUOUS: though this be the general method of writing this word, yet the true orthography ought to be *exsanguous*; as the deriv. evidently proves; otherwise it looks as if it were derived from *ANGUIS*, a *snake*; which would be false deriv.: see therefore *EX-SANGUOUS*, or rather *SANGUINARY*. Gr.

EX-ARCH, an emperor's viceroy: see *ARCH*. Gr.

EX-CELLENCE, Εξω-κελλω, Κινω, five Κλινω, *cello*, *celsus*; *excello*, *excelsus*; to *move*; to *go beyond*; to *out go in loftiness*, *nobility*, or *any qualification*: Clel. Voc. 211, would derive this from "*cell*, in the sense of *mountain*; which," says he, "is the etimon of *excelsus*, *excellens*, *culmen*, and *collis*; and many other words importing *eminence*, *height*, *hills*, &c.:"—but *cell*, *coll*, *collis*, and *bill*, all seem to originate à *Κολ-ωνη*, vel *Κολ-ωνος*, *collis*; a *hill*; contracted to *coll*, &c.

EX-CEPT, Καπιω, αποδεχεσθαι, *Hesych.* *capio*, *exceptum*; to *cause a restraint*, to *make a distinction*.

EX-CERPTION, Καρπομαι, Καρπιζω, *carpo*, *excerpo*, *excerptio*; a *picking*, *culling*, *chusing*.

EX-CESS, Χαζω, χαδω, *cedo*, *excessus*; a *going out*, or *beyond due bounds*.

EX-CHANGE, or *barter* } "Αμειβομαι, Καλαμει-
EX-CHANGE-Royal } βομαι, per *syncop.*
cambio, *permuto*; to *change*, or *traffic*; unde *excambium*; *bursa*; item *basilica mercatorum*, five *locus*, in quo *mercatores ad emendas*, *vendendas*, *permutandasque merces conveniunt*: *Jun.*"—that noble edifice in *London*, where *merchants*, and *foreigners*, from every known quarter of the globe, assemble, to transact their business: the *emporium of trade*.

EX-CHEQUER: *scaccarium*, *fiscus*; the publick treasury: Clel. Way. 113, n, says, "*ey's check* signifies a *law-control*; not improbably thence was formed our word *Exchequer*:"—but both *EY*, and *CHECK*, are Gr.

EX-CIND: though this is the common method of writing this word, yet etym. proves that it ought to be written *EX-SCIND*: Gr.

EX-CLUSION, Κλειω, *claudio*, *excludo*; to *shut out*.

EX-CREMENT, "Εκκρισις, *secretio*, *egestio*: R. *Κρινω*, *cerno*; to *separate*: *Nug.*"

EX-CRESCENCE,

EX-CRESCENCE, Κραω, Κραυυμι, *creo, creasco, cresco, excrescens*; *growing out, an increase.*

EX-CUSE; Καλω, *cado, casum, excuso*; *to allege in defence*: though we might rather derive it ab *Alia*, vel *Aisa*, pro quo Æol. *Αυσα, causa*: *a design, purpose, reason alleged.*

EX-CUSSION: see **CON-CUSSION**; Gr.: in law it signifies *a strict inquiry into a debtor's estate; and a detension of his goods, till full payment be made*: perhaps this is what is meant by *an execution*, which signifies *the last performance of an act, as a fine, or a judgement.*

EX-ECRABLE, Άγιος, *sacer, sacro, execro, execrabilis*; *cruel, horrible, detestable; a curse, ban, detestation.*

EX-ECUTION, Επομαι, *quasi equomai, sequor, π in q verso, sequor, exequor, or rather exsequor*; *to follow after, pursue to the uttermost.*

EX-ECUTOR, from the same root: though the Latins did not use their word *executor* in the same sense we do; for they seem to have meant by *executor* what we call *an executioner*; and the sense we have given to our word *executor*, corresponds with their word *secutor*, which signifies both *a follower, or attendant, and also one who succeedeth a dead man*; says Ainsw. though we have adopted that word under the appellation of *a sequestrator, or one who succeeds to the goods of the deceased without a will*: however they are both derived from the same root; and as *summus ille vir* Jos. Scal. in *notis ad Manilium* docet (says Voss. under the art. *sequor*) *secutor est qui Græcis Επιδρος, aliterque Latinis subdititius; Martiali etiam supposititius appellatur*: in *vert. Glossis tertiarius vocatur; quia nimirum altero interfecit tertius sufficiretur: secutor igitur Appuleio (and executor in our language) simpliciter est, qui sufficiebatur, altero interempto; a person who supplies the place of the deceased, by acting according to the will.*

EX-EGETICAL, Εξηγητικός, *exegeticus, enarrativus, ad explicationem pertinens; explanatory*: R. Εξ, et Ηγειομαι, ab *αγω, duco*; *to lead, conduct.*

EX-EQUIES, Επομαι, *quasi equomai, sequor, exequor, or rather exsequor*; unde *exequia*, i. e. *sequor pompam funebrem ad sepulturam; to follow a deceased friend to burial.*

EX-ERCISE; Αρχω, *arceo, exercitatio; use, practice, custom*:—but If. Voss. much more reasonably derives *exerceo* from Εξεργεω, (if there be any such word, for none of my lex. afford it me, though the deriv. is evident enough; viz.) *ex Εργον, opus; work, labor, toil.*

EX-ERT, Σπειρω, *sero, exero*; ab *ex, et sero*; *to thrust out, put forth, discover, shew, do to the utmost.*

EX-ETER; *ex, ox, and ux*, with many other dialects, signifying *a river*, are only so many strange deviations from *ὕδωρ*, as will be seen under the art. **OX-FORD**. The latter half of this compound *Ex-eter* is a Sax. dialect of *castrum*; *a castle*; viz. *caster, chester, ceter, eter*: consequently Gr.; see **CASTER**:—so that *Ex-eter*, or *Esk-ceter*, signifies *a city, town, or fortified castle, standing on the banks of a river.*

EX-HALE, Χαλαω, χαλω, *halo, respiro; exhalatio*; *a fume, vapor, breathing out.*

EX-HAUST, “*Αρω, haurio, haustus; to draw out, consume, waste; to empty, or drain dry: Voss.*”

EX-HIBIT; Αβω, *babeo, exhibeo*; *to shew, expose, make appear.*

EX-IGENCE, Αγω, *ago, exigens; driving, forcing, compelling, demanding, requiring.*

EX-ILE, Όλος, *totus, solus, solidus, solum*; ut sit quod Græcè *εμπειδον, solo firmiter fixum; exul; extra solum patrium eiectus, exilium, banishment, driven from one's native country.* If. Vossius has derived *solum* ab *Ουδος, solum, pavementum; the ground, soil, earth.*

EX-IST; Ιστω, Ιστημι, *sto, existo; to be, to have being; to appear, rise, to take origin.*

EX-IT } *ἔξεμι, exeo, exitium, exitialis; to go out, to depart; destructive, deadly; a going forth, leaving, quitting.*

EX-ORBITANT, Κυβητος, *urbus, urvus, curvus, orbis, exorbitans; irregular, deviating from the common track, extravagant, unconscionable.*

EX-ORCIST, “*Εξορκιστης, exorcista; he who conjures, and drives out devils: R. Ορκος, an oath: Nug.*”—*or incantation.*

EX-ORDIUM, Ωρω, *orior; exordium; a beginning; nam ordior, iri, sit orsus, et orditus; ab orior; inserto d; ut à caneo, candeo: vel ab inusit. Ορδω, unde Ορδημα, i. e. lana carpta, et operi parata: Hesych. sane ordiri, sive exordiri, et detexere, sive pertexere, opponuntur: a preamble, introduction.*

EXO-TIC, Εξωτικός, *exoticus, peregrinus; ab Εξω, extra, foras; extraneous, foreign; and Τειλω, pario; born, bred, or brought up abroad: or perhaps this word is no compound.*

EX-PAND } *vel à Πέλω, pando; vel à EX-PATIATE* } *Φανίλος à Φαινω, luceo, appareo, panditur, expanndo; to open, display, spread abroad, like a flower:—this latter is Ainsw. deriv. of the verb pando, ère; but he would have been much happier in his translation, if he said, Φαινω, φανω, quasi φανω, pando; and then all would have been right.*

EX-PECT, Σκεπιτομαι, *specto, expecto; to look, to watch, to wait for; to be in constant, earnest attention.*

EX-PEDIENT,

EX-PEDIENT } *Πες, pes, pedis; pedio, inusit.*

EX-PEDITION } *expedio; to get in readiness:*
unless we chuse to derive it from *Ἐπειθῆ, festi-*
natio, sedulitas, instantia; haste, burry, alertness.

EX-PELL, *Ἀραιεω, αρειλον, ab inusit. Ἀπελλω,*
pello, expello, uli, ulsum; to drive away, to banish.

EX-PENSE, *Δαπανω, consumo:* or rather from
pendo, expendo; to lay out money; to be at any
charge, or cost.

EX-PERIENCE } *Ἐπειρα, experientia: Nug."*

EX-PERT } —this word *Πειρα* gives ori-
gin to *Πειραω, tento, conor; to try, endeavour.*

EX-PLOIT: Junius derives it ab *explicare,*
quomodo aliquis dicitur *explicare, vel expedire*
res intricas: Skinner has preferred this before
expletum; secundum Minsevum: but we might
rather have adopted this latter deriv. if it had
been the original word; but since it is only a de-
rivative, we may trace it up to *Πληρωω, impleo, à*
Πλεος, plenus; unde Εκπληρωω, expleo, expletum;
any transaction fulfilled, accomplished, completed.

EX-PLORE, "ab *ex, et ploro; quo antiqui*
pro explorare usi sunt; sed postea pro perspicere,
et sagaciter inquirere: Festus;" to seek, and search
out: but if this *ploro* be the primitive of *de-ploro,*
it is Greek: see **DEPLORE.** Gr.

EX-POUND, *Ἐω, pono, expono; to set forth to*
view, to expose, teach, or explain.

EX-QUISITE: *Ἐρομαι, Ἐρολω, Ἐρω, quero,*
exquisitus; searched into very curiously, scrupulously;
most exact, choice.

EX-SCIND, *Ἐχιζω, σχιδω, quasi σχινδω, scindo,*
exscindo; to cut out, or off.

EX-STACY; *Ἐξιστημι, esto, ekstasis, animi deli-*
quium; a trance, an astonishment:—to convince us
in how fluctuating a state the orthogr. of our
lang. is, or at least, that it is not even yet estab-
lished, both Nug. and Upt. have given us this
word, and both of them have spelt it differently;
the Dr. having written it ecstasy, and Upt. extasy,
tho' both of them have properly derived it from
Ἐξιστημι.

EX-STINGUISH; commonly written *extin-*
guish, without an *s,* and that indeed is sufficient
for the tongue, and pronunciation; but not for
the eye, and derivation; for this word is com-
pounded of *ex,* and *stingo, or stinguo;* not of *ex,*
and *tingo;* for *tingo* signifies *to tinge, dip, or*
wash; but *stingo, or stinguo, signifies to put out*
light, i. e. to extinguish; and this again is derived
from *Ἐλιζω, pungo, and therefore the s ought cer-*
tainly to be retained: sometimes this word
extinction signifies death, destruction; the final
period of a family, or title, which then becomes
extinct; but in all these significations, it is de-
rived from the same root: custom indeed has

established a different orthogr.; but then it would
be as easy for custom to establish a right, as a
wrong method; and it is etym. will point out
the true, if we will but comply with her directions.

EX-STIRPATION, commonly written *extir-*
pation: here again we have another instance of
false orthogr. (if we may call it so) introduced
thro' custom; for this word is derived from
Ῥιζα, stirps; and not from *tirps, or tirpation,*
for there are no such words in any language:
Ῥιζα, stirps signifies *the root, stem, or stock of a*
tree; and *extirpation* signifies *the plucking up any*
thing by the roots; the intirely eradicating it; like a
tree, whose branches, trunk, and roots, are utterly
destroyed.

EX-SUDE; here the *s* supplies the place of
the aspirate; for this word is derived from *Ῥδω,*
agua, unde sudor, exsudo; to sweat out, to distill,
or drop down, like gum; &c.

EXTERIOR } *Ἐξω, extra, exterus, exterior;*
EXTERNAL } *outward, external.*

EX-TOLL; *Ταλω, tollo, extollo; to lift up,*
praise, commend.

EX-TORSION; *Τορνεω, torqueo, extorsus;*
extorted, wrested by violence, or compulsion.

EX-TRA; *Ἐρα, terra, ex terra; veteres enim*
tera dixere; Ennius, tra; any thing out of the
earth, or any other body, or substance; and from
thence used to signify all external, or exterior ob-
jects, or subjects: If. Voss."—though with Gerard,
we might rather suppose, that the Lat. præpos.
extra was derived from the Greek præpos. Ἐξω,
or Ἐξωθεν, extra; without, in opposition to within.

EX-TRICATE, *Θριξ, τριχος, capillus, villus;*
a bead of hair, a shaggy mane, a lock of wool =
metaph. any entanglement, or difficulty.

EX-ULTATION, *Ἀλλομαι, salio, salto; exulto;*
to skip for joy.

EX-UVIÆ, *Ἐυω, suo, exuo, ui; exuvia; clothes*
left off; spoils taken from an enemy; also the skin,
or slough, of a snake, &c.

EY: Ciel. throughout his Vocabulary, con-
tends that this is a Celtic word to signify *law;*
but it seems to be nothing more than the first
syllable of the verb *Ἄτιγω, dico, jus dicere;* unde
lex, without the prepositive Ἄ, thus e, ee, ey, l'ey,
lex, law; according to his own division of the
word *par-l'ey-mot:—and yet there may be other*
derivations of this word ey, according to the
different senses it bears; as may be seen under
the several articles required.

EYAS *hawk* } this is more proper ortho-

EYE of pheasants } graphy than *nias, nyas, or*
nye of pheasants; however, since custom has adopt-
ed the word **NYAS,** the reasons will be given
under that art.

EYE; “*ὄψω, video; to see: Upt.*”—perhaps this may be the proper deriv.; but our word *eye* is not derived so immediately from the Greek; and by abbreviation: we may rather think with Jun. that it is derived from the Gr. through a Northern channel; and it is remarkable here to observe the sameness as to sound in all these following lang.: I shall begin with the Greek, and not take the rest in the order Junius has given them; but as they seem to descend naturally from that great source, viz. *Αυγη*, *Almann. auga, vel ouga; Cimbr. aug; Goth. augo; Lat. oculus; Slav. oko; Belg. oog; Sax. eage; Dan. aye; Engl. eye; immo, quod magis huc facit Αυγαι Nicandro in Alexipharmacis, ut lumina apud Latinos, sunt oculi; those noble organs of vision.*

EYE-BROW: “*Sax. eagan-brægh, oculi-palpebra: vide eic, and brow: Lye’s Add.*”—but both those words, as we have seen, are Gr.

* **EYRE**: *Ἰημι, Ew, inusit. eo, vado; justiciarius in itinere, itinerarius; a judge on his circuit: or, if this should not be thought the proper etym. we must have recourse to the Sax. Alph.*

F.

FABLE, “*Παραβολη, fabula; by changing Π into F; and by contract.: Upt.*” though Vossius derives *fabula* à *Φωω, φῶ, φημι, for, faris, satur; to speak, tell, relate: Clel. Voc. 1,* would derive this word from the Celtic; and doubts if “*Παραβολη* be a Gr. word.”—be that as it may; he would derive both *parable*, and *fable*, from *babul*: “*now ul is only accessory to bab; and nothing is more clear,*” says he, “*than that the f and the b were convertible letters:*”—now then, *bab* and *fab* are the same; consequently may both of them be derived as above, à *Φημι, i. e. Φωω, φω, unde for, fabor, fabulor, parhabulor; fabula; a fable, a mere story, a piece of prate.*

FABRIC
FABRICATE
FACE
FACILITY
FACINOROUS
FACT
FACTION
FACTIOUS
FACTITIOUS
FACTOR
FACTORY
FAC-TOTUM
FACULTY

there is not an article (for all these words originate from the same root) has caused me more trouble than this now before us; from which many others likewise may be deduced: let us endeavour then to fix the true deriv. of the verb *facio* here, and all the others will be established of course: Vossius then, begins with, “*fortasse facio à Φωω, hoc est λαμπω, luceo; vel ab aliquo ejus derivato, quale Φανειν, edere in lucem, luci dare; ut Tullius locutus:*”—this very authority alone is sufficient

to make me hesitate: but Voss. goes on: “*αὐτὸν à Φωω, apparitio, conspectus: sane qui rem facit, dat eam luci, atque ut conspiciatur, facit: ab Ακωω, idem quod Ακωμαι, facio, reficio:*”—but I can find no such verbs: there is indeed a participle *Ακωομενος, sanans; part. præf. med. Ion. et Poet. pro Ακωομενος, à verbo Ακωμαι, sano; which may perhaps answer to reficio, in Voss.*—there is however another short deriv. which he has produced from Hesych. that has staggered me more than all the rest; viz. these two words *Φανειν, ποιειν: now Φανειν certainly sounds very much like facin, facere; and that Φανειν signified ποιειν, there can be no doubt: but Voss. Eustath. and Hesych. allow, that Φανειν idem significat quod Φανω: so that now we are brought back again to the former difficulty; viz. to admit that *luceo, and facio, bear the same signification: whatever they might do in Gr. it appears to be a very forced construction in Lat.:*—as for the long remainder in Voss. I shall not proceed any farther; because it is nothing more than establishing a long list of deriv. when once he has established his principal verb; but as that is not the case at present, let me now endeavour to produce another; viz. à *Φωω, fio, gigno, nascor; which, both in idea and formation, will be found much nearer to the verb facio, than any of the others: for instance; Φωω is the chief cause of formation; insomuch that it gives origin to Φωω, natura; the great operative power in the production of all things:—now, how all things can be produced without being made, would be difficult to say; but millions of things may be made, without being produced to light, and which have never yet been seen by mortal eyes; I mean among the heavenly bodies:—since then, production, and formation, have undoubtedly a much nearer connexion with each other, than production and light, let us trace this verb Φωω, and shew that it really signifies both production, and formation: there will be no difficulty in allowing, that Φωω gives origin to *fio*; and if to *fio*, then consequently to *facio*; for if we trace these two verbs, we shall find a wonderful connexion between them; thus, *fio, fis, factus; and facio, feci, factum, factus: can these two verbs now come from different roots? shall fio originate from Φωω; and facio derive from Φωω, Φανω, Φωσκω, and Φωω; or will it not be more reasonable to allow, that both fio, and facio, with all their derivatives, take their origin from Φωω?—this consideration therefore is humbly submitted.***

FACETIOUS: Vossius observes, that Donatus derives the word *facetus* à *facio*; “*facetus est, qui facit verbis quod vult: aliis facetus quia*

imitando

imitando se alium facit:"—if this be the true origin, it would be evidently derived from the foregoing art.; but we shall see presently a better deriv. after we have observed, that Perottus supposes, *quia facetiæ verborum sint, non factorum*, that it therefore originates à *fari*: but, as Voss. very judiciously observes, "adversatur primæ syllabæ modulus:" of so great weight is the measure of syllables in fixing the true etym. of any word:—since therefore, neither of these deriv. pleased this great critic, let us now proceed to consider his own: he says, *facetus dicatur, quasi favens cætui*; *the wit of the company*:—if this be the true origin, we may be enabled to trace it up to the Gr. thus; *faveo* à Βοηθω, *juvo*; vel potius, *quia prima in favere corripitur, cum Jos. Scal. deducemus à Φαω, Φημι, unde Φανεν, et Φαυσκειν, quasi favesco, faveo, dicere*: the word *cætus* is undoubtedly derived ab *Eω*, unde et *Ειμι*, τὸ Πορευομαι, *eo, vado*; unde *con-eo*, i. e. *co-eo*; unde *cætus*; *an assembly, or company of friends, met together*.

FADE; Βαδιζω, *vado*; *to go*; *it is gone*: vel à Σφαδαζω, *animam ago*; *to die, to give up the ghost*: or else *fade* may be derived à *fatuus*; *vapid, tasteless, insipid*: consequently Gr.: as in **FATUITY**.

FÆCES } Πηγνυμι, *figo*; unde *fæx, fæces*;
FÆCULENT } quasi *fixa, sive affixa vasi*;
unde *fæculentia, fæculentus*; *lees of wine, which are generally fixed to the bottom and sides of vessels*.

FAGOT, "Φακος, *fascis*; *a bundle of twigs, or rods*: an old word, from whence they have kept Φακιλος, *fasciculus*: Nug."—there can be no objection to this deriv.; but then, according to this etym. we ought not to write it **FAGGOT**, since the original is Φακος, not Φακκος.

FAIL; Φηλω, Φηλος, *impono, decipio; impostor, fallax*; *it deceived my expectation; it balked my hopes*.

FAINT, Αφωνια, *defectus vocis, tremor, singultus, et altum silentium*; *a loss of utterance; a trembling, signing, and total loss of speech*.

FAIR, *beautiful*:—even Skinner acknowledges, that feliciter alludit Gr. Φαιδρος, *bilaris, alacer, splendidus*: and the observation he adds afterwards is very just; Minsh. à Gr. Φαιρος, quod nescio an usquam reperitur, deflectit.

FAIR, or *market*; "Φορια, *forum*; vel Φοριον, *tres*; *a market, where people meet to buy and sell; and whither they transport and carry plenty*: R. Φερω, *to carry*: others again like to derive it from *feriæ*, which, in antient Inscriptions, occurs in this signification: see Spelman, and Mons. Menage: and *feriæ* comes from *Εσιαν, diem festum agere*:—for which reason formerly they used to

write *festiæ*, as may be seen in Velius Longus: now *fairs* are commonly kept *on festival days*: Nug."—Ciel. Way: 79, tells us, that "the *feriæ* were the same as *term-time*; from *the circle of the May*; before that custom was obsolete in Italy:"—and in p. 73, he had told us, that "when the days consecrated to the administration of justice came on, the declaration was made by hanging a garland on the *May-pole*; this, by a common variation of the initial (as of *fas* for *May*) was called *the fair*, or *fay-ir*, i. e. *the May-pole crowned*:"—but still it is Gr. as we shall see under the art. **MAY**: and *ir* is visibly descended either from γυρ-ω, or from κερ-κος, in the sense of *surrounding, or crowning*.

FAIRIES, "Φηρες, i. e. Θηρες: so the Centaurs were called;

Καριςοι μιν εσαν, και καριςοις εμαχοντο
Φηρσιν ορεσκωοισι.— II. A. 268.

and Ulysses, in the Cyclops of Euripides, calls the Satyrs, Θηρες: Upt."—this is a very just deriv. and from hence we may observe, how strangely some words degenerate from their original signification: here we find *Centaurs* called Φηρες, and *Satyrs* called Θηρες, i. e. *giants and monsters, called fairies*:—there is however a much more judicious deriv. given by Ciel. Voc. 82; where he says, that "the word *fée*, or *fairy*, is in the original tongue *a female minister of justice*: nothing is in history more clearly attested than this employ and capacity in the Celtic women for judiciary offices: the word *fée* is only a variation of *may*; and *fairy*, or *mair-wee*, *a female judge*:"—he then proceeds in the next page to shew, that "ey, or *may*, is the origin of *ay*, and *may*, in the sense of *a bough, wand, or pole*; meaning *legal power, and justice*:"—the sense now of this word having been thus established, it would be more proper to refer the derivation of it to the art. **MAY**: Gr.

FAITH; Πειθω, πιθω, *fido, fides*; *truth, credit, belief*: or perhaps *faith* may originate à Φημι, Dor. Φαμι, unde *for, faris, fatus*; unde *vates*, unde *vaidbs, faidbes*; *teachers of the word, the faith*: or rather *faith* may come from Αω, *audio, aio*; *to hear, or speak*; as we sometimes express it, *upon my word, my say*.

FALCION, Πελεκυς, *falecus, faleces, falces, falcatus*; *a book, scythe, sickle, a crooked sword*.

FALCON, "Φαλκων in Suid. *a bird of prey*: Nug."

FALL, "Σφαλλω, *supplanto, prosterno; Σφαλναι, lapsus esse*; *to supplant, overturn, or throw down*: Upt."—Junius derives *fall* à Βαλλεσθαι, *projici, abjici, rejici, cadunt enim projecta*.

FALLACY, either from the foregoing root, in the sense of *decipio, fallo, fallacia; deceit, fraud, craft*;

craft; vel à Φάω, *impono, decipio; to impose on, or deceive.*

FALLOW-deer; Φως, Φωσκω, *fuscus, flavus; tawny, fallow-color.*

FALLOW-land; “*novale; parùm detorto sensu,*” says Skinn. “à Sax. *fealga, fealb; fealg, occa; a barrow:*”—it should have been printed a *barrow*; meaning a piece of ground newly broke up, which has lain long without bearing a crop, and is now come under the plow, and *the barrow*: however, we may rather be of Cleland’s opinion, (Way. 85) where he tells us, “that there is no coming at the radical of this word by the sound; *fallow* depends intirely on the sense, which arises from one of the antientest customs: *the mallow, or mallow* (for the last *m* in *mallow* liquifies) was in Britain nearly what the *campus Martius* was to the Romans: the *mallow-mot* differed from the *wittenagemot*, in that the first was the general assembly of the *whole* nation; the other only of the *principals* of the land: this assembly was held on the *commons*, either adjacent to the *caër* (*town*) or appropriated to that purpose by the people:—this spot of ground, which undoubtedly derived its name from the *meeting, or community of Mallow, or Mallow*, was so inviolably privileged, as never to be inclosed, or cultivated, as private property; thence the word *mallow* became generalised, and applied to grounds that *lay unsown*: the *m*, in the antient British, deflecting into *f*, gave the word *fallow*:”—having thus arrived at the true meaning of the expression *fallow-land*; and having seen that it originates from the *mallow-mots*; the derivation of this word will more properly be considered under that art.: Gr.

FAME, Φημη, *fama; renown, glory.*

FAMILIAR } Οἰμιλία, Æol. Φοιμιλία, Hesych.

FAMILY } ποιμιλιᾶν, οἰμιλιᾶν: illud autem ab Ἄμα, Ὀμηλία, ex Ὀμα αἰεσθαι: unde *famul, famulus, familiaris; a servant, attendant, acquaintance, or friend; one living in the same house, a near relation*: Clcl. Voc. 144, n, is of opinion, that “*fam* converts from *mam, mother*; and *fam,*” he says, “is radical to *family*:”—consequently Gr.: see MAMMA. Gr.

FAMINE, Φαγω, inusit. Φαγων, *comedere, famas; hunger*: this is the second or third instance, in which the derivative bears a contrary sense to the original: Φαγων signifies *to eat*; and *fames, famine, the having nothing to eat.*

FANATIC, Φαω, φω, Φημι, *for, fando; fanum; fanaticus*; proprie de sacerdotibus, qui *insanire* videbantur, aut *furere, cum è fano darent responsa*: hinc sumitur pro quovis *furioso, et insano; a frantic, mad enthusiast.*

FANCY } see these words written with a FANTOM } PH: Gr.

FANE: apud Ciceronem, in M.S. *fanus, non fanum, à Ναος, Æol. Ναφοs, by transposition Fanus, templum; a church, or temple*; when written *pbane*, it signifies *the weather cock, on the top of the church*; and then originates from a different root; as will be seen under that art.: in the mean time let me observe, that Cleland all along contends, that *fan*, and *fane*, are the same with *mein, mon, or myn*; and that they signify *a stone of sanctuary, an asylum.*

FANGS, “Εμφῶναι, *adhærere, amplecti: Εμφῶναι ταῖς χερσὶ, manibus amplecti, et firmiter tenere; to hold any thing strongly both with teeth and claws*: Casaub.”

FANGLE; Φεγγω, *fingo; to fashion, frame, contrive any thing*: but Skinner would derive “*fangles, capta; à verbo fengan; suscipere, rem aggredi:*” however, not altogether pleased with this deriv. he exclaims, “sed gratis omnibus litavit vir eximius Doctus Th. Henfh. qui dictum putat quasi *new-evangells, i. e. nova-evangelia:*”—what a pretty play on words!

FANTER-KIN; Lye, who writes this word broad, “*faunterkin, supposes it to be derived ab Icel. fante; juvenis, juvenulus; hinc Ital. fante, servus:*”—this is by no means the ultimate deriv. which is undoubtedly Gr. thro’ the Belg. or Germ. tongues; as evidently appears from its composition: in the first place, Lye acknowledges that *faunterkin* signifies vett. Angl. *infantulus, pufio*:—now can any thing be more plain, than that *faunterkin*, or rather *fanterkin*, is derived ab *infans*; and that *infans* is derived à Φημι, *dico*; unde *for, faris, fatus; fans, inus. unde infans; a child, or baby, who is unable to speak: in-fans, an infant, undè the diminutive fanter, with the Belg. or German termin. kin, or child; which is likewise Gr.?*—so that the whole word *fanterkin*, signifies any little poppet *unable to prattle.*

FAR

FARTHER } Πορρω, *longè, procul; at a distance.*

FARA-MUND; otherwise written *Pbaramond, and Pbaramund*:—if what Verst. says be true, that *fara, or faira, signifies fair*; and *mund* signifies *mouth*; or *sne-speaker*; then we might suppose that this word was not Sax. since both *fair*, and *mouth*, are Gr.

FARCE; *comice faceria; et est comadia, vel tragædia, fabula, mimus*: but we have already seen that FACETIOUS is Gr.

FARCY, *to stuff out*; Φαρσσω, *confispo; φαρσῶ, Φαρσλον, by transposition Φαρσλον, farcio; to stuff, to cram*: vel à Φη, Φηρον, *far, farris; corn, flour; a pudding.*

FARDEL; Φακελος, quasi Φαρδελος, *fasciculus*; a pack, truss, or bundle.

FARE, or *feasting*; Ἴεσαι, sc. ἡμεραι, *dies sancti, feriae; holidays*; from the solemn feasts held on those days: "affine quodammodo videtur huic acceptioni, quod Φηρος, Hesych. expon. η τῶν αρχαιῶν θεῶν τροφή: Jun."—good fare: *be fared sumptuously every day*: but fare-well seems to originate from a different source; as will be seen in the next art.

FARE, or *passage* } "mistaken for diet; since
FARE-WELL } we call *meat, fare*: Verst."
 —the good old gentleman is right so far; for we say a *thorough-fare*, meaning a *passage through*; I paid the coachman for my fare, i. e. for my *passage*; and we say *fare you well*, meaning *pass you well*; I wish you a good journey; but then these words seem to originate à Φερω, porto, fero; to carry; meaning the stipulated sum paid for conveyance; or the wishing a person a safe proceeding; unde Sax. *fapan, ire; to go*.

FARE, find, or feel one's self—how fare you? originates from the foregoing root, in the sense of *habere, agere*; thus, "Φερεσθαι κακως, Φερεσθαι καλως, male, vel bene se habere: Casaub."—to find, or perceive one's self well, or ill.

FARINA, Ἀριος, far, farina; flour, meal; fine dust on flowers: but Vossius approves rather of Φη, Φηρον, Φαρον, per apoc. Φαρ: Hesych. η τῶν αρχαιῶν θεῶν τροφή, *vetustorum deorum nutrimentum*; far: the food of the ancient gods.

FARLY: "Sax. *færolic, færllic, subitus, repentinus, de rebus inexpectatis, quæ novitate in horrorem quendam transcunt*: Jun."—this very interpretation points out the true deriv.; for we cannot suppose, that *færolic, or færllic*, should signify simply any thing done *basily, or suddenly*; but as a certain horror, dread, or consternation, is excited by whatever may come *basily or suddenly* upon us; and by so coming, may excite surprise: this makes me suspect, that *færolic, in Jun.* should have been printed *færolic*; and then it would be evidently derived from FEAR: Gr.

FARM, Φερω, *pasto*; unde Sax. *fæorm, fæormian; victum præbere*: "olim enim coloni non pecuniam, quæ tunc rara admodum fuit, sed victum, et alia necessaria, pro rata, domino solvebant; postea, loco victus, pecuniam afferbant: Spelm."—because they antiently paid their rent in provisions for the household of their landlord; which method of payment was afterwards converted into money.

FARRAGO: Φρασσω, *constipo*: vel potius ab Ἀριος, far; ex farre ago; quod est misceo; a mixture of sundry grains together: also any miscellaneous collection of writings, &c.

FARROW: vel à verres; a pig, or hog: vel à Πραῖλω, quasi Παραῖλω, vel Βαραῖλω, unde *pario, parere*; unde *farrow*, quasi *farrere*; to bring forth.

FARTHING; Κίλλορα, Æol. pro Πίλλορα, i. e. Τεσσαρα: à Πίλλορα, vel Κίλλορα, *quatuor*; unde *quadrans*; Ital. *quadrino*; Belg. *vierding*; Iceland. *fiordungur*; Sax. *fæorðling*; a *farthing*; being the fourth part of a penny: and therefore, as Clcl. Voc. 167, observes, *fourth-ing* would be more etymological.

FARTHINGALE: Ray in his Proverbs, octavo, 259, writes them *verdingales*; and says, "they were so large, that the wearers could not enter any door, without going sidelong: though they have been long disused in England, yet the fashion of them is still well enough known: they are used still by the Spanish women, and the Italian, living under the Spanish dominion; and they call them by a name signifying *cover-insant*: Ray."—after this, we may wonder much to find him adding, "of the name *verdingale*, I have not met with a good, i. e. a true etymology:"—and yet his friend, Dr. Skinner, whom he has so often quoted, says, "sunt qui à *verticula, et vertendo desseclunt*; et à *garde vierge*; quoniam *tumidum ventrem tegit*: Doct. Th. Hensh. ingeniose, ut solet, dictum putat quasi *vertu garde*; quia sc. *ventris tumorem celando, virtutem, sc. virtutis, seu castitatis in puellis opinionem, seu famam, conservat*:"—either of these deriv. agree so exactly with Ray's own description, that it is a wonder neither of them should have pleased him; since he acknowledges it was a large hoop to cover a big belly; but still he has not told us the shape of this machine; however, Butler in his Hudibras, part I. canto i. 327, has, in his ludicrous manner, introduced the *farthingale* thus;

And though knights errant, as some think,
Of old did neither eat, nor drink;

Which made some confidently write
They had no stomachs, but to fight:
'Tis false; for Arthur wore in hall
Round table, like a *farthingall*,

On which, with shirt pull'd out behind,
And eke before, his good knights dined.

FASCINATION } Βασκαινω, *fascino*; Βασκανος,
FASCINES } *fascinus, fascinatio*; a binding, swaddling; and hence used to signify *inchanting, bewitching*; as it were *ensnaring, entangling*: vel à Σφακελλος, Φακελλος, *fasciculus*; because persons under the power of witchcraft were supposed to be bound, confined, and hindered from exerting their proper faculties: Clcl. Voc. 43, says, "what we now, from a Gr. word, call *scepter*, was antiently called *mace, or vass*, which is the true etimon

etimon of Βασ-ιλευς :—but we might rather suppose the contrary ; viz. that both the Celtic *mace*, or *vass*, and the Roman *fasces*, were derived at first from Βασ-ιλευς, being all of them ensigns of *regal*, i. e. of *lawful authority* ; and particularly that the Roman *fasces*, were not called by that name merely from their being composed of a *bagot* of rods, twigs, or wands, with an *ax bound*, or *tied up* in the middle ; but from their being borne before *their chief magistrate*, their Βασ-ιλευς, or that personage who was invested with *the kingly authority* ; and bore those ensigns of power.

FASHION ; Φω, *fo*, *facio*, *facies* ; *the form*, *shape*, *manner of any thing*.

FAST, *quick*, or *nimble* ; Gerard Vossius supposes. “ *festino*, *confestim*, et *confertim* to be derived à Φερω, *fero* ; sane *ferendi* vox etiam ad *gressum* pertinet : ut apud Maronem ;

Ferte simul fauniquæ pedem, dryadesque puella : ergo *festim* dicitur quasi *fertim* ; hoc est *fertis*, sive *densis gressibus* ; et *festino*, quasi *festim*, sive *fertim progredior* :—this is a very good deriv. ; but perhaps not so good as that of If. Voss. “ *festino* à Σπευσινω, quasi Φευσινω, *festino* ; *to hasten* ; *to be alert*, *expeditious*.”

FASTEN ; Εγως, Εστηως, *stans*, *constans* ; *steady*, *fast*, or any *strong hold*.

FASTENS-ËEN : “ *Sbrove-Tuesday*, *the day following to which is Ash-Wednesday*, *the first of Lenten fast* : Ray.”—consequently derived from the following root, Gr. meaning the *eve*, or *evening*, contracted to *e'en*, of the fasting days : Gr.

FASTIDIOUS ; Φασος, Φασκω, Φω, Φημι, *dico* ; nempe quia *superbi grandia fantur* ; unde *fastidium*, *fastidiosus* ; *big talkers with scorn*, *contempt*, *disdain*.

FASTING ; “ *Απασια*, *jejunium*, *inedia* : Casaub.” “ *Απασιαν αγων*, Aristoph. in *Nub. Upt.*” *Απασος*, *qui non gustavit*, *jejunus* : ex A, *non* ; et *πασω*, *gusto* ; *one who has not tasted any food* : *hunger*, *abstinence*.

FAT ; “ *Φαλη*, *præsepe* : Casaub.” *a manger* ; *any thing fattened at a stall* ; as *a stalled ox* :—or else *fatten* may be derived à Σασσω, Σαλλω, *sagino* ; *to fatten*, or *fill with heartening food*.

FATE ; Φαω, φω, Φημι, *for*, *faris*, *fatus*, *fatum* ; à *fando*, *dei fatum*, *dictum*, *decretum* ; *the will*, or *decree of Heaven*.

FATHER ; “ *Πατηρ*, *pater*, by changing Π and P into F : Upt.”

FATI-DICAL ; Φαω, φω, Φημι, *for*, *faris*, *fatus* ; *fatum* ; et *Δεκνυμι*, *dico* ; *to pronounce*, or *declare the will of Heaven* : so that this word is a double compound of two verbs signifying the same thing.

FATIGUE ; ab *Αω*, *spiro* ; *Ασθμα*, *Αεσις*, *μοχθος*, *κοπος*, ab *Αεσθος* : itaque *fatiscor*, et *sessus* ; *to be weary*, or *tired* ; *to pant for breath*.

EATUITY, Φαω, Φημι, *for*, *fatus* ; unde *fatuus*, *fatuitas* ; *insipid*, *foolish* :—“ *fatuus ideo existimatur dictus, quia neque quod fatur ipse, neque quod alii dicunt, intelligit: fatui vox olim non ponebatur in vitio; nam vates suos fatuos à fatu vocabant; quomodo et ipsum vates à Φαλη: sed quia vates furore correpti vaticinarentur, inde pro vesanis sumi cœpit: Voss.*”—and we have another word, which conveys a similar idea, viz. *oaf* ; as will be seen under that art. Gr.

FAUCET, or rather *fausset*, if we must follow the Fr. Gall. perversion of the word Φουσηλα, *siftula* ; *a pipe*, or *tube*, inserted into a vessel of liquor.

FAULT } Φηλω, Φηλος, *impono*, *decipio*, *fall-*
FAULTER } *lax* ; *it fell short of expectation* ;
it deceived me : or else from Σφαλλω, *fallo*, *decipio* ; *to cheat*, *defraud*, *impose on*.

FAVONIUS ; Clel. Voc. 168, says, “ *Favonius*, *avon*, *eve*, *evening*, and many other words, signifying *the west*, come from *iv*, *ir*, *ebb*, *ivar* ; all which signify *privation* :—consequently Gr. ; see EVENING : Gr.

FAUSE ; “ *North country dialect for FALSE* : Ray.”—consequently Gr.

FAVOR ; Βονθω, *saveo*, *juvo* : vel à Φαυω, et Φαυοσκω, nam à Φαω fit Φασκω, et v inserto Φαυοσκω, ac simplex Φημι : à *saveo*, *favi*, *fautum*, *factor* ; *a patron*, *favourer*, *supporter*, *pleader*.

* FAWN, or *flatter* ; à Φαων, *dicere*, i. e. à Φαω, inusit : unde Φημι, *dico*, *blandior* : but if this deriv. should not please (for it seems nimis violent, according to Skinn.) we must then have recourse to the Sax. Alph.

FAWN, or *bind's calf* ; “ *Gall. faon*, vel *fan* dicitur (and sometimes *fanny*) ; atque adeo *un fan* iis nihil est aliud quam *un enfant d'un cerf* ; prorsus ut *binnulus* diminutivum sit ex voce *Ινος*, quæ et *παιδα*, significat : *Jun.*”—so that at last our word *fawn* originates à Φημι, *dico* ; unde *infans* ; unde *faon*, *fan* ; unde *fawn* ; to signify now *any young creature*.

FEADER ; “ *father* : Verst.”—as this seems to be only another dialect for the word *father*, it is evidently derived from the Gr.

FEALTY ; Πειθο, *fido*, *fides*, *fidelitas* ; *faith*, *fidelity*.

FEAR, Φοβος, *pavor*, *timor* ; Φοβερος, *timidus* ; *fearful* ; *mistrust*, *dread*.

FEASIBLE ; Φω, *fo*, *facio*, *facilis* ; quasi *facibilis* ; *feasible* ; *quod facile fieri potest* ; whatever can be *easily done*.

FEAST ; “ *Εστια*, *focus* ; and *Vesta dea* : Nug.” *festus dies* ; *a rejoicing day* :—this seems to be a plausible deriv. : or perhaps it comes from “ *Φαω*, *Φω*, *Φημι*, *dico* ; unde *fas* ; à *fando* ; sc. proprie

vel quod dii, vel sacerdotes facti sunt : vel quod fari dignum sit ; ut nefas, quod est nefandum, vel infandum ; i. e. non fandum ; à fas sunt facti : Voss." certain calendars, in which were set down the festivals throughout the year ; from whence a work of Ovid took its name:—or rather perhaps, according to Clel. Voc. 90, "feast may originate ab east ; to eat :"—only EAT is Gr.

FEAT, neat ; Φω, fio, facio, factum, factus ; barbarous French. fait ; made, done, compleated ; hence used to signify a perfect, or compleat person ; a feat mauther ; a compleat girl.

FEAT, or trick ; from the same root ; to signify any thing performed cleverly.

FEATHER ; "quemadmodum Græci pro Πηνος, dixerunt etiam Πέλνος, volucris ; ita quoque pro Πλέρον, ala, mollioris prononciationis affectatione dixerunt Πλέρον, atque inde, mutato r in f, factum est Sax. fæðer, fýðer ; Almann. vedere ; Iceland. fiedur, fidur ; Dan. feder, feer ; Belg. veder, veer ; Engl. feather : Casaub. and Jun."—Clel. Voc. 107, n, observes, that "by a remarkable analogy, fin, and edder, both signify a wing ; and are respectively originals to wind, and to weather ; (he might rather have said to wing and to feather) the genii of the winds were, in their temple at Athens, represented with wings :"—then Πλέρον, Πέλερον, quasi feteron ; unde edder, fedder, and feather, seem to be but natural gradations.

FEATURE ; à Φω, fio, facio, factum ; factura corporis ; talis factura vir, a well made man ; a man of a good make, mould, fashion.

FEBRI-FUGE ; Φερω, calefacio, feber, ferveo ; to make hot ; and Φεγω, φυγω, fugio, fugo ; to put to flight ; a medicine to drive away the fever.

FEBRUARY ; Φερω, ferveo, februo, quasi ferbuo, à ferbeo ; quoniam adolendo in extremo mense anni populus februaretur, i. e. lustraretur, et purgaretur ; because the people of Rome were always purified in this month, which was the last of their year : Ovid, Fasti, lib. II. 19, gives us both this, and another deriv.

Februa Romani dixerè Piamina patres :

Nunc quoque dant verbo plurima signa fidem :

Pontifices ab rege petunt et flamine Lanæ,

Quis veteri linguâ Februa nomen erat :

Ipse ego flaminicam poscentem Februa vidi ;

Februa poscenti spinea virga data est.

FEE : "Πικος, quod Hesych. teste notat τὸ εριον τῆ Πρεβαλι, Latini vellus nominant ; unde pecus, quia pecora soleant Πικεσθαι, hoc est Κερεσθαι, tonderi : Voss." à pecus, pecu, pecunia ; unde Belg. veer ; Teut. vieb ; Sax. fea, feo ; Ital. fio ; pecunia, merces, premium ; quia olim sola præmia, et mu-

nera, erant pecora : hinc etiam vox forensis ; a fee, a reward, a recompense ; paid antiently by cattle : see FEE-FARM. Gr.

FEEBLE : Junius quotes Nicotus and Menagius ; and Skinner is of the same opinion, that the Fr. Gall. words, "foible, and feble ; the Hisp. feble ; Ital. siebole, and sievole ; omnia à Latino fonte ; q. d. febilis ; ut nos dicimus lamentable, pitiful, weak :"—all this is very true ; and therefore it is the greater wonder to find that, since they all acknowledge these words signify debilis, languidus, they should not derive our word feeble immediately from debilis, quasi febilis ; weak, rather than febilis ; weeping : debilis originates from Αβω, habeo, babilis ; unde debilis, ex de ; et babilis, i. e. paràm babilis ; un-able, weak, faint, decrepid.

FEE-FARM : this word is not compounded of the former word fee, or reward ; neither is farm derived according to the common acceptation ; but the former part originates à Πεδω, fido, fædus ; a league, or covenant ; and the latter from Ειρμος, nexus, præposito digamma firmus ; firm ; to signify a firm, and binding covenant, or fixt rent : so that the word fee-farm is purely barbarous.

FEE-FO-FUM seems to be a jargon of sound without any meaning ; but appears to be derived from falsely declining the verb Φημι, as much as to say, Now you shall hear me decline Greek, Φωω, Φω, Φη-ι, fee-fo-fum.

* FEELING ; "Ελεν, capere, præfixo f : vel à Πολεν, vertere ; ut proprie sit contrectando, et sedulo versando, aliquid explorare : Helvigijs : ego aliam originationem quæro : Jun."—but we need not, unless we may refer to the Sax. Alph.

FEIGN, Φεγω, fingo ; to frame, imagine, devise : or else from Φαινω, appareo ; to wear the appearance of truth.

FELICITY ; 'Ηλιξ, felix ; 'Ηλικια, felicitas ; happiness, prosperity.

FELIX, as a proper name, Camden, 62, supposes to be derived from "the Latin, signifying happy ; and to be the same with Macarius among the Græcians :"—had this gentleman, instead of Macarius, said Helix, he might have seen that both the English, and Latin too, were derived from the Gr. as we have seen in the foregoing art.

FELL, the past tense of FALL : Gr.

FELL, or cut down ; Βαλλω, καταβαλλω, projicio, prosterno ; to cast down.

FELL, furious ; fortasse abscissum à Πελας, monstrosus, insolens, atrox ; fierce, savage, wild.

FELL, or bill ; "Iceland. fel, acclivitas ; the fell-foot, or foot of the bill ; περι τῆ Φελλως : vide apud scholiasten in Aristoph. in Nub. Act I. sc. 1. quæ

quæ transcriptit fere Suidas in voce Φελλα : Ray."

FELL-monger } Φελλος, *pellis, cortex, suber; skin,*
FELT } bark, hide, covering:—Ciel. Way. 25, and Voc. 172, supposes "fell, vellus; wool, peel, and a number of other kindred terms, originate à poll, signifying the bead:"—but surely poll is derived à Πολ-ω, *verto*; unde *vertex*; the poll, or top of the bead: but it might be better still to derive *fell, felt, wool, and vellus*, with Vossius, à Μαλλος, nam Μηλον, Dor. Μαλον, est *ovis; a sheep*.

FE-LLOW of a college } Sax. fe, *fides*; et lag,

FE-LLOW, companion } ligatus: hinc Nor-
manni 3 in w vertentes selap dixerunt; hodie nos *fellow*: hæc nobill. Spelm. in *felagus*:—nobody will dispute this etym. thus far; but it may be traced something farther; for *fides* originates à Πειω, πιδω, *fido*, unde *fides*; and *ligatus* originates à Λυγω, *ligo, vincio*: the whole compound therefore amounts to *socius individuus vitæ comes; a fellow of a society; one bound by the same oath of fidelity, and obedience*:—Ciel. Voc. 176, observes, that "that great and worthy antiquary *Lbuid* was puzzled at finding the word *belech* in the Armoric language signifying an office, or officer of the church; and owned he could not account for it: it derives," says Ciel. "from *sal*; ruler; or principal person; and *lech*, the minster; in composition *belech, falech, mallech*; thence the *felechs*, or fellows of a college:"—but *sal* (or rather *fel*, or *cell*) and *lech*, are Gr.: for *sal, cell, coll, bill, or bead*, originates à Καλ-ωρη, *coll-is*; a bill, or eminence; and **LECH**, we shall see under its proper art. is Gr.

FELO de se; "Sax. fell; *atrox, crudelis*; qui adeo in se *crudelis* est, ut mortem sibi consciscat: Lye."—but *fell, furious, and savage*, is Gr.: see above.

FELON; "Φηλος, *fallax*; an old word, used originally to express a person who revolts against his sovereign: unde Φηλωσις, *deceit, knavery; a cheat, an impostor*: Spelman chuses to derive it from the Germ. *feblen; aberrare*; from whence also comes our word *to fail*: and Father Labbe draws it from the French *se bonnie, for violated, or broken faith*: Nug."—let me only observe, that Hederic gives us no such word as Φηλωσις, but Φηλησις: and with regard to both the latter deriv. they should have no place in a collection of English words derived from the Greek tongue.

FEMALE; Φοίλω, vel Φου, *fia, à feo, inusit*: unde *femina, femella; a woman*: according to this deriv. it ought to be written *feminine*.

FENCE; Φενω, *occido, fendo, defendo*; *to guard, ward off, proteck one's self from the af-*

saults of another: hence likewise a fence, wall, or hedge.

FENERATION; Ποινος, antiq. *fenus, merces*: ut sit *merces pecuniæ mutuo acceptæ; interest, usury*.

FENI-GREEK; Φοίλω, Φου, *fia, fenum*; unde *fenum Græcum; a species of grass*.

FENNEL, Φοίλω, Φου, *fia, fenum, feniculum*; the herb so called.

FENNY; "Κοινος, *profanus, immundus, impurus*; à Κοινον, *cœnum*; mud, dirt; à cœnum mutando x et c, in f, (ut à Κλαιω, *fleo*; à Κρυος, *frigus*) conflatum est *fenum*; unde *fenny, muddy, marshy ground*: and from hence likewise may be deduced the expression, *fenny cheese, for mouldy cheese*; à Sax. *fennig, mucidus, muculentus*: Ray."—any kind of *mouldiness*, produced from abundance of moisture: but still Gr. as above; only now perhaps derived à Μυσσω, Μυγω, *mugeo*; unde *mucus, mucidus; musty, fusty, vuntsig, vunnig, vinny, fynnaw, fenny*: mouldy.

FEOFFEE; "Πειω, *fido, fœdus*; a feoffment of trust; *fidei commissum, possessio fiduciaria*: Jun."

FEOH; "money; we were wont," says Verst. "to say, gold and fee; also officers requyre their fees; to wit, the money due unto them:"—but we have already seen that our word **FEE** is of Gr. origin.

FEOHT, or *feoght*; "heerof wee yet retaineth the word *fought, of fight*: Verst."—but **FIGHT** is Gr.

FEORME, "or *ferme*; a farm: Verst.—but **FARM** is Gr.

FERIER, commonly written *farrier*, but derived from "Σιδηρον, *Idheron, vel Fιδηρον, unde ferum*: Ιβηρον quia *Ibericum, omnium semper optimum habitum*: Voss." *soleas equis ferreas induere, infingere, impingere; the smith, who shoes the horses with iron*; but now used to signify only the horse-leech, or horse-doctor.

FERMENT; Φερω, *ferveo, fermento; fermentatio, an effervescentia; an internal commotion of parts; leaven*.

FERN; "fortasse per metath. contractum est ex postremâ parte illius Φηλοφαναρια; quod inter nomina filicis retulit Dioscor: Jun." but "mallem deflectere," says Skinn. "à Sax. *fapan; Belg. vâeren; Teut. fabren, ire, proficisci, iter facere*: quia sc. per omnia se propagat vulgatissima hæc planta, et nusquam non viatoribus occurrit:"—then the Dr. must have been a very great traveller: but it happens that there are several other plants (particularly such whose seeds are blown, and dispersed about by the winds) which travel at least as far as the fern; and consequently to which that appellation would be as proper.

FEROCIOUS; "in the ancient language," says Ciel. Voc. 172, "er, or her. is radical to

Φη, Φη, fera; a wild beast; ferox, ferocitas; headstrong, brutal, fierce.

FERRET; Βίω, Βήν, vita, viverra; quod vivit, vel videt Βεα, in terra; the animal so called, because it lives, or sees under-ground.

FERRUGINOUS, ab Æol. accusativo Φηα, pro Φηα, fera, feritas; unde ferrum;

Hæc validas Saxi radices, et fera ferri

Corpora constituunt. ——— Lucret. lib. II. *the strong, and rough particles of iron*:—though perhaps it would be more natural to derive ferrum à Σιδηρον, Ιδηρον, vel Ριδηρον, unde ferrum: illud autem ab Ιβηρον, quia *Ibericum omnium semper optimum habitum*: our word ferruginous is derived from ferrum-rubiga; *the colour of iron-rust.*

FERRY; Φερω, fero, porto; to bear, or carry over a river.

FERTILITY; Φερω, fructum fero, fertilitas; fruitfulness:—if I might be allowed a conjecture, there is an expression of Cicero, in his Orat. 49, ex Poetâ, as quoted by Ainsw. (though as yet I have not been able to find it) that seems to point out another deriv. viz. *frugifera et ferta arva Asia tenet*:—this might lead us to suppose, that fertility was derived à Φερωσω, constipo; φρασω, φρασω, by transposition φρασω, unde farcio, faridum, quasi fertum; *stuffed, swelled, crammed*; as all fruitful things have the appearance of being bloated, or full.

FERULA; Περω, ferio, percutio; quod ferientes feriuntur; a broad stick, with which children are stricken, or corrected in schools.

FERVOR; Φερω, Æol. pro Φερω, ferveo, effervesco; a sudden boiling, or commotion, excited by the admixtion of contrary particles; sometimes a fervor, or effervescence is produced by the corrupting of vegetables; which will be so great as to cause the bursting out of flames; as we sometimes see in the instances of hay and corn, being laid up too moist; the hay-stack will fly on fire, and the corn become *goaf-burnt.*

FESCUE; Φοίλω, ito, frequento: or rather from Φωω, produco, fatus, festuca; a young shoot, or stalk; a small stick to point with.

FESS, Φαξος, fascis, fascia; a swath, or band, commonly called a bend in heraldry.

FESTER: Skinner derives it ab Ital. *appettare, inficere*; but, rejecting that deriv. he says, "vel quod multo verisimilius mihi sit à Fr. Gall. *stetir; marcescere, deflorescere*; hoc à Lat. *flaccidescere; flaccescere*:"—but even then it would be of Gr. extract. as we shall find presently: however this deriv. ought not to be preferred to the former, which is nearer to our own; or rather *fester* is nearer to *appettare, vel impettare*, which signify *peste inficere*: ~~quæ~~ *pestis* originates à Πηζω, premo,

crucio, ango; hence *pest, pester, pestilence*; which may have given origin to *fester*: though perhaps it would be still better to derive *fester* à *pustula*; i. e. à Πυον, vel Πυος, pus, pustula; a blister, wheal, or blain.

FESTINATION, Σπευδα, Σπευστω, quasi Φερωσω, festino, festinatio; haste, burry, speed.

FESTING-penny; "Ray explains it by earnest given to servants, when hired:"—it seems to be a Northern dialect, either for *fisting-penny*, money put into the fist, or band of a servant: or else perhaps it may rather be a contraction of *fastening-penny*, the money given to bind, or fasten the agreement of hiring: both Gr.

FESTOON; Skinner has very properly explained this word by *corono ex floribus texta*; seu *sertum festum, aut festivum*; i. e. *festis diebus usurpari solitum*:—but there he stops; when they are evidently derived from the Gr. as we have seen.

FETCH, or bring; "Sax. *peccan; afferre*; Belg. *vaten; comprehendere, accipere*; Teut. *vasten; tenere, capere*; nescia an omnia, præsertim Sax. *peccan, à vestare, advestare*; frequentativum verbi *vebere, advebere*: Skinn."—who goes no farther; but Vossius derives *vebo*, ab Οχηω, Οχω, præmissio digamma, et χ mutatur in b; ut in χωω, bio; χωω, bumi; to carry, bear, or bring.

FET-LOCK-joint, "in equo articulus, seu coarticulatio cruris et pedis; q. d. *feet-lock*, verbatim *fera-pedum*, quia in illo articulo crus pede clauditur, eique quasi inseritur: vel q. d. *feet-locks*, à longis crinium cirris ibi crescentibus: Skinn."—but in either of these cases, it is evidently derived from the Gr. as will be found under their proper art.

FETTER, quasi footer, et feeter, from foot, i. e. from Φοίλω, Φοίλω, ire, ambulare; because fetters are fastened to the feet, or on the legs, to prevent rogues from walking, or running away.

FEUD; "Sax. *pæth*; Belg. *veede*; Teut. *feh*; *fehio, inimicitia; quarrel, dissention*; à Sax. *pah; hostis*; Skinn." an enemy; a FOE: consequently Gr.

* **FEUDAL**; Πηδω, fido, fœdus; a covenant, league, or stipulation: Vossius tells us *fœdus* is derived à Φαιος: or else we must refer to the Sax.

FEVER, Φερω, ferveo, febris; a hot fit: Clel. Way. 51, says, "fever does not come from febris; but febris from fever, or feu-er: feu; fire; and er augmentative."—but feu comes either from φω-γω, utro; or feu-er from πυ-ρ, ignis, fire.

FEW, Βαιος, parvus, paucus; not many in number: manifeste elucet vestigium Gr. Παιγοι, says Jun. cum Dan. *faa* congruit, quod Iceland. *fatækur* est pauper; q. d. *pauca capiens, vel accipiens*: Menagius Gall. *peu* refert ad paucus; quemadmodum *feu*, ad focus; item *jeu*, ad iocus; et *queu*,

ad *coquus*: Verstegan and Skinner suppose it to be Sax.

FEWEL, à Φωγω, seu Φωγωω, hoc est uro, torreo; unde *focus*, *focale*; a *heart* to make the fire on.

FIAT, Φωω, *fit*; let it be made, done, or enacted.

FIB; Φοιβος, *purus*, *impollutus*; *pretending to truth*: though we might rather derive it à Παραβολη, *fabula*; by contraction a *fib*, a *fable*, a *story*, an *untruth*: see FABLE: Gr.

FIBRE, Ανω, seu Ηνω, idem quod Ανωω, unde Ηνωος, τελειος, *finis*; unde *fibria*, et *fibra*; *small sprouts or strings, hanging at the roots of plants*: vel, ut Salmasio visum, ab Æol. Φιβρον, pro Φιβρον, *quod molle et tenue notat*; ut Hesych. monet: Voss. "very fine, or small nerves, or sinews.

FICKLE; Ποικιλος, *varius*; item *varias artes callens*; *versutus*; *unsteady, unresolved*; *trying various projects, forming different schemes*.

FICTION; Φιγω, *figo*, *fiabilis*; *formed, framed, or fashioned of earth, or any other materials*: also *any fable, made or contrived on false pretences*.

FIDDLE; Σφιδες, *fides*, *is*, *fidicula*; a *stringed instrument*: Σφιδες, χορδαι μαγαρικαι: et Σφιδη, χορδη: Hesych.

* FID-FAD } vel à *fatuus*; *filly*, *foolish*:

* FIDDLE-FADLE } vel à Χωω, χενωω, Χωω, Χυωω, unde Χυλος, *futus*, *futulis*; *worthless, insignificant*; *of no more value than a cracked china cup, which easily pours out, or loses its contents*: — If. Voss. derives *futulis* ab ὄθλος, *futulis*: though we might rather suppose it was half Sax.

FIDELITY: Clcl. Voc. 21, very justly observes, that "in Italy, long before the foundation of Rome, *Semo Sancus* (or, as Dionysius calls him, *Sancus*) was by some called *Deus Fidius* (or, as Dionysius calls him, *Medius Fidius*) and *Jupiter Fidius*, which in the old language would be reducible to *Seb-Sanch*; i. e. *Seb* (*cbef*) *head*, or *principal*; and *Sanch*, *ratifier with the touch*: and *Deus Fidius* he explains by *d'eu feidib*; *in legal faith*; but if *fidius*, and *feidib*, have any connexion with *fides*, and *faith*, they are Gr. as above: but Mr. Spelman, in his note on Dionysius, B. II. sec. 49, says, "I look on *Fidius* to be a Roman name; and *Semo Sancus*, and *Sangus*, to have been the name of that god, as they called him in the Sabine language, which was not, like the Latin, originally Gr.:"—if now *Fidius* was a Roman name, and the Latin was originally Gr. then *Fidius* may be derived from the same root with FAITH: Gr.

FIDUCIARY: from the same root; used in mathematics to signify *the graduated edge of an instrument, made so exact that you may confide in it*.

FIE! Φει! *vab!* an interjection of exclamation.

FIELD; "videtur desumptum ex initialibus

literis Gr. Πεδιον, *campus*; *l* quod frequens est interjecto, ut Æol. Φυιος, *filius*; Φωιξ, *fulica*; Αω, *halo*; Παω, *palatum*; Σαος, *salvus*; Τροχος, *trochlea*, &c. Casaub. and Jun."

* FIEND; "Οφεις, *serpens*; *the serpent*; and here used to signify *the tempter, and great adversary of mankind*: Casaub."—there is likewise a Sax. deriv. given in that Alph.

FIERCE; Φη, *fera*, *ferus*; *wild, savage, cruel*: —Cleland would have it Celtic: see FOREST.

FIFE; Φυσωω, *sufflo*; *flatu distendo*; unde *fistula*; a *whistle*, or *flute*, because *blown into*.

FIG; Συκος, *figus*, a *fruit so called*.

FIGHT; "Πυλιευειν, *pugnare*; unde Sax. fȳhtan, feohtan; *pugilem agere, pugilatu decernere*: Jun." to contend, oppose.

FIGMENT } Φιγω, *figo*, *figmentum*, *figura*;

FIGURE } a *device*, *whim*, *fancy*; *the frame, or fashion of any thing*.

FILAMENT; Πιλος, *pilus*, *filum*, *filamenta*; *small threads*; or *any thin covering, or tegument*.

FILAZER; "custos brevium, ita dictus forensibus à Gall. *filace*; quod istiusmodi *filo* breviter trajiciat, custodiatque: Jun."—consequently will take the same deriv. with a FILE for letters: Gr.

FILCH, "Φηλος, *malus deceptor, impostor*; *fallax*; a *deceiver, cheat, impostor*: Casaub. and Jun."

FILE for letters }

FILE of pearl }

FILE of soldiers }

Πιλος, *pilus*, *filum*; a *thread, string, or wire*.

FILE, or *rough instrument*, Λειμα, *limus*, et *limis*; *obliquus, transversus*; because *it cuts askew*: "vel potius à Φαλυων, quod Hesych. exponit λαμπρυνειν, *splendidum reddere*; *to polish*; à Φαλος, *splendidus*; *to make bright*: Voss."

FILIAL; either from ὄτιος, Æol. Φυιος, *filius*, *l* interjecto: or else from Φυλον, or Φυλη, a *race, tribe, or lineage*: or else from Φιλος, φιλιος, *filius, amicus*; *an ally, friend, associate*:—we might rather prefer the first of these three.

FILLET, Πιλος, *pilus*, *filum*; a *thread*; *ex quo fascia conficitur*; vel quia *filum*, quasi *fillum refert*; a *hair-lace*, or *any long riband*.

FILLET of veal; "musculosus pars femoris; forte sic dicta, quia eò loci magni et validi tendines, et nervi insignes, qui propter longitudinem *filorum* speciem exhibent, occurrunt: Skinn."—this seems to be but a vague reason, and yet it is the only one I have found; but must however observe it is Gr.

FILLY-sole; Φυιος-Πωλος, *filius-pullus*; a *sole*, or *young horse*; *pullum equinum*; *equulum*: vett. Angl. dicebatur *pbully*, quod manifeste fit à Sax. *pole*, et hoc ex Lat. *pullus*, cui originem dedit Gr. Πωλος: non nemo fortasse dixerit commode deduci

deduci posse à Sax. *filian*; *sequi*: Lye." because it follows its dam:—but so do the young of all other creatures:—besides, this latter deriv. seems only allegorical; whereas the Gr. is truly radical.

FILM; "Sax. *film*; *cutis*, *membrana*; hoc forte à Lat. *filamen*, *pellamen*; seu potius *velamen*: Skinn."—we might rather prefer this latter; but then it ought to be traced up to the Gr.: thus *Λαιφος*, per metath. *velum*; a sail, a veil; or any thin covering, or membrane.

FILTH; "Φαυλότης, φαυλιζω, *vilipendo*, *subjanno*: Casaub."—but this seems to be only a figurative deriv.; perhaps it would be better to derive *filth* à Φυρμος, φυρημα, κοπρος, Hesychn. *finus*; mud, dirt: vel à Φυρω, quasi φυλω, φυλθω, *fedo*; to daub, or defile.

FILTRATION, Φειλος, *pellis*; felt; or any woolly substance to strain through.

FIN, Πιννα, *pinna*, genus *concha*; a shell-fish: also the fin of a fish; and the pinnions of a bird:—we might rather derive *fin* à Πίλωνος, per synech. Πλενος, Æol. Πλενος, *penna*; the feather, or wing of a bird, or the fin of a fish: see PEN: Gr.

FINAL; Φω, *fin*, unde *finis*, *finalis*; cum sit id cuius gratiâ aliquid fit; the end, intent, or accomplishment of any thing:—If. Vossius has given us this deriv. of *finis*, Ανεω, seu Ηνω, idem quod Ανων: unde Ηνωος, τελειος, *finis*, *finalis*: and Scalliger derives *finis* à Σχοινος unde et *funis*; antiquitus à Σχοινος erat *sphenis*; ut à Σφογγος, *sfun-gus*; à Σφενδομη, *sfunda*; at postea s periit; inde igitur *sphenire* primum; *fenire* postea; nunc autem *finire* est Σχοινω μεισησαι: the reason of which expression is thus given by Voss. de Permut. lit. *finis* à *funis*, Σχοινος, quia veteres funibus agros circumscribebant; unde perantiquo cujusdam agrimenforis fragmento legas, *finis* (a boundary) dicta eò quòd *agri funiculis sint divisi*; or, as we may say in our language, *they drew, or fixed a line of boundary between their lands; which was the end, or termination of their property.*

* FINCH; "Σπιννος, ó σπαθος: or rather Σπι-νος, à Σπιζω, *pipilo*; ut quaedam aves: *fringillus*; quasi *frinçb*; *fringilla*, avis dièta, quòd frigitit: verbum omnino à sono fictum; uti et *fritinnire*, quòd *birundinum proprium*; ut *fringuttire*, *fringillarum*: Voss." a bird which has a chattering, chirping note; and therefore it is more probable that our word *finch* is of Germ. or Belg. extract. as will be observed in the Sax. Alph.

FIND, "Αλφεν, *invenire*; Casaub." to light upon, happen, or meet with.

FINE, or mulct; Ποινα, *pana*; pretium pro injuria pensatum; a mulct.

FINE, *ibin*; Φαυνος, *splendidus*; splendid, transparent.

FINGER, "Εμφύμαι, *adherere*, *amplecti*; Εμφύ-ναι ταις χερσιν, *manibus amplecti*, et firmiter tenere; unde particip. φώλις, i. e. εμπλακελις, *amplectentes*; *graspers*: Casaub." or perhaps *finger* may be derived à Σφιγγω, *stringo*; to gripe fast, contract the hand: abjecto Σ, ut à Σφενδομη, *funda*, &c.: or else it may originate à Φεγγω, *fungo*; to form, to fashion; because every thing is formed, and fashioned by the fingers.

FIRE; "ex Græco Πῦρ, *ignis*; quod tamen non est origine Græcum, sed Phrygicum: Casaub." and Upton observes *fire* is derived from Πῦρ, by changing π into f; as in *piscis*; *fish*.

FIR-KIN, Αμφορευς, Αμφιφορευς, *ampbora*; a rundlet; or small cask.

FIRM; "taken from Ερμης, *Mercury*: or from Ερμα, *support*; *sustaining*: or from Ειρμος, *nexus*; because that which is well joined, and connected together, is stronger and firmer: the F frequently supplies the place of the breathing, and comes from the Eolic digamma: Nug."—so that at last the Dr. has found that our F comes from the Æol. digamma; whereas, under the articles *border* and *bridle*, he had twice asserted, that our B came from that character: with regard to these etym. the two last are taken from Voss.: as to the first, it may be the Dr's. own; for no other etymologist would have given such a deriv.; we might rather with If. Voss. derive *firm* by transposition from Βερισμον, quasi Βερισμον, *firmum*; idem quod Οβρισμον, *fortis*, *robustus*, *validus*; strong, robust, stout.

FIRST, "Αριστος, πρωτιστος, *primus*; by changing π into f; and by contract. Upt."—but *first* in the sense of *best* is undoubtedly derived, according to Casaub. from Φεριστος, *optimus*, *excellen-tissimus*; the best and most excellent.

FISCAL; Φασκος, *fiscus*, *fiscalis*; belonging to the exchequer.

FISH; Πιω, inusit. Πιω, unde πισω, et πιπισω, *bibo*; unde *piscis*, quia perpetuo bibunt; *piscis*, by converting p into f, gives our word *fishes*: If. Vossius derives *piscis* ab Ιχθους addito Π loco digammatis; ut sæpe; quasi Πιχθους, *piscis*.

FISSURE; Σχιζω, σχισω, quasi Σχινω, *scindo*, *findo*, *fissum*; to cleave asunder: *fissilis*; split, or cloven.

FIST, "Πυξ, vel Πυγμα, *manus in pugnum con-stricta*: malim tamen," says Jun. "deducere à Sax. fæxt, *firmus*, *validus*; quòd *validissima sit manus*, omnium digitorum nodis in unum pugnum veluti compactis, atque artissime complicatis: huc etiam facit, quòd veteres Frisii, etiamnum hodie unâ eademque voce *fest*, et *firmum*, et *pugnum*, denotent: Cymræis interim *ffist* est *percutere*; et *ffist*; *flagellum*:"—however, there can be no reason, why we may not suppose that all

these

these Northern words were descended originally from Πυξ.

FISTICH, *pistacia, pistacium*; a nut so called.

FISTULA, Φουσηθλα, *fistula*; à Φουσαω *flatu distendo*; a pipe, tube, or flute; because blown into: also a disease, so called from its forming a hollow pipe, or tube in the flesh.

FIT, *proper*; Απαλῖν *occurrere, respondere*; *eventu convenire*: qui usus verbi rarior, sed elegantissimus: Casaub. literâ π in f pro more (ut in *pes*; *foot*; *pater, father, &c.*) mutata.

FIT-up; Φωω, *fito, facio*; to make, repair, refit:—Junius, after producing several etym. says, “omnium interim origo fortasse est à Φισσα, prout ait Eustath. hanc esse vocem iis peculiarem, qui ad festinandum hortantur alios.

FIT of an ague } perhaps from the same root;

FITS } on account of their sudden, and frequent returns.

FIX; Πηγνυμι, *figo, fixus*; fastened; made steady, firm.

FLABBY } Βλακία, seu Βλακία, *mollities*; à

FLAGGING } Βλαξ, ακος, *flaccus, flaccidus*; faint, lank, feeble: see SLAB, SLABBY: Gr.

FLAG, or *ensign* } perhaps from the same root

FLAG-staff } with the former article: vel ab Αφλασος, *summa pars puppis*: fortasse tamen rectius, says Jun. originem petas vocabuli à *vliegēn*; *volare*; ut *vlagge* dicitur, quasi *vlugge*; *volatilis, mobilis*: aut à *vlaggeren*, vel *flaggeren*; *flaccere*:—consequently it would then originate from the foregoing art. Gr.

FLAG, or *turf*; à Πλαδον, *nimia humiditas*; quia *ex locis uliginosis, fimosis secatur*; because it is cut out of moist, and marshy places.

FLAGELET; à Πνω, *fito, flabellum*; unde Fr. Gall. *stageolet*; q. d. *flabellet*; *fistula*; a pipe, which is blown into.

FLAGON; “Λαγνος, *lagena*: Upt.” *poculi genus, et mensura*; præposito digamma; a stone bottle, to keep wine in.

FLAGRANT; Φλεγω, φλαγῶ, *flagro*; burning, scorching, furious.

FLAIL; Φλεγω, φλαγῶ, *flagro, flagellum*; a whip; also an instrument of husbandry, like a whip, to beat, or thresh out corn.

FLAIN; “Sax. *flan, flæn*; fortasse à *fleogan*, seu potius *feon, volare*: Lye.”—and consequently originates from the same root with *flown*; i. e. **FLY with wings**: Gr.

FLAKE of fire; Φλεγω, φλαγῶ, *flagro*; unde *flamma*; a flame, a flake, or large lump of burning matter.

FLAKE of snow; Πλοκαι, *flocus*: or from Πλοκαμος, *crines plexi*; hair entangled; or any thin bodies united.

FLAMBEAU } Φλεγω, φλαγῶ, *flagro, flamma*;
FLAME } unde Φλογμος, *flamma*; a blaze of fire.

FLANEL, Λανος, Αηνος, *lana, lanula*, quasi *lanula*; wool, or woollen cloth. It has long been a wonder to me, why, in our best editions of Shakespear, Falstaff, in the *Merry Wives of Windsor*, Act V. sc. 5, should call *Evans, the Welch flannel*:—after the facetious old knight had been pinched by the fairies, and discovers that all was but a trick, the several actors in that scene begin to taunt him; which he cannot endure, particularly the scoffs of *parson Evans*; but in reply to what that reverend gentleman had told him; that he was “given to fornications, and to taverns, and sacks, and wines, and metheglins, and to drinkings, and swearings, and starings, and pribbles, and prabbles;”—Sir John makes answer, “*Falst. Well! I am your theme: you have the start of me: I am dejected; I am not able to answer the Welch flannel:*”—perhaps it ought to be the *Welch flamen*; i. e. the *Welch priest*: or probably the *Welchman* might have been wrapped up in a blanket, and the other fairies in sheets.

FLANK, “Λαγων, Æol. Φλαγων, ονος, η, *ilia*: Nug.”—perhaps it ought rather to be derived à Σπλαγγχον, *viscera, cor, pulmones*; and is sometimes used to signify *motherly affection, tenderness, pity*; as it is frequently used in Scripture.

FLAP-down; Λα, intensiva particula, et Βω, Βαινω, *eo*; quasi Λαβω, unde *labor, lapsus*; to lap, or fold over; to fall down.

FLAP, or *slap*; contracted from Κολαφος, *colapbus, alapa*; a slap, cuff, blow, or box on the ear.

FLARE: “nescio an à Belg. *stedenen; volitare, vagari*: Skinn. q. d. *oculos circumvolitare, circa oculos vagari:*”—but *stare* seems to be of the same import with *glare*; and may be derived à Κλεος, *gloria; brightness, splendor*: or from Γαλερος, *bilaris, splendidus; bright, sparkling*:—but when we say *the candle flares*, it seems to be a contraction of *fluere*; to flow; when the tallow flows down: consequently Gr.

FLASH of lightning: “Φλοξ, γος, *flamma; flame*: Casaub. and Upt.”

FLASH of wit: perhaps from the same root.

FLASK; “Φλασκιον, which in Suidas is interpreted a bottle; and occurs in this signification in Saint Gregory’s Dialogues: or from Φακος, *lenticula*; which is taken for a small vessel, in the Fourth Book of Kings: R. Φακον, *lens*: or rather from Φλασκων, which occurs in this signification among the later Greeks: Vossius derives it from the Germ. *flasch, or flesch*: Nug.”—this last deriv. might have been spared in a list of Eng-

lish words derived from the Gr. :—let me only observe, that Casaub. censet *flasket* esse à Φασκωλος, or Φασκωλον, or Φασκωλιον *marfurium, pera, cista*.

FLAT, broad, Πλάτος, *latus, amplus, spatiosus; broad, spacious, wide*; thus, with great propriety, a species of bream is called a *bream plat*, from its being very broad, and thin.

FLAT-milk: “lectorem potius monebo (says Jun. under the art. *cream*) Cot. Glossarium, p. 37, *crama* exponi πλετε, à Teut. *vloten*, vel *vlieten bet melck*; *cremorem lacti supernatantem, ab ipso lacte secernere, segregare: vlotte melck; lac demptâ cremoris pinguedine tenuius*.”—this Teut. *vlotte melck* seems to come from the same root with our word *float*: there is only one objection, viz. that *flat milk does not float above the cream*; but *the cream floats above that*: however, should that be the true deriv. it would originate à Βλυω, *fluo; to flow a-top, to swim a-top*; and by a change of ideas, it is called *flat milk*, because it swims below the cream.

FLAT, insipid; perhaps from the same root; though none of our etymol. have considered it in the sense of *vapid, tasteless*; because its fine component parts have been separated, and evaporated, or, as we may say, *the cream taken off, and nothing left but a caput mortuum*.

FLATS, or *shoals*; this is yet another sense of the word, which none of our etymol. have taken any notice of; though now perhaps it originates à Πλάτος, *broad, flat, shallow water, where there is not depth enough to admit of any sailing*.

FLATTER: Upton, under the art. *force*, has very properly derived “*flatter* à λαλο, prefixing the Æol. digamma F, quasi *flaετο: nisi me lactasses amantem; if you had not flattered my passion: Terence*.”—only now he has left us to trace out the verb *λαλο*, which Littleton has very judiciously derived from *lacio*, and declined it thus, *lacio, ui, itum, et laxi, laεtum*; unde *λαετο*; freq. and then derives *lacio*, à λακιζω, θωπειω, (still Littleton is right, and Ainsw. is wrong, for he has given it θωπειω) *adulor; to bring one into a snare, to decoy, to wheedle, or trepan*.

FLATULENCE; Scal. according to Littl. and Ainsw. under the art. *fla*, derives that verb à Φλαω; Φλω:—it is with reluctance I am forced to dissent from this great authority: for there is no such sense of the verb Φλαω, Φλω, to signify *fla, spiro*; but all my lexicons explain it by *frango, contundo, voro avide, comedo; to break, pound, devour, eat up greedily*; all which are senses far enough distant from *blowing, breathing, and inflating*: and therefore, with Vossius, we might rather suppose, si *fla* veniat à Græcis, non tam sit à Φλαω (signi-

ficatio enim abit) quàm à Πνω, quod idem notat; et sane v. crebro abit in λ, et l, ut alias sæpe:” from Πνω then, evidently comes *fla, flava, flatus; flatulentus*; unde *flatulence, windy, bloated*.

FLAUNTING: Ainsworth acknowledges, that this word is derived à *lautus*; but then he deduces *lautus* from *lavo*, à Λυω: but Λυω bears the sense of *solvo, solutus*; not of *lavo, lautus*; (he should have said Λαω, not Λυω) however we might rather prefer this latter verb, since our word *flaunting* more properly bears that sense, viz. *loose, unrestrained; like the tendrils of vines*.

FLAW, or *blemish*; Φλαω, pro Θλαω, *tundo; to beat, or break, or burst*.

FLAWN, “à Fr. Gall. *flan*: Skinn.”—but, as Junius very justly remarks, “rectius tamen deducas à Φλαω, vel Φλαδιω, *contundere, conterere*; quod ova, et reliqua, è quibus fiunt varia placentarum genera, *contundendo, agitandoque prius emolliri, commiscerique soleant*.”—Lye observes, that the Iceland. word *flauter* est *lacticiniorum genus*; unde forte Almann. et Belg. at Angl. et Gall. peterim à Sax. plena, quod sensu videtur respondere τῷ *batter*; *farina cum lacte et commixta, et ventilata*:—but still *flawn, flauter, and flena*, must originate à Φλαω, *commiscere, contundere; to mix up, or beat together*.

FLAWS, Φλαω, pro Θλαω, *frango, contundo: violent, peircing winds, so called from their furious and pernicious effects*.

FLAX, “*videri potest factum*,” says Jun. “ex Φλαω, pro Θλαω, *tundo, subigo*; quod non nisi pluribus stuparii mallei plagis *contusum, subactumque* in humanos usus emolliatur: Sclavinis *vellus* et *villus* dicitur *wlas*, quod Gelenii lexicon symphonum in ordine δια Τισσαρων, censet consonare cum *Ιελος, Ουλος*.”—this latter may be true; for our word *wool* answers much nearer to *Ιελος*, and *Ουλος*, that either *wlas*, or *flax*.

FLAXON, “*a flagon, a bottle: Verft.*”—but **FLAGON** is Gr.

FLAY, *to frighten*: “*a flaid coxcomb, a frightened fearful fellow: Ray*.”—it seems to be but a Northern dialect for **FRAY**, or *frighten*: Gr.

FLAY, *to strip*; this orthography seems to have been adopted purely for distinction's sake, instead of *fla*, which signifies the insect, as in the next art.—but neither *fla*, nor *flay*, answer properly to the deriv.; which is “Φλοιω, et Φλοιζω, *decortico, corticem detraho; to strip off the bark, skin, or covering: R. Φλοιος, cortex; the bark of a tree: Casaub.*”

FLEA, *the insect*; Φλεγω, φλαγω, *flagro; to raise an inflammation*: but Junius, after giving several Northern deriv. says, omnia manifeste sunt à Sax. *pleon; fugere; propter singularem illam*

illam animalculiagilitatem, quâ captantium manus frustrari sæpenumero, atque eludere solet: and this is the more probable deriv. because other nations, in giving other names to this insect, have adopted this signification; thus, the Danes call it *loppe*, à *lob*; *curfus*, *fuga*; or rather *saltus*; a *leap*: if, therefore, the word *flea* bears any connexion with *flee-way*, or *leap-away*, it ought to have been written *a flee*, and not *flea*, which signifies *to strip off the skin*: in the sense of *fleeing*, or *skipping away*, it would derive à $\Phi\epsilon\upsilon\gamma\omega$, *fugio*; unde $\Phi\upsilon\gamma\eta$, *fuga*; quasi *fluga*, *flight*, *escape*, or *skipping*.

FLEDGE; "Belg. *flederen*, *vleggberen*, *volitare*; Teut. *fluecken*, *plumescere*; *volucris jam alatus*, et *pennatus*: omnia à verbo *to fly*: Skinn."—and *fly* he derives à *fugio*; but we might rather trace it à $\Pi\lambda\eta\gamma\epsilon\upsilon\sigma$, for the reason which will be given under the art. FLY with wings: Gr.

FLEECE; Μηλον , *ovis*; Dor. Μαλον , inde quoque Μαλλος , *vellus*; unde Belg. *vlies*; Sax. *flýre*, *flere*; *the wool of sheep when sheared*; and this may have induced Jun. to derive *fleece* à $\Phi\lambda\omicron\iota\omicron\varsigma$, *cortex*; tho' it has not been adopted.

FLEER; Skinner would derive this à verbo *to leer*; but Junius, with greater propriety, has deduced it à $\Phi\lambda\upsilon\alpha\rho\epsilon\upsilon\sigma$, *ineptire*, *nugari*; *to trifle with*, *joke*, or *taunt*; *make a mock*, or *a scorn of*.

FLEET-ditch } "carcer Londinensis, à proximo

FLEET-prison } canali, vel fluento;—*the fleet nuncupatur*: Jun."—consequently he should have traced it up to Βλ\upsilon\omega , $\text{Βλ\upsilon\zeta\omega}$, *fluo*, *fluens*; *flowing*; *Fleet-ditch*:—Ciel. Voc. 131, n; and 178, tells us, that "*the fleet* took its name from the aspirate *b* in *blid* converting into *f*, and making of *blid*, *flid*, and at length *fleet*:—and, a little before, he had told us, that *lud*, or *lid*, in the antient language, signified *a gate*:"—but still this art. is Gr. as will be shewn under the art. LUD-gate: Gr.

FLEET, *shallow*: none of our etymol. have considered the word in this sense; neither have I as yet been able to satisfy myself as to the deriv. unless it comes from the same root with FLATS, or shoals: Gr.

FLEET of ships: Βλ\upsilon\omega , $\text{Βλ\upsilon\zeta\omega}$, *fluo*, *fluens*; unde Ital. *flotta*; Fr. Gall. *flotte*; Sax. *flota*, *classis*; *a company*, or *large number of ships sailing*, or *floating together*.

FLEET, or *swift*; Junius derives "*fleet*, *celer*, ab Icel. *flotur*:"—but whatever language that may be derived from, our word *fleet* seems rather to come from Βλ\upsilon\omega , *fluo*, *fluitare*, quasi *fleetare*; *to flow along*, like a rapid current, or a brisk gale: see likewise FLY with wings: Gr.

FLESH; Sax. *flæsc*; Belg. *flesch*; Teut. *fleisch*: forte omnia à verbo *flay*, vel *flea*; q. d.

deglubitum; quia nisi pelle exutâ non apponitur mensis caro: Skinn."—but then he ought to have shewn, that the word *flay*, or *flea*, was of Gr. extract.—Verstegan supposes it to be Sax.: and Ciel. Way. 25, would derive it from "*fell-cash*; meaning that which appears when *the skin is taken off*:" but *fell* comes either from Φελλος , *pellis*; or from Μαλλος , Μαλον , Μηλον , *ovis*: and *cash* seems to mean the same with *ished*, Voc. 112, *expelled*, *outed*, *stript*: consequently Gr.

FLETCHER; Lye acknowledges that this word is derived from *fledge*; but is so far from giving us an etym. of that word, that he has not given us that word at all: but Junius tells us, that "*fletcher* signifies *telorum artifex*, *sagittarum fabricator*; and is derived from the Gall. Ital. Holland. Belg. and Sax. words, which signify *volitare*; nisi forte malis deducere à Παλλω , vel Πλησσω , *ferio*, *percutio*, *aëra*, sc. *alis*:" as we shall see under the art. FLY with wings: Gr.

FLEXIBILITY, Πλεω , *plico*, *plecto*, *flecto*, *flexi*, *flexibilis*; *bending*, *pliant*, *supple*.

FLIGGURS; from the same root with FLY with wings; *being young birds that just begin to fly*: Iceland. *flaugur*; *volatilis*: Ray.

FLIGHT: see FLY, according to the different senses: Gr.

FLIM-FLAM: "nescio an à Sax. *flýma*; *vagus*; q. d. *rumor vagus*; nobis autem mendacem narrationem, seu fabulam, notat: *flýma* autem ortum est à *fléam*; *fuga*; et hoc à verbo *fléan*; *fugere*: Skinn."—so that here again we must have recourse to the verb FLY, or FLEE away; as when we say *a flying-report*, *an idle rumor*.

FLIMSY: this perhaps is nothing more than a transposition of the word FILM, which, as we have already seen, is Greek.

FLINCH:—perhaps the reader will not be satisfied with any of the etym. exhibited by the other writers on this word: it would swell this article to a dissertation, were I to produce the several deriv. and then comment particularly on each: let me therefore only mention them, and then produce another:—Junius supposes *flinch* to be derived à Belg. *lincken*; and this he has derived à nomine *lynxis*, *animalium oculatissimi*:—in which he has totally mistaken the sense of our word *flinch*. Skinner imagines it to come à verbo *fling*; vel à Sax. *fliccepan*; *alas motitare*;—but that is *to flicker*, or *fligger*, not *flinch*: permit me then to suppose, that our word *flinch* originates ab Ἰνμι , *mitto*; unde præteritum Εἰκα , vel Εἰακα : ab Εἰκα descends the verb *ico*; from *ico*, by the interposition of the letter *n*, may be formed *inco*; and from thence our word *wince*, or *winch*; unde *flinch*; i. e. *to start aside at a stroke*, and *throw out*

his heels; as a horse does, when touched in a galled place.

FLING; $\Theta\lambda\iota\beta\omega$, quasi $\Theta\lambda\iota\gamma\omega$, *figo*; to beat, dash, or cast against the ground; to throw into the air; or give it a toss.

* **FLINT**: whether $\Pi\lambda\iota\theta\omicron\varsigma$ can be admitted as the origin of *flint*, may be very much doubted, notwithstanding the similarity both of sound and sense between them: let me then suppose with Casaub. that it either comes from $\Phi\epsilon\lambda\lambda\epsilon\iota\varsigma$, *silices*: or refer to the Sax. *Alph*.

FLIT, or *remove*; “significat domum, seu sedem mutare; omnino à Dan. *flytter*; commigro; hoc forte à verbo *to fly*; q. d. è *prisco nido avolare*: Skinn.”—if this be so, then he ought to have derived it from the Gr.; as in the art. **FLY with wings**.

FLIT, or *wrangle*, “vett. Angl. *contendere*, *litigare*, *rixari*; Sax. *flitan*, (*flintan*, says Ray) idem signante: *Lye*.”—*to fight*, *scold*, and *quarrel*:—it seems to be only a contraction of **CON-FLICT**; and consequently Gr.

FLITTER-MOUSE; *mus-volitans*; à $\Pi\lambda\eta\eta\omega\mu\upsilon\varsigma$, a species of bat.

FLOAT; $\beta\lambda\upsilon\omega$, $\beta\lambda\upsilon\zeta\omega$, $\beta\lambda\upsilon\sigma\omega$, *fluo*; to swim; to overflow; “hinc merces aquæ supernatantes appellantur *floatson*; à *float*; *fluitare*, et *sund*; *mare*; *the sea*: Jun.”—*goods found floating at sea*.

FLOCK-bed } $\Pi\lambda\omicron\kappa\alpha\iota$, *floccus*: or from $\Pi\lambda\omicron$ -
FLOCK of wool } $\kappa\alpha\mu\omicron\varsigma$, *crines plexi*; *entangled*
hair: R. $\Pi\lambda\epsilon\kappa\omega$, *necto*; to knit, or join together.

FLOCK, *multitude*; “ $\Pi\alpha\omega$, *vescor*; ex hoc $\Pi\alpha\omega$ est nomen $\Pi\omega\upsilon$, *grex*, apud Homerum; et hinc fortasse inserto *l*, a *flock*: Casaub.”—we might rather suppose our word *flock* was derived ab $\Theta\chi\lambda\omicron\varsigma$, quasi $\Phi\lambda\omicron\chi\omicron\varsigma$, *turba*, *multitudo*; generally understood of men, but applicable to creatures.

FLOG; $\Phi\lambda\epsilon\gamma\omega$, $\phi\lambda\alpha\gamma\omega$, et $\Phi\lambda\alpha\gamma\omega$, *flagro*, *uro*; to inflame, or cause an inflammation: R. $\Phi\lambda\omicron\zeta$, *flamma*: hence *flagello*, *flagellum*, et *flagellatum*; a *whip*, or *scourge*, which burns, or sets the parts on fire.

FLOOD; $\beta\lambda\upsilon\omega$, $\beta\lambda\upsilon\zeta\omega$, *fluo*; to flow, or overflow.

FLOOK; “vox nautica,” says Skinn. “pars anchoræ adunca, quæ terræ infigitur: nescio an à Teut. *pflug*; Belg. *ploegh*, *aratrum*; à conspicuâ sc. aratri similitudine:”—so near was the Dr. to the original, and yet could not see, what he saw afterwards, that **PLOW** was Gr.

FLORISH } $\Phi\lambda\omicron\zeta$, *flamma*, *flos*; quia *emicat ut*

FLORIST } *flamma*; hinc *floro*, *floridus*; *gay*, *lively*, *brisk*, *fresh*: Vossius derives *flos*, à $\chi\lambda\omicron\omicron\varsigma$, *berba viridis*; which seems a more natural deriv.

FLOUNDER; “Belg. *flynder*: Jun.” or rather à *fundulus*; per vulgi insignem, sed satis frequentem, errorem, nomina antiqua à pristino

sensu in alios detorquentis; *fundulus* enim Romanis idem fuit, quod nobis a *gudgeon*; *pisciculus arenosus soli incola*; sic dictus, quia in fundo fluvii inter calculos latitat: Skinn.”—this is very true of the *gudgeon*, and it being as true of the *flounder* (with this only difference, that *the gudgeon is in fresh waters*, and *the flounder in salt*) may have been the reason why they were both called *fundulus*; but then the Dr. ought to have traced this word to the Gr.; viz. à $\beta\epsilon\nu\omicron\varsigma$, $\beta\upsilon\theta\omicron\varsigma$, $\beta\epsilon\nu\theta\omicron\varsigma$, quasi $\beta\upsilon\theta\omicron\varsigma$, *fundus*, *fundulus*; *the bottom*; because *these fish always delight to keep at the bottom of rivers, shores, &c.*

FLOUNSE into the water; “ $\Phi\lambda\omicron\iota\sigma\beta\omicron\varsigma$, *fluctuantis, æstuantisque maris sonitus*: Skinn.”—*to make a loud dashing noise, by plunging into the water*.

FLOUNSES, and *furbelows*; perhaps from the same root, as representing the undulation, and agitation of the waves; *fluctuantis*.

FLOUR, $\Phi\eta\rho\omicron\varsigma$, ἡ τῶν ἀρχαίων θεῶν τροφή, Hesych. *the pap*, or *the panada of the old gods*:—however, to be serious, this word $\Phi\eta\rho\omicron\varsigma$ is used for $\Phi\alpha\rho\omicron\nu$, et per apoc. $\Phi\alpha\rho$, unde Latinum *far*, *farina*; and our word *flour*.

FLOUT; vel à $\Phi\lambda\upsilon\omega$, *nugor*; vel secundum Casaub. à $\Phi\alpha\upsilon\lambda\omicron\varsigma$, $\Phi\alpha\upsilon\lambda\omicron\theta\iota\varsigma$, $\Phi\alpha\upsilon\lambda\omicron\zeta\omega$, *subsanno*, *parvi facio*, *contemno*; to sneer at, jeer, or scoff: “mallem à Belg. *blutten*; *stultus*, i. e. *tanquam stulto illudere*: Skinn.”—but perhaps the former will be preferred.

FLOW, $\beta\lambda\upsilon\omega$, $\beta\lambda\upsilon\zeta\omega$, *fluo*, *fluctus*, *fluidus*, *fluiditas*; to flow, or overflow: Milton has made use of the word *flown* in a very uncommon sense; it is generally understood as a participle of the verb *fly*; but in the first book of *Paradise Lost*, 500, he has made use of it as a participle of the verb *flow*, i. e. *flush*;

————— and when night

Darkens the streets, then wander forth the sons
Of Belial, *flown* with insolence, and wine:

i. e. *overflowed*, $\omicron\iota\nu\omicron\phi\lambda\upsilon\zeta$, *vinolentus*, *ebriofusus*, *flushed*, *inebriated*.

FLOWER of the field: Clel. Voc. 171, has very sagaciously derived “*flower* from *poll-ouger*; *poll*, *the bead*; and *ouger*, *growth*.”—by this very derivation it seems to be descended à $\Pi\omicron\lambda\text{-}\epsilon\omega$, *verto*; unde *vertex*; *the pole*, or *poll*; and $\alpha\upsilon\zeta\alpha\upsilon\omega$, *augeo*, *auger*, vel *ouger*; to grow, or increase; so that *poll-ouger* or *folll-ouger*, contracted to *flower*, is a plant that grows to a beautiful bead: but since flowers are as remarkable for their fragrance, as their growth, or colors, it might not be altogether unnatural to derive the word *flowers* from *flos*, *flores*, which Gerard Vossius would derive à $\chi\lambda\omicron\omicron\varsigma$, *viror barbarum*; and Isaac from $\phi\upsilon\omega$, unde $\phi\upsilon\lambda\lambda\omicron\nu$, et $\phi\upsilon\lambda\omicron\varsigma$, unde *flos*: either of which might

might be admitted; but it seems more proper to derive *flos, flores*, with Junius, under the art. *fleur*; à *flo, flare*, quod interdum pro *exhalare* usurparunt; *to exhale*, or *breathe odors*:—only now this great etymol. should have deduced *flowers* à Πνω, thus Πνω, *flo, flos, flores, flowers*.

FLOWER *de lis*: Clel. Voc. 47, n, observes, that “*the lilies in the arms of France, have been said to be nothing but the heads of spears, or halberds: the word lis, in the sense of lilly, is a rebús of li, which signifies justice; the seat of which throne, as well as the canopy and back, might, among the Gauls, have been powdered with these lilies, or rather beads of spears:*”—let the rebus have taken its origin from whatever incident it might; still if the word *lis* alludes to *li*, in the sense of *justice*, we may suppose it took its first rise from Δε-γω, *dico, jus dicere*; unde *lex, law*.

FLURRY, Φλαζω, παφλαζω, *ferveo, æstuo*; *to be in violent agitation*.

FLURT, or *dash with water*, “Φλαω, *contundo, contero*: Skinn.”

FLURT, or *jilt*; commonly written, and pronounced *flirt*, but derived à Φλαυρος, *vilis*: vel à Φλυαρος, *nugæ*; unde Φλυαρευω, Φλυαρω, *nugor, garrus, blattero*; *a trifling, insignificant prater*.

FLUSH, or *blush*, “Φλαζω, παφλαζω, *ferveo, æstuo*; *to ferment, or boil*: Jun.”—“*rectius fortasse derives*,” says Lye, “à Belg. *fluysen; fluere*; quia, ut inquit Skinnerus, *sanguis ad faciem confluit*:”—then, either the Dr. or this learned gentleman, should have acknowledged, that *fluo* is Gr.:—from hence likewise are derived the expressions *to have a flush at cards*; and *to be flush of money*.

FLUSTER; à Φλυζω, *ferveo, bullio*; et inde Ονοφλυξ, *ebriofus*; quasi *vino bulliens*: Casaub.—“*malle*,” says Skinner, “*deducere à Sax. flurctuan, plectere, texere*; hoc credo à Fr. Gall. *pleffer*; utrumque à Lat. *plectere*; *metaphorâ sc. è textrinâ sumptâ*; ut nos dicimus eodem sensu, *bis cap is well thrumb'd*:”—but when we have a closer, and more natural deriv. there can be no reason to hunt after metaphorical significations: besides, after all, the Dr. is not able to shake off the Gr.: for, if he allows that *fluster* is derived from the Sax. and the Sax. from the Fr. Gall. and the Fr. Gall. from the Latin verb *plectere*; then they are all derived from the Gr. verb Πλεκω, *plecto,necto*; *to weave, knit, or twine together*; or, as he politely calls it, *well thrumb'd*.

FLUTE, “Φλαω, Φλω, Φλᾶν, *ferveo, strepo, flo*; *ventus flat*: ita Cæsar Scal. sed mihi non dubium est,” says Vossius, “*quin et Φλᾶν, et flare, sit à sono factum*; ut et Belg. *blasen* (from whence undoubtedly is derived our word *blast of wind*)

nam et hic b et l, apte conjunguntur; Π, Β, Φ, vero literæ sunt affines, seu cognatæ: itaque si *flo* veniat à Græcis, non tam sit à Φλᾶν, (significatio enim abit) quàm à Πνω, quod idem notat. sane crebro abit in λ, et l, ut aliàs sæpe; sed imprimis hanc rem firmat, quòd Attici, si Thomæ Magistro credimus, pro νίτρον, λίτρον, pro πνευμαία, πνευμαία, *dixere*:”—from whence the Latins derived their word *pulmo*, and we our words *pneumatic*, and *pulmonary*: from Πνω then evidently comes *flo*; and from *flo* we decline *flavi, flatum, flatus*; *flute, a musical instrument blown into*.

FLUTED-pillar; “*vox architectonica*,” says Skinn. “*striges, quæ sunt columnarum canaliculi excavati, instar rugarum in stolis*; sic dicti à *cavitate, simili cavitati fistularum, quæ nobis flutes appellantur*:”—this last expression, *simili cavitati fistularum*, makes me suspect, that our word *fluted-pillar* is only a contraction of *fistulated-pillar*; or perhaps is only a translation of *fistulatus*; and if so, then consequently is derived from the Greek; not through the medium of the word *flute* in the foregoing art. but from the verb Φυσωω, *flatu distendo*; unde Φυσηθλα, *fistula*; *a whistle, pipe, or reed*.

FLUTTER; Skinner derives this word à Lat. *fluctuare*; not from the Gr. Βλωω, Βλυζω, *fluo*; unde *fluctus*; unde *fluctuo*:—we might however rather suppose, that our word *flutter* was derived originally from Πληλλω, *percutio, ferio*; sc. *alas motitare*; *to move the wings*; or, as we say, *to beat with the wing*; and *the heart beats, or throbs quick*.

FLY from *battle*; Φευγεν, *fugere*; Φυγη, *fuga*; *flight*; tho' perhaps it would be better to derive this word, when it signifies *running away*, from Θλιβω, *fligo, profligo*; *to put, or to be put to the rout*; *to bring to ruin*.

FLY with *wings*: there ought to be a difference at least in the deriv. between the literal word *to fly with wings*, and the metaphorical word *fly*, or *fly away from battle*; what I mean is, that as we ought not to derive *a fly*, and *a flea*, from the same source; so neither ought we to derive *fledged*, and *fled*, from the same root; for there is undoubtedly a distinction of ideas, and therefore there ought to be a distinction between their derivations: thus, when we say, *the fly flies a short flight*, we ought to derive it à Πληγεν, pro Πληγεν, quasi Φληγεν, *percutere, ferire*; *to beat, or strike*; quòd *aves volantes aera percutiant*; as when the bird fliggers, or flutters its wings:—but when we say, *the flea is fled by flight*, we ought then to derive it, as has already been done, from Φευγω, quasi Φλευγω, *fugio*, per epenth τᾶ l *fly*:—for if

we do not preserve such a distinction, confusion will arise.

FOB *a man off*; Skinner, after having produced three deriv. the last of which is Ital. *fiabbare*, says, “sed unde inquires *fiabbare*? credo à Lat. *fabulari*; *fabula*:”—and may we not ask him, sed unde *fabula*? doubtless, says Cleland, Voc. 2, à Παραβολή, *a fable, a story, a fib*; to put a man off with a frivolous tale, or pretence:—whether Παραβολή be an original word, will be considered under the word PARABLE: Gr.

FOCILLATION } $\Phi\omega\varsigma$, $\Phi\omega\sigma\kappa\omega$, *lux, illucesco*;
FOCUS } unde $\Phi\omega\gamma\omega$, *uro, vel $\Phi\omega\zeta\omega$* ,
in foco aliquid torreo; to enlighten, burn:—If Vossius has given us another word, tho’ not another deriv.; for he has said, “ Οικος , vel Φωγος , *focus*”;— οικος , *domus*, can only be taken in a figurative sense, when it is produced as giving origin to *focus*; *a hearth*: but Φωγος descends from Φως , Φωσκω , as above, and all perhaps à Φω , *luceo*; to shine bright.

FODDER *a garment*; “*panno, pellibusve vestimentum duplicare*; Gall. *fouurer*; Ital. *fodrare*; Belg. *voederen*: Helvigio Germanicum *futter* dictum videtur quasi Υποδερος , *pellis subducta, vel interior*: Jun.”—*a garment lined with fur*: R. Δερας , *pellis*; *a skin, or fur*.

FODDER of lead: “à Teut. *fuder*; *veitura*; sine quantum *carro contineri, et vehi potest*; hoc forte à Teut. *feubren*; *vebere*; et tandem omnia credo à Lat. *vebere*: Skinn.”—but *vebo* originates ab Οχεω , Οχω , *vebo*; quasi *vocho, veccho, vebo*; to carry; i. e. *a load of lead*.

* FOE, *hostis, osor*, will bear the same etym. with FIEND; both in the Gr. and Sax. Alph.

FOECUNDITY, Φυλιω , *planto*; unde *fetus, fecunditas*; *fruitfulness, fertility*: If Vossius derives *fetus*, and *secunditas*, à Παω , Πωω , Βωω , Βοσκω , Βόλος , *fetus*:—but perhaps it may be more proper to derive *fetus* à Φοιλω , *coeo, inco*; to unite, or couple together.

FOETID, Οιδος , vel Αιδοιος , unde Αιδοια , hinc *foedus, fetidas*; to smell rank, or have a strong scent.

FOETUS; Φυλιω , *planto*; or rather à Φοιλω , *coeo*: as above.

FOG, *aftergrass*; “nescio an ab Ital. *affogare*; *suffocare*; q. d. *gramen hyemali frigore suffocatum, et quasi extinctum*: Skinn.”—let me only observe, that after such an etymology, and such an explanation, the Dr. ought never to complain against any other person for wild and extravagant conceptions: Junius has given us no derivation at all; but has only explained *fog*, or *aftergrass*, by *postfanium*; however he has referred us to Spelman’s Gloss. in *fogagium*; which is only a barbarous law Latin word, and which that great

critic only explains by *gramen quod aestate non depascitur, et quod spoliatis jam pratis hyemali tempore succrescit*: but this is definition, not derivation: neither have I as yet found a good one.

FOG, or *mist*; Φυμιω , pro Θυμιω , *fumo, fumiligo, fuligo*; *fog, or mist*.

FOGGER, “fortasse sic dictus à *fog, nebula*; consequently Gr.: quod omnia miscendo *nebulam quandam controversis obducere soleat*; *rabula forensis, viilitigator*: Jun.”—this seems applicable only to what is called *a pettyfogging attorney*: but we likewise apply it to *a seller of small wares*: “Somnerus suspicatur factum fuisse à Sax. foter ; *procus*: Lye.”—Minsh. and Skinn. have left it out.

FOH; “ Φευ , *vab! interjectio abominandi*: Skinn.”

FOIL, “*in gemma*; Fr. Gall. *fuille*; à Lat. *folium*: Skinn.”—the Dr. should have added à Gr. Φυλλον , *folium, frons, dis*; the leaf of a tree; but here used in the sense of *leaf-gold, or silver, put in the basil of a ring, &c.* in order to hide some defect, or to heighten some quality in a jewel; or what Ainsworth has very properly called *adamantis infecti substratum*.

FOIL, *overcome*; Σφαλλω , *everto, prosterno*; to overbrow, or vanquish.

FOIL, or *small sword*; both Junius and Skinner derive this word à Fr. Gall. *fouler*; à Lat. *fullo*; q. d. *fullonis instar, premere, calcare, seu concalcare*: quasi *vulnerare, contundere, ietibus permolere, perdere, corrumpere, illudere, infatuare*:—so many senses could they find, and yet could neither of them find the Greek origin of *fullo*; however since this perhaps is not the true etym. of our word *foil to play with*, I shall not produce any, because I have not been able to find a good one; unless in the following art.

FOIN; *punctum ferire*, “nescio an à Fr. Gall. *poindre*; *pungere*: vel à Sax. fandrian ; *tentare*; q. d. *ferro aditum in viscera tentare*: Skinn.”—any body would suppose that the Dr. had mistaken his subject, and intended this for the foregoing art.—“vide tamen annon propius accedat ad Φειω , vel Φορευω : *occido*: Jun.”—and hence used metaphorically in another sense by Shakespeare, in his second part of Hen. IV. act ii. sc. 10, where he has made *Doll Tearsheet* wheedle the good old knight, with “Thou whoreson little tiny Bartholomew boar-pig, when wilt thou leave fighting on days, and foining on nights:”—i. e. leave *stabbing* men on days, and women on nights.

FOISON, “*ex fusio*; ut *poison, ex posio*: Menag. Jun. and Skinn.”—“Gallice *foissanner*; *abundare*: Ray.”—but none of them thought of deriving *fusio*, and *foissonner*, à *fusus*; *fusus*, à *fundo*; et *fundo*, à Χυω , vel Χυω , vel Χεω , Χυσω , *fundo, fusus*; signifying

signifying *ubertas, copia, abundantia*; natural juice, or moisture; ever flowing, ever pouring out.

FOIST-in; “*per furtum obtrudere*; à Fr. Gall. *fausser*; *adulterare*; nom. *faux*; *falsus*; q. d. *falsificare, falsitare*: Skinn.”—who would not derive *falsus*, à *fallo*; nor *fallo* from *Σφαλλω*, vel à *Φαλλος, fallax*; for fear it should come from the Gr.

* **FOLD** *sheep* } *Ειλω, volvo*; unde *valvæ*; gates,

* **FOLD up** } *which shut and open on both sides, or which turn over each other*. Skinner derives this word *fold*, “à Sax. *fealban*, à *feallan*; *cadere*; quia sc. *quæ complicantur, concidunt*.”—but under the art. *fall*, he says, alludit Gr. *Σφαλλω, Σφαλλομαι*, quod pro etymo habet Abr. Mylius:—then we might be glad to know what distinction the Dr. could have formed between *etymology*, and *allusion*; for *alludit* is the word he seems to be most fond of, whenever he introduces the Gr. language; while scarce any thing but *allusion* has established half his etymologies from the Saxon and other Northern tongues: however see likewise the Sax. Alph.

FOLE; “*Πωλος, pullus*; the young of any creature: Casaub. and Upt.”

FOLIAGE } *Φυλλον, folium, frons, dis*; the leaf
FOLIO } of a tree or plant: also a large book bound with the sheet once doubled.

FOLK; *Οχλος, Æol. Φοχλος*, et inde trajectis literis *Φολχος, vulgus, volgus; volk, folk, or people*; often used in terminations as *Nor-folk, the North-people; Suf-folk, the South-people*.

FOLK-MOTE, “*a folk-meeting; an assembly of the people*: Verst.”—who supposes it to be Sax. and indeed it carries much the appearance of Sax. origin; but is in truth pure Greek.

FOLLOW even Skinner allows, that *follow* alludit parum Gr. *Πολευω, ministro*; *αμφιπολω, Αμφιπολος, famulus*; an attendant.

FOME, *Φωγω, Φωγωω*, unde *foveo, fomentum; fome, froth, fume*.

FOMENT; *Φως, Φωσκω, Φωγω, et Φωγωω*, unde *foveo, fomentum*; a bathing of any affected part, in order to assuage pain; to sooth, to soften.

FOND: Skinner quotes Casaub. for deriving this word à *Φειδομαι*, parvâ quidem soni, nullâ omnino sensûs, affinitate:—but Casaub. refers to another deriv. which Junius has, with greater judgement, transcribed; viz. *fond*, ab *Εμφῶναι, ad-hæerere, ampleξι*: *Φῶναι*, unde particip. *Φυλλες*, i. e. *Εμπλακιντες, amplectentes*: *εμφυεσθαι, ampleξι, osculari*: *de puero collo matris inbærente, τῷ τραχηλῷ τῆς μητρὸς εμψῶναι*: *de puerorum deliciis et nimia parentum erga liberos indulgentiâ; the preposterous affection of some parents for favorite children*.

FONT; *Χεω, Χυνω, fundo*; unde *fons*; a fountain, or receptacle to bold water.

FOOD; *Φαγω, edo*; to eat: Casaubon derives it ab *Αφῶδω*, adverbium, *profuse, liberaliter*; vox ad *liberaliorem computationem (et comessuram) invitatoria*: Verstegan thinks it is French.

FOOL, “*Φολκος, miserable, ridiculous, squinting*; quasi *Φαολκος*, i. e. *τὰ Φαν ἔλκων, one that turns about his eyes*: or else from *Φαυλος, mean, contemptible*: there are some who imagine it comes rather from *follus*, which we meet with in some authors *infimæ latinitatis*; and which has been formed from *follis*: others derive it from *folium*; as much as to say, *light, and volatile, as a leaf*: Nug.”—how fond the Dr. is of deriving these Greek words from the Latin!—Clei. Way. 85, 6, tells us, that “*fool* originates from *ul*, or *wut*, in the sense of *wood, or wild*: the French retain it to this day in the sense of *wildness*; *folle avoine* is *wild oats*.”—but *ul* evidently comes from *ύλ-η, syl-va, wood; sylvestris; woody, wildness*.

FOOT; “*Πυς, ποδος, pes, pedis*; Casaub. and Nug.”—but Skinner says, longe proclivius est deducere *foot* à *Πυς, ποδος*:—it is true, *Πυς* gave origin to *pes*; and *pes* is Latin for a *foot*; but it is rather too distant for a good deriv.: we might rather imagine with Fr. Junius, as quoted by the Dr. that *foot* was derived à *Φοισω, Φοισῶν, ire, ambulare; to go, or walk*.

FOP, “*credo*,” says Skinner, “à Teut. *fobis*, vel *possiz; crepitus lupi, fungi species*; (what we call a *puffer*) ut *fungus* etiam Lat. pro *bardo*, vel *stupido* usurpatur; q. d. *cerebra vacuus*; est enim *fungus, præsertim aridus, valde levis, porosus, spongiosus, eoque multis inanibus interstitiis præditus*.” this similitude of a *fop* to a *fungous substance*, might induce us to derive it à *Φυσσω, sufflo, flatus; bloated, filled with nothing but air, empty*.

FOR; “*Γαρ, enim*: Upt.”—this seems a very good deriv. and yet Junius has given us a better; for, he says, “Sax. *for*; Dan. *for*; Belg. *voor*, facta sunt per metath. literæ *ρ* ex Gr. *Προ, ante, coram*.”—from whence comes the Lat. *pro*, which signifies *nam, enim, enimvero*.

FOR, in composition; “*præpositio loquularis, Sax. et Angl. in compositione negat, et aufert*; forte à Lat. *foras*: alludit Gr. *Πορῶ, longe, procul*: Skinn.”—we have many words in our language which admit of this compound; thus, *for-bear; for-bid*; &c. negatively.

FORAGE; Skinner writes it *fORAGE*; and yet among other deriv. produces both the Gr. word “*Βορα, pabulum, esca, cibus; sed proprie brutorum*: and the Lat. word *foras*; quasi *foras agere*.”—should this latter deriv. be admitted, we might derive that likewise from the Gr.; viz. à *Φυρα, unde Φυραζει, foras; abroad; without doors*; as

in the following art.; or rather à Φορβή, *pabulum, alimentum, esca*; food of whatever sort.

FORAMINOUS; Φορα, *foras, fora, foramen*; a hole, a door, a passage, or any opening to admit free egress and regress.

FOR-BEAR, Πορρω-φειρω, used in the sense of *desist, abstain, refrain*.

FOR-BID, Πορρω-βιαω, *longe-jubeo*; *procul voce urgo, impello*; to counter-mand, counter-order, counter-will.

FORCE; ἰσχυς, Φισχυς, *vis*: the *f* has the force of the Æol. digamma; (could not Mr. Upton's authority convince Dr. Nugent?) and is often prefixed to words; thus from *lactare* comes *to flatter*; nisi me lactasses amantem: Terent. Upt."

—this is not so good a deriv. of our word *force*, as to derive it à *fortis*; and then with Vossius to derive *fortis* à *fero*, i. e. from Φειρω: nam ut *fors* inde, quia significat *conditionem prout res se ferat*; ita et *fortis* inde, quia *fortitudo est virtus preferendarum rerum*: hæc sententia impense placeret, nisi antiquissimi pro *fortis* extulissent *fortis*; ut in legibus XII. Tab. FORCTI SANATIQUE IDEM JUS ESTOD. Mr. Spelman gives us, in his XI. Book of the Roman Antiquities the words of this law, thus, from Fulv. Ur. de Jur. Pub.

5. NEXSO. SOLVTOQVE. FORCTEL. SANATEIQVE. EIDEM. IOVS. ESTOD.

5. Nexo, solutoque forcti, sanatique idem jus esto.

5. Let the debtor, who is in bondage, enjoy the same right with him who is released; and the stranger, who returns to his duty, enjoy the same right with the Roman, who never fell from it.

Vossius proceeds to derive this *fortis* ab Ὀρεξιαν, ορηξιαν: nec tantum *fortis*, sed et *fortis*, imo et *borctus*; ab Ἐρηλος, *septus, munitus*; quod ab Ἐρηω, *sepio*; nam qui bene munitus, is valide resistit; quin hoc verum sit *fortis*; vel *fortis* etymon, vix dubitandum; nempe ut spiritus asper abeat in *F*; ut ab Ἐσιαν, *festus*; ab Ὀρμος, *formis*; teste Festo.

FORCE-meal balls seem to be a various dialect for *sarced*, or *stuffing*; being little balls, or pellets, made of several articles, and highly seasoned: consequently Gr.: see FARCY: Gr.

FOR-CEPS, Ἰδηρον, Φιδηρον-καπιω, *ferrum-capax*, unde *forceps*; a pair of tongs, nippers, pincers, tweezers.—Servius, ad Æn. VIII. 351, gives us another deriv. of *forcipes*, quasi *forbicaipes*; nam *forbum* est *calidum*: but he does not tell us what language *forbum* is.

FORCER; "Angli mutuati sunt vocem ab Italis," says Jun. "ut quibus *forcieri* dicitur cista camerata, capsa, *fornicis* instar arcuata: unde

quoque considerandum videtur an non *forcieri*, vel *fornicieri*, quomocunque contractum, corruptumque sit ex *fornicatus*:"—and now it ought to be considered, whether *fornicatus*, or *fornix*, are not derived from the Gr. as we shall see under the art. FORNICATION: Gr.

FORD: Skinner says, "the Sax. and Teut. words may be derived à Lat. *vebere*; et alludunt Gr. Περω, *transseo*; et Πορος, Πορμος, *trajectus*:"—but probably none of these are the proper deriv. particularly the latter, which seems rather to have given origin to our words *bore*, *pore*, *peirce through*: with regard to the present word *ford*, we might rather derive it à Πορευομαι, *vado*; to wade through a river; i. e. to pass it on foot, or to ford it.

FORE, by transposition derived from Πεο, *ante, coram*; and by us used as a contraction of *before*; and often joined in composition; as *fore-armed*; *fore-bode*; *fore-cast*, &c. &c. &c.; all which may be found under their principal verbs.

FORE-HEET; "predetermine: proverb, *I'll foreheet naught, but building kirks, and louping o'er 'um*: Ray."—who seems to have been more intent on preserving the proverb, than on tracing the etym. which seems to be only a various dialect of FORE-HEED; and consequently Gr.

FOREIGN; Φυρα, *foras, vel foris*; out of doors; extrinsic; a stranger.

FOREST; Φυω, *produco, nascor*; forests are trees which the earth produces of itself: Nug."—we might very much doubt this etym. on account of its wide signification: and rather, with Spelman, suppose it was called "forest ab adverbio *foras, vel foris*, quasi *pars forastica, seu exterior*:"—but then *foras, vel foris*, is Gr. as we have seen just now; though perhaps it might be better still to derive *forest* à Θηρα, *fera*, quasi *foresta*; the habitation of wild beasts:—Cleland, Voc. 172, would have *er, or ber*, signifying a wood, to be radical to *forrest* (as he writes it) and likewise to this Gr. word Θηρα, the Lat. *fera*; and our word *deer*; and many others, including the idea of wildness.

FORFEIT; "à Cymræis *fforffed*; Fr. Gall. *forfait*; Gall. *forfait*; Ital. *forfare*; q. d. *foris facere*; delictum, crimen: nobis autem *seudo*, vel *pecuniâ per delictum aliquod, vel pacti violationem excidere*: *jaçturam facere*; *muleta, pœna*: Jun. and Skina."—but neither of them have shewn that both *foras, vel foris*, and *facio*, are of Gr. origin.

FORGE, or *smithy* } both Jun. and Skinn: al-
FORGERY } low, that the Holland.
Fr. Gall. Gall. and Ital. words signifying a *forge*; omnia corrupta sunt à Lat. *fabrica*, et *fabricare*:"—but go no farther: let me then endeavour to shew, that our word *forge* is not derived

derived from either of those words; and if it was, still it would be Gr. as we have seen under the art. FABRIC; but Clcl. Voc. 158, n, more properly supposes, that “*forge* is derived à *fer-ich*; *to strike iron* :”—and he likewise has gone no farther, supposing this compound to be Celtic, which however is intirely Gr.; for *fer* is only a contraction of *fer-rum*; and consequently takes the same root with FERRUGINOUS: and *ich* is the same with *ick*, which, in p. 140, n, he tells us signifies *to strike*; and consequently takes the same root with *ictus*; which will be found to be Gr. likewise; under the art. HIT: Gr.

FORK, Τεχνη, ἐφ’ ἧς Φορτὶα φερεσθιν οἱ ναυταί: Hefych. unde fortasse *furca*; a *prop*, *to support any thing*, which from its shape gives origin to that instrument in husbandry called *the bidens*, or *two-tined fork*.

FORKIN-ROBBIN; “*an ear-wig*; called so from *its forked tail*: Ray.”—consequently derived as in the foregoing art.

FORM } “*Μορφη*, by transposition
FORMAL } *forma*; *shape*, *figure*; or, ac-
FORMATION } cording to others, from
Ορμη, *impetus*, *principium*; or from Οραμα, *visus*: R. Οραω, *video*; in the same manner as the Greeks have formed Ειδος, *species*, from Ειδω, *video*: Nug.”

* FORM, or *bench*, “*Φορμος*, *storea*, *teges*: Casaub.” *mats*, *rustbes*, &c. with which the floors and seats of our antient princes and nobility were formerly strewed, that their visitants might not injure their clothes, before boarded floors and carpets were introduced: should this deriv. not be approved, we must refer to the Sax. Alph.

FORMER, “*prior*; Sax. *forma*; *primus*; unde iis quoque *fram*, et *fram* est *strenuus*, *acer*, *animosus*, *fortis*; item *bonus*, *integer*, *probus*; Alman. *fram*, *frambar*; Dan. *from*; Iceland. *froomur*; Belg. *vroom*, *vrom*: *proborum* etenim *strenuorumque* virorum est in quolibet difficili ac laborioso negotio *primas* sibi partes vendicare: Jun.” hinc *formost*, veteribus *foremost*, *primus*, *præcipuus*, Sax. est *formerca*: Lye.”—it is always with diffidence that I dissent from these great critics in the Saxon tongue: but they have in this place given us either a wrong *positive*, or no *positive* at all, of our word *former*:—are we to suppose that the Sax. *forma* is the *positive* of our word *former*? this can by no means be admitted: or are we to suppose with Lye, that *formerca* is the *superlative*, and *forma* the *positive*? neither ought this to be admitted:—in short, they have neither of them given us the original word, or *positive degree* of *formerca*; which, with Skinn. we might rather suppose was *foran*, or *forpe*: so

likewise in our Eton Latin Gramm. *primus* is not the *positive* of *prior*; but the *superlative* of *præ*, a preposition which the Latins compared after the manner of the Greeks; thus *præ*, *prior*, *primus*; for there are but very few instances in Latin, where the *positive* ends in *imus*:—but to return; *former* seems to be the *comparative* of *fore*; and may be compared thus, *fore*, *former*, *formost*, or *foremost*; and perhaps the Saxons compared in the same manner *forpe*, *forpa*, *formerca*.

FORMID-ABLE, Μορμος, vel Μυρμος, *formido*, *formidabilis*; *dreadful*, *tremendous*.

FORNICATION; Φυρα, *foras*, *fornix*, *fornicatio*; a *brothel-house*; because they were in *vaults*, and places under-ground, *bored*, and *dug in the earth*: there seems however to be a much better deriv. from Πορν, Πορνα, Πορναιον, *locus in quo scorta se prostituunt*, wherever that might be; though perhaps the first institution of that respectable sisterhood might have taken its origin in those dark subterraneous places above-mentioned.

FOR-SAKE, Ζηλω, *quæro*; unde “Sax. *forrecan*; *derelinquere*; *forrocen*; *derelictus*; q. d. *non quæsitum*: Skinn.”—who then refers us to *seek*; under which he acknowledges, Minsh. *deslectit* à Ζηλω, *quæ sane satis commoda allusio est*: *malem à verbo to see*; *qui enim aliquid quærunr, circumspiciunt*:—here now we have another Greek deriv.; for he himself has derived the verb *see* “à Θεαομαι, *aspicio*; *facili mutatione τῷ Θ*, in *s*.”—the former, however, will be preferred, since our word *forsake* seems to be derived from the Gr. through the Sax. *for*, *ver*; a *negative*; and *recan* à Ζηλω, *quæro*; *to seek*; i. e. *for-sake* is *not to seek*, or *search for any thing*: that is, *to renounce*, or *neglect* it.

FORTH, Πορρω, *porro*, *procul*; *far off*; vel à Φυρα, Φυραζει, *foras*, *foris*; *gone abroad*, *without doors*.

FORTH-WITH; “*manifeste compositum à forth*, and *with*: Skinn.” and consequently half Gr. half Sax.

FOR-T-NIGHT; a contraction of *four-ten-night*, or *four-teen-nights*; and consequently Gr.; see FOUR, &c.: Gr.

FORTUNE; “Φερω, *fero*; unde *fors*, *fortuna*; *luck*, *bazard*, *chance*; quia significat *conditionem prout res se fert*: Voss.”

Quicquid erit, superanda omnis fortuna ferendo est.

Æn. V. 711.

FORUM, Φερω, *fero*; *to bear*, or *carry*; a *place to which things are brought for sale*; unde Φορια, *forum*; a *market*: Φορος, τὸ πωλητηριον ὁ τοπος ἐν ᾧ πωλευται τὰ ονια: Oppiani schol.: and indeed it is not improbable that the words *forum*, and *emporium*, quasi *emforium*, may be descended from

Πωλεω, *vendo*; to buy and sell; since the π and f; and the λ, and r, are continually interchanging.

FOR-WARD; a contraction of *fore*, or *before*, and *ward*; and consequently descended to us from the Gr. through the Sax.

FOSS } Βοθω, *fođio*, *fossa*; a ditch, bole, pit;

FOSSIL } or any thing dug out of the earth; vel ab Æol. Κοβω, pro Χωω, *foveo*; unde *fovea*; unde *fođio*; χ mutatum in f; ut à Χολη, *fel*.

FOSTER-child } "Sax. fortran; Belg. *voed-*

FOSTER-father } *steren*; *alere*, *educare*; for-

FOSTER-mother } *τερ*, *φεγτερ*; *viduus*: omnia

vel à *feed*, et *fodder*; vel à Lat. *fovere*, frequent.

verbi *fovere*; *fovis* quasi *foßus*: Skinn. and Lye."

—but neither of those gentlemen would inform us, whether *foveo* was an origin. or a deriv.;—however we have already seen, under the art. **FOOD**, that it is Gr.

FOUL, "Φαυλος, *spurcus*, *ædus*, *malus*; *wicked*, *bad*: Casaub. and Upt."—who adds, hinc Sax. *y-fel*; *foul*, any thing evil.

FOUNDRY; "Fr. Gall. *foundeur*; Ital. *fondere*; Gall. *fondrer*: omnia à Lat. *fundere*: Skinn. and Lye."—but neither of them would tell us that *fundo* was derived à Χωω, χυωω, vel Χυω, χυνω, quasi Φυωω, *fundo*: "*fundere*, seu *eliquare metella*; q. d. *Μεταλλοχυσης*," says Skinn. and yet he could not, or would not, see the true deriv.

FOUNDATION; Βενος, Βυδος, Βενδος, *fundo*, *fundamen*; *the ground-work*, or *bottom part of the wall*.

FOUNDER'D-horse; "quod sæpe fessorem in terram *fundat*, seu *effundat*: i. e. *dejiciat*: Jun. and Skinn."—consequently would then be derived from the foregoing root, in a metaphor. sense: but Casaub. derives *founder'd* à Σφαδαζω, de eo proprie dicitur, *qui stare loco nesciens præ nimia impatientia, terram pulsat, et ferit pedibus*: equis autem vitium pedum, quo qui laborant præ unguarum teneritudine, sive mollitie, si per aspera et dura incedunt, *frequentèr impingunt*.

FOUNT; Χωω, φωω, βρωω, Χυνω, quasi Φυωω, *fundo*; unde *fons*; *orior*, *scateo*; *to pour*, *rise*, *bubble*.

FOUR; Πάσσα, *quatuor*, i. e. *quater*, *vier*, *seor*, *four*, *fourth*; *the quarter part of any number*, or *measure*.

FOWL of the air; both Jun. and Skinn. have sufficiently shewn, that our word *fowl* is derived from the Sax. *fugel*, *fuzl*, *ful*; Alman. *fogal*; Iceland. *fugt*; and Belg. *vogal*: omnia sunt à *fleon*; *fugere*, *volare*; sicuti enim à *fleon*; significante *fugere*; *flugol* exponitur *fugax*:—but neither of them have given the least hint that *fleon* might be derived à Πληγων pro Πληνω, *percutiens, quatians aëra*, sc. *pennis*: Skinner indeed has said, alludit et nostro *fowl*, Gr. Βολεω, *jacio*, *jacito*; nec non Πολεω, *verto*; Φαλεω, *lateo*; et Παλλω,

moveo, quatio:—so that he has given us choice enough at least, had any of his deriv. been right: we might rather therefore derive it from Πληγων, as above, *to FLY with wings*.

FOW-MART: Ray's friend Lloyd writes it "*phiol-bart*"; and explains it by a *polecats*: *martes* is a noted beast of the verminous kind, desired for their furs; whence perchance the *polecats* might be denominated *fow-mart*; q. d. *fowl-mart*, from its *stinking smell*:—but both **FOUL**, and **MARTEN**, are Gr.

FOWNES; "Chaucero videntur esse, *imaginations, devices, fancies, conceits*," says Jun. "vide an aliquam habeat affinitatem cum illo *fond*, quod nimium indulgentem in liberos denotat, imo et *fatuum*:"—but both **FOND**, and **FATUITY**, are Gr.

FOX; "Αλωπηξ, Εαλωπηξ, *vulpes*; an animal so called: Upt."

FRACTURE } 'Ραξ, γος: 'Ρησω, 'Ραγωω, ραγωω,
FRAGMENT } quasi ρανγω, *frango*, *fragmentum*; a *fracture*, *breach*, or *fissure*; *the broken part of any thing*.

FRAGRANCE; Οσφραγια, Οσφρανωμαι, *fragro*; *to smell sweetly*; hence *fragum*; a *strawberry*, quia sunt odoris optimi; on account of their grateful smell and taste.

FRAIGHT, Φορτος, ονυ; Φορταζω, *onero*; *the burden of a ship*.

FRAIL, or *basket*; Καλαθος, *calathus*; *qualus*; a *twig*, or *rust-basket*; perhaps Skinner was induced from hence to derive it "ab Ital. *fragli*, *fragelli*; *implicature*, seu *innodature ramorum*; et sane quid aliud est *vimen*, quam *ramorum salicum*, et *ejusmodi flexibulum arborum implexus*? hoc à Lat. *flagella*; quod præcipuè de vite dicitur:"—there seems to be some speciousness in this deriv.; but we can scarce suppose that *flagellum* gave origin both to *frail*, and *flail*: it may; but then, in both instances, it would be manifestly Gr. as we have seen.

FRAIL, *weak*; 'Ρησω, 'Ραγωω, ραγωω, quasi ρανγω, *frango*, *fragilitas*; *brittleness*, *weak*, *easy to be broken*, *subdued*, *vanquished*.

FRAME: Skinner would derive it à Sax. *framman*; *facere*, *formare*; and this is the farthest the Dr. would go: he has however quoted Minsh. for deriving *frame* à *forma*, et *formare*; nec illepidè:—and yet neither of these etymol. could find what Junius has discovered, viz. *forma* est ex Μορφη, by transposition.

* **FRANK-IN-CENSE**: this word seems to be Gr. and Sax. and means no more than simply *incense*; which we shall treat of under its proper art.; the former part will be found in the Sax. **Alph**.

FRANKS, the proper Celtic name for the *French*, is but an abbreviation of another Celtic word for that people: for Clel. Voc. 207, n, tells us that "*Franks* is but a contraction of *war-angs* (quasi *Warr-anks*, *Franks*) which signify *battle-axes*, the common military weapon of the North:"—consequently Gr.; for **WAR**, we shall find to be derived from that language; and *angs* is no more than a harsh, barbarous, Northern dialect for **AX**, ab *αξινα*, *an ax*, or *batc-et*; which probably was of this shape.

FRASE; "*to break*; Norf.: it is likely derived from the Lat. *frangere*: Ray."—but we have just now seen that *frango* is Gr.

FRATERNITY: *φρατήρ*, Æol. pro *φρατώρ*, unde *φρατήρια*, *curia*, *conventus quidam hominum propria sibi sacra, peculiariaque communiter habentium; a society, tribe, or brotherhood*: there is however another deriv. of this word so ingenious, that it ought to be produced: Vossius has given the following deriv. of *fratris*, from Servius, viz. "*fratris*, quas tribus vocamus, dixerunt απο τῷ *φρατῆρ*, *φρατῆλος*, *puteus*; magna enim erat societas inter eos qui communi puteo utebantur:"—this is carrying the origin of this word up to a very high source.

FRATRI-CIDE; *φρατήρ*, Æol. pro *φρατώρ-κῆστιν*, vel *κῆστιν*, *κλεινῶν*, *κλεινῶν*, *κλεινῶν*, *κλεινῶν*, *κλεινῶν*; *fratri-cida*; *fratri-cidium*; *brother-slaughter*.

FRAUD; *φραυδῶς*, *φραυδῶς*, *φραυδῶς*, *φραυδῶς*, by transposition *fraus*; *deceit*, *knavery*: idem quod *φραυδος*:—Clel. Voc. 119, says, that "*fraus* is derived ab *or-ay*; *for-aw* signifying a *breach of law*; and that *fraus* in Lat. does not merely signify the act of defrauding, as it is commonly understood; but also a liability to an accusation of *treason*:"—but now, according to his own interpretation of the art. *frier*, p. 73, *or*, *for*, *forth*, *fuor*, seem all to have the same signification, of *going out*, or *beyond due bounds*; and consequently to originate à *θυρα*, *janua*, *limes*; a *door*, *limit*, or *boundary*: *ay*, *ey*, *aw*, *law*: see **MAY**: Gr.

FRAY, or *frighien*; *φοβηρος*, *timidus*, *terrificus*; *to frighten*, or *put in fear*.

FRAY, or *scuffle*; "*φραῖν*, *φραῖν*, *miscere*; *φραμα*, *mistura*: Casaub." *to mingle in battle*; *to mix in a squabble*: Skinner does not seem to admit of this deriv. "*verum autem Fr. Gall. es-frayer* etymon vide in voce *afraid*:"—but here must be some mistake; for *fray*, or *scuffle*, and *affray* are two different ideas; or at least the word *affray* must bear two different senses, and consequently two different etym. as we have seen.

FRAY, or *fret in pieces*; "*nobis dicitur de panno, qui attritu, vel complicatura debiscit*; à Lat.

fricare: Skinn.—consequently derived à *φρυγῶν*, *frigo*, *fricatio*; *to rub in pieces*, *to chafe to rags*.

FRECKLE, *φακος*, quasi *φρακος*, *lens cruda*; *facie verruca*; *a wart*, *mole*, or *pimple*.

FREE, "*φρεω*, *foras emitto*; quod enim *liberatus manu mittitur, et emittitur*: Jun. and Skinn."—to which the former adds; "*at vero pertinet, quod Juba (teste Hesych. in Βεργες) tradidit Βεργα à Lydis dici τὸν Ελευθερον: a freeman*:"—Clel. Voc. 30, and 121, says, "*the word free* has two senses, and derives accordingly two different ways:—in the sense of absolute *liberty*, *free* comes from *fuor-ee*; *not bound*;" and in his note, he tells us, that "*lee* is used for *tie* (*t'ee*) or *bind*:"—consequently seems to descend either from *Δεω*, quasi *Τεω*, *to tie*; or from *Λυ-γω*, *ligo*; *to bind*:—in the sense of a person entitled to the privileges of a town, *free* is a contraction of *bar-ey*, *a judge of the laws of his town*; or *one entitled to the privileges of the law*: and according to this deriv. it seems to be purely Celtic, unless *ey* may be Gr.

FREE-booter; "*à free*, and *booty*, quæ vide; q. d. *miles, cui, quia sine mercede militat, licentia prædandi conceditur*: Skinn."—consequently Gr.

FREE-LEGE; "*Sheffield*; *privilege*; *immunitas*: Ray."—consequently Gr.

FREEZE } in *architecture*, à *φριζον*, pro *φριζον*,
FRIEZE } *pulchrum ornatum*; *sane fimbriæ*
vestibus adduntur ad ornatum; *a border*, or *fringe*.

FREEZE, or *frost*: *φρικω*, *φρικη*, vel *φρυγος*, *frigus*, *frigor*, *frigidus*; *to be covered with ice*; *to grow numb*, or *stiff with cold*.

FREIGHT, *φρασσω*, *constipo*; *φρασῶ*, *φρακλον*, by transposition *φρακλον*, *farcio*, *refertum*; *replenished*, *furnished*, *freighted*, or *stored*: though with Casaub. we might rather prefer *φορτος*, *onus*; *the burden of a ship*: and yet he acknowledges scribitur etiam *frait*, vel *fraight*; quod ad Gallicum verbum propius accedit; et est fortasse ab aliâ origine.

FREOND } "*we now write it friend*: Verst."
FREUND } —but *friend*, or rather *frend*, is
FRIUND } Gr.; so that the orthography of
this word is not yet properly settled.

FREQUENT; *σπερχω*, *σπερχομαι*, *σπερκινος*, et *σπερκνος*, quasi *φρικνος*, unde *frequens*, *frequentia*; *a concourse of people*; *a constant repetition*.

FRESCO } *φρυγος*, *algeo*; *φρικω*, *φρικη*, *frigus*,
FRESH } *frigor*; *to cool*; *any cool*, *refreshing*
shade, *liquor*, &c.

FRET and *fume*; "*φριλλω*, *φραλλω*, *Βρεμω*, *fremo*, *frendeo*; *to chafe*, or *chafe the bit*; Casaub."

FRET *to pieces*; either from the same root; or from *φρυγω*, *frigo*, *frico*; *to rub*, *chafe*, or *gall*.

FRET-work; "*Fr. Gall. brestè*; *incisus*, et *in-*
star

star serræ denticulatus; hoc ni fallor ab Ital. *fratto*, *fractus*; est enim tale opus crebris *fracturis*, seu *incisuris*, *distinctum*: Skinn.—et ni fallor (he might very safely have added) *fractus*, à Πρωσσω, παγω, quasi παγω, *frango*, *fregi*, *fractum*; to break, quasi *broken work*; as if the work was *broken to pieces*.

FRIABLE } vel à Πρωσσω, *serrâ secò*; unde *frio*;
FRICITION } quia quod *friatum* simile est
scobi, hoc est *minutissimo isti quod decidit*; cum
serrâ quid ficatur: vel à Φρωσσω, φρωγω, *frigo*, *fricatio*; to rub, or *chafe*.

FRICASSEE: “vox nuper nostrâ civitate donata; à Fr. Gall. *fricassée*; *minutal carnis frixæ*; à verbo *fricasser*; hoc à Lat. *frigere*; q. d. *cibus frixus*, *frixura*, *frixatura*: Skinn.”—consequently Gr.

FRIEND: Casaubon writes it *freind*, and *frend*, à Φρωσσω, *sapere*, *sentire*; unde Ευφρων, *amicus*: “et Minsh. ab Ευφραϊνομαι declinat; utrumvis si pro allusione admitto, satis liberalis sum,” says Skinn.—and those gentlemen are very much obliged to him: but if *friendship* means a cordiality of good offices, and *sentiments*, there can be no great objection in deriving it from Φρων, *mens*; *mind*, *affection*, *inclination*, *understanding*.

FRIER, Φραϊνε, Φραϊνε, *frater*, *fratria*; qui ejusdem *curiæ*, vel *tribus est*; one of the same *society*, *college*, *fraternity*, or *brotherhood*:—Ciel. Voc. 73, n, with the greatest penetration, very much doubts the common, and generally received derivation above given, and has shewn, that the *friers* were menials belonging to the sanctuary, who were particularly licensed to go about questing, and begging, for the support of those who had taken refuge in the sanctuary, and consequently could not go abroad for themselves: the mendicant *friers* therefore were those persons who were permitted to go abroad, beyond the due bounds of the asylum: their name therefore of *friers* is only a contraction of *suor-ey*, *suor-bigger*, unde *frere*, and *frier*; out of the bounds limited by law; or permitted to go beyond the lawful bounds:—let me now suppose, that this very compound is Gr.: *suor* seems to be descended from *foras*: out of doors; beyond the house: and *foras* is but another dialect of Θυρα, *janua*; a door or limit: and *ey*, in the sense of law, may come à Δε-γω, *dico*, *jus dicere*; unde *lex*, *legis*; *ley*, contracted to law.

FRIEZE-cloth: I cannot think, with Junius, that this word has any connexion with the word *frizle*, or *frisse*, to which he refers; but as he has explained it properly by *gausepe*, *vestis byberna utrinque villos habens*, we might suppose, with him, it was “quasi pannus *Frisicus*; forte quia hoc genus panni *Frisii*, vel *Frisones* primi in-

venerunt, et usurparunt:” a species of thick cloth, shaggy on both sides; invented by the *Friselanders*, a people of Germany, between the Rhine and the *Wesurgis*, or *Weser*.

FRIGAT of war: whether Skinner is right in his interpretation of this word, I know not; but he says, forte à verbo Ital. *fregare*; *fricare*; vel *fregiare*; i. e. *ornare*; q. d. *navis multum polita*, seu *defricta*, vel *fregiata*, i. e. *ornata*, *lemniscata*:—should this be true, it evidently originates à Φρωγω, *frigo*; to rub, *polish*, *make neat*.

FRIGHT; “Φριλλω, *horreo*; Φριξ, *icos*, *horror*; *dread*, *surprize*: Upt.”

FRIGID; Φριγω, *frigeo*; Φριγω, Φριγος, Φριγω, Φριγον, *frigus*, *frigidus*, *frigiditas*; *cold*, *weak*, *faint*:—though Vossius de Permut. lit. is of opinion, that *frigus* is derived à Κρυος, *frigus*.

FRINGE, Φιβρον, pro Φιβρον, *pulchrum ornatum*; sane *simbræ vestibis adduntur ad ornatum*; *simbræ*; a border, *welt*, or *list*.

FRIPPERY, Φλυαρως, *nugæ*, *ineptiæ*; *frivolous*, *insignificant*, *trifling*.

FRISK: “Σφριγγω, *turgeo*, *vegetus sum*; *brisk*, *alert*: Casaub.”

FRIT, Φρωσσω, φρωγω, *frigo*, *frico*: vel potius à Φριλλω, φρωλλω, *frendo*; to *fret*, or *champ*; here made use of to signify, sal quidam chemieis usitatus: “nescio an à verbo to *fret*,” says Skinn.—“*corrodere*; ab insigni præ actis salibus acrimoniâ, *corrodendi vi*.”—consequently Gr.

FRITH: according to the Lat. *fretum*; and *frith*, according to the Gr.: though Milton, *Paradise Lost*, II. 919, writes it *frith*:

————— and look'd a while,

Pond'ring his voyage; for no narrow *frith*

He had to cross: —————

both these words, however, *frith* and *fretum*, are derived à Φρωσσω, *ferveo*, *fervi*; unde *fretum*, unde *frith*; but *frith* à Φρωσσω, *ferveo*, both bearing the same signification, as Vossius observes from *Virgil*,

————— *fervetque fretis spirantibus æquor*.

Geo. I. 327—
to boil, to setbe; because in narrow straits the sea appears as if the waters were boiling, by their continual agitation.

FRITILLARY; Πρωσσω, *serrâ seco*, *frio*, *fritilla*; *frit*; a kind of puls, or herb.

FRITTERS, Φριλλω, *fremittum edo*; to crackle while frying: see **FRY**: Gr.

FRIVOLOUS, Φλυαρως, *nugæ*, *ineptiæ*; *trifling*, *insignificant*:—but Vossius derives *frivola* à Φραισων, φαισων, *χαυρον*, *κραυρον*, *ευθραπλον*.

FRIZLE, Φρωσσω, Φρωγω, φρωγω, *frigo*, *frissus*, *torreo*, *torrefacio*; to render the hair *crisp*, or curled by

by *bot irons*: "à Fr. Gall. *friser*, or *frizer*; *crispere*: nescio an à Frisiis, an à Phrygiis, vel Phrygibus," says Skinn. "qui capillos *crispere* solebant; sed sine auctore nihil ausim affirmare:"—the Dr. might have furnished himself with a very happy quotation from Virgil; where he makes Turnus say,

da sternere corpus
Loricamque manu validâ lacerare revolsam
Semiviri Phrygis, et sedare in pulvere crines
Vibratos calido ferro, myrrâque madentes.

Æn. XII. 97.

however, let the etym. be deduced from whatever quarter of the globe it may, let me only observe how elegantly and poetically Milton has introduced this word *frizzle*, in his *Paradise Lost*, VII. 320, where, speaking of the creation, and mentioning trees and shrubs, he says,

Forth flourish'd thick the clust'ring vine; forth crept

The smelling gourd; up stood the corny reed,
Imbattled in her field; and th' humble shrub,
And bush, with *frizled hair* implicit: ———

FROG, "Βάτραχος, rana; by contract.; and then by changing B into F; Casaub. and Upt."—this deriv. may be agreeable to some critics; but it is something too distant, and difficult: we might rather therefore adopt the other deriv. given by Casaub. 370, viz. Φρύξ, Φρύξος, or Φρύξ, rana, rubeta venenosa; a species of toad.

FRO-LICK, "à Belg. *vro-lick*; Teut. *vro-licke*; *letus*, *bilaris*: vetus interim *vro*, et *fro*, suspicor abscissum ex postremâ parte Gr. Ευφρων, *letus*; prorsus ut Sax. *Γρεον*; *stella*; a star, ex *Αστρ*: *γυρ*; *acidus*; *sour*; ex *Æol.* *Οξυρ*, pro *Οξυς*, *acidus*; *acid*: Jun." as to the other part of the compound *lick*, it is only a Belg. termination, in the manner of our adverbial termination *ly*; so that the whole word answers to our words *spright-ly*, *brisk-ly*.

FRONT; "Φρονίς, ιδος, *frons*, *tis*; the *fore-bead*: also *care*, *thought*; because *care* generally appears in the *fore-bead*, or *countenance*.

FRORE } see FREEZE, or *frost*: Gr.

FROST } ————— the parching air

Burns *frores*, and cold performs th' effect of
fire. Milton, Par. Lost. II. 595.

FROTH, "Αφρος, *spuma*, *fome*, *spume*, *spray*: Casaub. and Upt."

FROWN, Φρονίς, ιδος, *frons*, *tis*; the *fore-bead*; the *wrinkling up the eye-brows*, and *fore-bead*, in the expression of *anger*.

FRUGAL } vel à Φέρω, *fructum fero*; vel ab
FRUIT } Ερπειν, *fruor*, quod item pro
FRUITION } *vesci* accipitur; unde *fru-*
FRUMITY } *men*, *frumentum*; *fruor* non

tantum *fructus facit*, sed et *fructus*: Voss." the produce of the earth; fertility.

FRUMPISH, "à Teut. *krum*; from whence come our words *crumple*, and *rump*; *curvus*: vel à *krumpelen*; *nasum crispere*, *corrugare*, ut *irridentes solent*: Skinn."—all these words seem to be but a variation of *wrinkle*, and consequently derive from 'Ρυίς, *ruga*, *rugo*, *corrugo*; 'Ρυίδω, 'Ρυσω, 'Ρυσω, à 'Ρυω, i. e. Ερω, *trabo*; est enim aliud nihil, quam cutis in *plicas*, et quasi *sulcos*, *contracta*; a *folding up*, or *contracting the skin into furrows*, and *wrinkles*.

FRUSTRATE; 'Ρησω, *ράγω*, quasi *ράγω*, *frango*; *broken*; *disappointed*, *cut off*.

FRUTEX; Βρυω, *pullulo*; unde *frutex*, *fruticofus*; *shrubs*, *shrubby*.

FRY; Φρυσω, φρυγῶ, *frio*, *torreo*, *torrefacio*; to *roast*, *toast*, *parch*, *render brittle*, *crisp*, and *short*.

FRY. of small fish: "à Fr. Gall. *fray*, *minuti pisciculi*, *sperma piscium*: hoc ni fallor à Dan. *fraade*; *spuma*: ut enim *Physici* perhibent *pisces mares spumam tenuem pro semine emittunt*, quæ ova *foeminarum quæcunque attingit foecunda et prolifica efficit*: Skinn." who then refers us to the art. *froth*:—but we have seen that *froth* is Gr.: Milton, in his *Paradise Lost*, VII. 399, has finely introduced this word; where, speaking of the creation of fish, he says, that at the Almighty word,

Forthwith the sounds and seas, each creek, and bay
With fry innumerable swarm, and shoals
Of fish, that with their fins and shining scales
Glide under the green wave, in sculls that oft
Bank the mid-sea. ———

FUDDER; "Dutch, *fuder*, signifying a *cart load*; hoc forte," says Skinn. "à Teut. *fuehren*; *vebere*, *ducere*; to *carry a load*; et tantundem omnia credo à Lat. *vebere*: Skinn. and Ray."—these gentlemen ought to have considered that *vebo* is Gr.: see VEHICLE. Gr.

FUDDLE; "potus, quasi *potulatus*: Skinn."—now I should be glad to know, why the Dr. would not derive *potus* à Ποσις, Πόσις, *potatio*; the act of drinking.

FUEL; Φως; unde Φωγω, Φωγος, *focus*; *focale*; unde *feu*; unde *fuel*; the *pabulum of fire*.

FUGITIVE; Φυγη, *fuga*, *fugio*, *fugitivus*; *flight*, *run away*.

FUGLAS; "fowles; in the Netherlands they say, *vogbels*: Verft."—but all are evidently Gr.: see FOWL of the air: Gr.

FUGUE, in music; from the same root with FUGITIVE; because part seems to FLY after part; i. e. to succeed each other: Gr.

FULCRUM, Φυλακτιον, Φυλακτιζω, *fulcio*; to *prop*, *stay*, or *support*:—If. Vossius derives *fulcio*, ab 'Ολκω, 'Ολκω; et 'Ολκοις, i. e. *fulmentis navium*, *palangis*, quæ subjiciuntur cum *trabuntur*: what is

now called a *wand-spike*; a long bar of wood, or iron.

FULGENT, Φολγω, quasi Φολγω, *fulgeo*; to shine, blaze, or burn bright.

FULIGINOUS, Θυμος, Θυμιαω, fumo, fumus, fugilo, quasi fumiligo; smoke, soot; reeky: or perhaps from η Διγυς, ο καπνος, Hesych. unde Ηλυγη, fuligo.

FULL, Βυλλος, "oppletus, densus, confertus; nam Hesych. Βυλλα, exponit βεβυλωθαι: et βεβυλωθαι eidem gramm. exponitur βεβυθαι: est Βυλλα, à Βυω, oppleo, denso: Jun."

FULLER, purifier; Φολγω, fulgeo; unde fullo, onis, qui pannos fulgere facit; a cleanser of cloth: or perhaps it may be derived, as in the foregoing art.: "à Βυλλω, unde Hesych. βεβυλωθαι exponit βεβυθαι, because cloth, while under the care of the fuller, is soaked, thickened, filled, or swelled with water, &c.: Voss."

FUL-MER, "idem quod polecat, martes, est à Theotisc. ful, putidus; et merder, mardidus: Jun."—but ful is the same as FOUL; and mardidus is Gr. likewise.

FULMINATING, Φολγω, fulgeo, fulmen, fulminatus, fulminatio; a crack, or clap of thunder; a flash of lightning.

FULSOME; from the same root with FULL; "præ nimia dulcedine ingratum, quod sc. stomachum replet: Skinn."—but replet is Gr.

FUME } Θυμιαω pro Θυμιαω, unde Θυμα, Θυμος,
FUMET } fumo, fumus, fumigatio; a smoking, perfuming, incensing.

FUNCTION; "Αρευ, seu Ηρευ, idem quod Αρευ, unde Ηρευ, τελος, finis; à quo fungor, functus, defunctus, finitus: H. Voss."—to discharge an office; to fulfill a station: also to die, expire.

FUNERAL, Βυος, funus; à funalibus; i. e. à Σχοινος, funis; a rope, or torch made of ropes; from the torches made use of on those occasions.

FUNGUS, Σφογγος, seu Σπογγος, spongia; a sponge; or any porous substance.

FUNNEL, Χεω, Χυω, Κυω, fundo, infundibulum, à fundendo; an instrument to convey liquor into vessels by pouring it thro' a tube.

FURBISH seems to be derived "à Sax. feorþman, pro quo Alman. per usitatissimam literæ m in b transmutationem, furben dixerunt: Gall. fourbir; Ital. forbire; polire, mundare: unde ensium armorumque politor. sæculo semibarbaro dictus erat forbator: Jun."—since then all these words signify to polish, to render bright, shining, or glittering, they may have descended originally à Πυρω, Πυρεμαι, quasi Φυρεθμαι, accendo, cremo, comburo; to burnish, furbish; i. e. polish.

FURY, Θυω, furo, furia, furio, furiosus; to enrage, make mad: a bend, a bag: Vossius gives

a very critical account of the origin of this word; furia, et furoris etyma ab Æol. unde omnia fere Romana vocabula descendunt; nam Θυω idem est quod irruo cum impetu: Θυρος, impetus violentus, et furiosus; Θυρος Αρης, furiosus Mars, qui et absolute quandoque dicitur Θυρος: Æoles porro pro Θυω dicebant Φορω, unde furo Latinorum; et similiter, pro Θυρος dicebant Φορος, unde furor, furor, furia; &c.

FURL a sail up; "velum contrahere, vel complicare: nescio an sit à curl, crispate, intorquere; c in f mutato; quomodo Itali commutarunt Latinum mucus in muffa; et Latini Κλαιω, in fleo; Κρυος, in frigus; &c. Lye."—should this be admitted, both furl, and curl, would originate from the Gr. as may be seen in the art. CURL: Gr.

FUR-LONG; "Sax. furlang, stadium; à furlh; sulcus; et per translationem ager sulcatus; et lang; longus; q. d. ager longus: vel quod Spelmannus vult, à sulci longitudine: Skinn."—who then refers us to the art. furrow; which, as we shall see presently, is Gr.: but it seems much more probable to suppose, that furlong is but a dialect of the Persian word parasanga; thus, parasang, contracted to parsang, farsang, fursang, furlang, furlong; a Persian measure of three miles.

FURNACE; Θυρα, foras, foris, foro, fornix, furnus; an arch, vault, or oven; because always arched.

FURNISH; "Nicotus et Minsh. putant affiniæ Gr. Ποριζω, inserto potissimum, quasi Ποριζω, et mutato Π in Φ, quasi Φοριζω, unde furnish, adquire, paro, comparo: Jun."—but Skinner will by no means admit of this, it being nimis violenter; quod tamen pro allusione admittatur: potest et eodem jure, continues he, admitti Φορος, tributum; et etiam meliori Φορη, dona sponsalitia:—here we might almost join issue with him, since it is but natural to suppose, that a new married couple prepare, and get ready every thing in their power to render their future cohabitation agreeable: but this is only allusion; let us now then hear his derivation "à Fr. Gall fournir; Ital. fornire; ornare, instrere; et non absurdum etiam esset si nostrum furnish, et Fr. Gall. fournir, pro suppeditare, deducere à Belg. vronc, vroone; veëligal, tributum; vel quatenus ornare designat, ab antiq. Fr. Theot. fron, apud Otfridum fronsigé; honorandus, sacer:"—and might we not ask, what is this more than allusion?

FURR; "omnino per metath. à Φερειον, munimentum, præsidium; quod suffultis, duplicatisque vestibus muniamur adversus injuriam frigoris: Jun."—because it guards us from the cold.

FURROW; "Sax. furlh; Dan. fur; Belg. vorre; Teut. furchen; sulcus, sulcare: omnia ni fallor

fallor à Lat. *forare*; quid enim aliud est *fulcus*, quam continuata terræ *perforatio*, et *excavatio*? Skinn.—and are not *foro*, *perforo*, and *perforatio*, evidently derived à *Φορα*, *foras*, *foris*, *foro*; vel à *Πορος*, *transitus*, *perforatio*?

FURTHER: Skinner supposes this word to be descended from *fore*, and *before*; ut dicimus *to put it forwards*; and then he refers us to *before*; which, as we have already seen, is Gr.—but as *furtber*, or rather *farther*, is only the comparative degree of *far*, *farther*, *farthest*; we might refer to that root: Gr.

FURTIVE; *Φυρ*, *fur*, *furor*; a *thief*; *to steal*.

FURZE; “Sax. *fyr*; *genista*, *spinosa*; hoc forte à *fire*; quia est planta propter ariditatem sibi propriam *fovis* aptissima: Skinn.”—if this be the true deriv. the etymology is evident enough à *Πυρ*, *ignis*; *fire*.

FUSCOUS, *Φως*, *Φωσκαυ*, *lux*, *illucesco*; *light*, *enlighten*; and on the contrary, *to blacken*, or *darken*.

FUSION, *Χω*, *Χυω*, *Χυω*, *Χυω*, *fundo*, *fusio*; *pouring forth*, *melting*, *casting*: vel à *Σπινδα*, *fundo*.

FUSIL. Skinner derives it à “*fusus*, *fusi*; signifying *a spindle*.”—but then he ought to have told us, what Vossius tells us, “à *fundero*; quia per ipsum *fundatur*, quod netum est:”—consequently derived as in the foregoing art. alluding to *the thread of life*, which the fates are supposed to *spin*, or *draw*, as if they were *pouring it forth*; and to which Virgil alludes in the Fourth Ecl. 46;

Talia sæcla suis dixerunt currite *fusis*

Concordes stabili fatorum numine paræ.

FUSS } *Φυσαω*, *Φυσσαω*, *sufflo*, *inflo*, *statu*

FUSTIAN } *distendo*; *an empty*, *noisy*, *blustering*
impertinence: *Φυσῆλος*, *inflatus*; *blown up*.

FUSTIAN-cloth; “*pannus xylinus*, sive *gossypinus*: sunt qui credant inquit Menag. huic panno nomen inditum à *fustis*, quod fiat ex ligno arboris quæ fert *gossypium*: Jun.”—then it may be derived à *Βασος*, *fustis*; though I can find no such word: Bochartus à *Fustat* Ægypti civitate, unde olim advectum est, deflectit: Skinn.”—then its origin must be deduced from another language.

FUSTY: notwithstanding Jun. and Skinn. would derive this word from the Sax. Fr. Gall. and Lye from the Iceland. tongues, yet perhaps it is nothing more than another dialect for *musty*; and in that case would be derived from the Gr.; viz. à *Μυρω*, *Μυρω*, *mugeo*, unde *mucus*, *mucidus*; *musty*, *fusty*; *a rank*, *strong smell*, or *taste*.

FUTILITY, *Χω*, *Χυω*, *Χω*, *Χυω*, *Χυλος*, *futus* à *fundo*; *futior*, *futis*; *frivolous*, *insignificant*, *blabbing*; one who cannot keep a secret, but easily pours it out.

FUTURE, *Φω*, *fuo*, *fui*, nunc *fui*; *futurus*; *to be*, or *yet to be accomplished*.

FUZZY; *Φυσαω*, *Φυσσαω*, *sufflo*, *inflo*, *statu distendo*; *bloated*, or *filled with nothing but air*.

FYNDY: “frequentier in ore est Anglis agrorum culturæ vacantibus,” says Junius, “cum oblatâ occasione mutuo sibi inculcant illud suum proverbiale prognosticon,

A May cold and windy

Makes the barn full, and *fyndy*;

frequentier itaque ex compluribus Anglis patriæ linguæ studiosis exquisivi, quid sibi vellet illud *fyndy*; sed hactenus in neminem incidi, qui de vocabuli proprietate certi aliquid afferret:” but, at last, this indefatigable etymologist discovered in a Saxon translation of some pastorals, by king Alfred, that *zefrynd* cogn signified *bonum probumque frumentum*; and then concludes, “reliqua expediet Danicum lexicon docuit me quænam fuerit hæc *boni frumenti* dos; nam sicuti Saxonibus olim *pund*, Theotiscis *pbunt*; et *pbunt* dicebatur *libra* et *pondus*; ita Danis *fynd* idem significabat: atque adeo rustico quoque aphorismo, *a barn full*, and *fyndy* erit horreum scatens probo, *ponderosoque frumento*:”—a barn full, and *weighty*; *pound*, *poundy*; i. e. metaphorically, every grain will be a *pound weight*:—but POUND is Lat.

G.

GABARDINE; “Fr. Gall. *gavardine*; Ital. *gavardina*; *tunica pastoris crassior*, ex panno coactili facta; forte à Teut. *gabe*, *donum*; *a gift*; penulæ, seu vestes, quæ singulis annis à dominis suis servis, pedisequis, et clientibus *dono dari* solent; quas nos *liveries* vocamus: Skinn.”—then the Dr. ought to have deduced it from the same root with GIVE, and GIFT, quasi *givardine*; a coat, or cloak, which is *given* by masters to their servants, &c.: consequently Gr.—Shakespear makes *Skylock*, in the *Merchant of Venice*, act i. sc. 3, say to *Antonio*,

You call me misbeliever, cut-throat dog,

And spit upon my Jewish *gaberdine*—

meaning his *long black vest*: here let us only observe the orthography in Johnson's edition of Shakespear.

* GABBER } *Γηρω*, *garrus*; à *Γηρος*, *vox*; *to*

* GABBLE } *make a noise*, *to prate*: or else we must refer to the Sax. Alph.

GABEL, *a tribute*: “Sax. *gafel*; Spelman item *gafol*, *tributum*, *vestigal*; et ab hoc Sax. *gīfan*, *dare*; *to give*: Skinn.”—who then refers us to *give*; which we shall presently see is Gr.

GABION; “Fr. Gall. *gabion*; Ital. *gabbione*; corbis terrâ oppletus; vox castrensis; ab Ital. *gabbia*; quod Menagius à *caveâ* deflectit; est enim

enim magnis *caveis* fimilis: Skinn.—but surely *cavea* is Gr.: see CAGE. Gr.

* GABLE *end of a house*: it would be to no purpose to quote either Jun. or Skinn. on this art. since they both ultimately derive it à *Κεφαλή*, *caput*; *the head*; whatever they intended by applying *the gable* to the *summit* or *frontispiece of the house*; which is very far from being the sense in which it is generally understood:—let me then rather refer it to the Sax. Alph.

GAG *in the mouth* } “Minhew deflectit à Belg.

GAG *in the throat* } *gagbel*; *palatum*: vel à Sax. *geazl*, *mandibula*; quia *mandibulis* epistomium interponitur, easque distendit: Sax. autem *geazl* alludit Gr. *Γαργαρεων*, *guttur*; *the throat*: Skinn.”

GAGE, or *pledge*; scarce any word has undergone a greater variety of changes, than this now before us: Skinner thinks it sufficient to tell us, that *disengage* is derived à Fr. Gall. *desengager*; and then refers us to *engage*, and *gage*; and then at last coldly tells us, omnia à Lat. *vas, vadis*:—but how he would have his reader find out the derivation of the words *disengage*, *engage*, or *gage*, in the word *vas*, would puzzle me to assert:—let us then gain a little farther knowledge from Jun. who says, Gall. *gage*; Ital. *gaggia* derivant à *vadium*, vel *wadium*: vide quæ infra annotamus in *wager*: but *wager* he derives à Gall. *gager*: so that here we have trod a circle: however we have gained this knowledge, that *gager* and *wager* are synonymous: now then I begin to suspect, that *gager* and *gage* were antiently written *guager*, and *guage*; and if so, then *guager*, *guage*; *wager*, *wage*; *wadium*, *vadium*, and *vas, vadis*, will all naturally derive à *Γρας*, *qui manum dat, et promittit*: “vel malle,” says Voss. “deducere *vas, vadis*, à *Βαίης*, quod à *Βαω*, i. e. *Βιβημι*, vel *Βαίω*, *eo, vado*; nempe ut à *φωω*, *φάης*, unde *vates*; sic à *Βαω*, *Βαίης*, unde *vades*, et per syncop. *vas: vas* autem dicebatur, *qui promittebat suo se periculo aliquem iudicio siturum*.” *to stand surety for any man; to be his gage, or pledge.*

GAIN: here again is another instance of the usefulness of etymology; for otherwise it would be impossible to arrive at the true meaning of this word: *gain* then, with Menagius, may be derived à Teut. *gewin*; *lucrum*; *gewinnen*, *lucrari*, *lucrifacere*; but then we must not stop here, because *gewin* is not an original word, but derived from *win*; so that now we should trace up the origin of that word; and it will be found to run thus, *Νικω*, quasi *Ινκω*, *vinco*; *win*, *gewinnen*, *gewin*, *gwin*, *guain*, *gain*.

GAIN-SAY; Junius supposes, that “in isthoc *gain*say deprehendas Anglicum *again*, quod fuit suo loco:”—but it certainly has no connexion with

our word *again*: it seems to be much more probably derived, as Skinner observes, “à Sax. *gean-gegan*, *contra-dicere*”; *to contradict*, or *gain-say*, i. e. *say-against*, or *speak-against*; and therefore we might have apprehended some mistake in Junius for having written *again*, instead of *against*, had he not explained it by *iterum*, *denuo*, *rursus*; none of which words ever signified *contra* in our sense of the word *gain-say*; which, tho’ derived to us from the Sax. is purely a Greek expression; for *gean-gegan* is no more than *an-gegan* with the Saxon initial *ge* prefixt to it; and therefore *an* is visibly derived ab *Αντι*, *contra*; *against*: and SAY likewise is Gr.

GAIRISH; *Γαιω*, *Γαυριω*, *gaudeo*, *superbio*, *glorior*; *gaudy*, *proud*; also *bare-brain’d*, *giddy*.

GALA; “Ital. et Hisp. *gala*; *vestis nitida, ornata, speciosa*; non tamen magni sumptûs: Skinn.”—this might lead us to suppose it was derived from the same root with our words GAUDY, and GAY; i. e. Gr.

GALATIA; “*Γαλατία*, a province of Asia Minor; quasi *Γαλακία*, *lactea*; R. *Γαλα*, *αίος*, (it should have been printed *αίλος*) *lac*; *milk*: *Galatia* was so called from the *Gauls*, who conquered it; and the *Gauls* took their name from *Γαλα*, *milk*; because of the whiteness of their complexion: it has been also called *Gallo-Græcia*; by reason of the mixture, which ensued of the *Gauls* with the *Greeks*: Nug.” see rather GAUL. Gr.

GALAXY; *Γαλαξίας*, *circulus lacteus in celo*; *galaxia*; a bright circle, or rather tract, in the sky, called the *milky way*: R. *Γαλα*, *lac*; *milk*.

GALBANUM, *Χαλβανν*, *galbanum*; a strong gum.

GALL, “*Χολη*, *fel*, *bilis*; *the bile*: Casaub.”

* GALL, or *fret*, “*Σκαλλω*, *scalpo*: Nug.” *to scratch*, or *chafe*: Skinner derives it à *Σκυλλω*, *vexo*, *fatigo*; *to fret*, or *vex*: see the Sax. Alph.

GALL, or *nut-gall*, seems to be only a contraction of *Αγαλλοχορον*, quæ est *aloë aromatica*; the finest species of *aloes*; from whence the Latins have derived their word *galla*; to signify *an oak-apple*, or *any excrescence formed by the puncture of a fly, or insect*.

GALLANT, *brave* } “*Καλον*, *handsome*: or from
GALLANT, *lover* } *Γαλαος*, formed by metath.
from *Αγλαος*, *handsome*, *bright*, *splendid*, *beautiful*:
Nug.”—permit me to add, that *Αγαλλω*, signifies
orno, *insignio*, *facio delectabile*; and that *Γαλνιος*,
signifies *bilaris*; and *Γαλννη*, *bilaritas vultûs*; if
the reader should approve of either of those deriv.

GALLEY; “*Γαλεα*, which, in the great etymologist, is a *pirate’s vessel*: unless we chuse to say, that *Γαλεα* itself comes from the Lat. *galea*; *an helmet*; because of the resemblance between those vessels, and a *helmet*; or, because the first vessels

vessels used to have a helmet painted on their prows. Nug."

GALLIARD; "Ital. *gagliarda*; *saltationis*, seu *tripudii modulati nomen*; Fr. Gall. *gaillard*; *alacer*, *fortis*, *vividus*; q. d. *tripudium forte*, *alacre*, *bilare*: sed unde dices hoc Fr. Gall. *gaillard*? Cæf. Scal. et Voff. defleſcunt ab *ardore*, et *alacritate Gallicæ genti*, præ aliis omnibus *Europæ*, *infita*; sc. à nom. *Gallus*, seu *Gallicus*, et Germ. *art*, vel *aerd*, *natura*, *indoles*, *ingenium*; q. d. *Galliciffans*, Γαλαλιζων, seu Γαλαλοφους: Skinn."—what will be said, if I presume to add any thing, after the conjectures of two such great critics as Cæf. Scal. and Voff.?—let me however offer another; viz. since this *gaillard* is allowed to be a *lively*, *active*, *merry dance*, permit me to suppose, that it may be derived à Γαιων, et αλλομαι, *bilaris-saltans*, or *saltatio*; a *gay dance*.

GALLIC; *Gallus*; a *French man*; a *French expression*; in the same manner as when we say, a *Grecism*, an *Anglicism*; &c. consequently Gr.: see **GAUL**. Gr.

GALLIGA-SKINS; a compound of "*caligæ*, à Χαλαρον, *laxum*; and *gaskins*, quasi *Vascones*, *Vasconicæ*; i. e. *caligæ Vasconicæ*; sic dictæ, quia *Vascones* istiusmodi *caligis* utuntur: Skinn."—a *wide*, or *loose trunk hose*, worn by the *Vascones*, or *Gascones*, hodie *Navarre*:—but according to this deriv. the word ought to have been *galliga-gascons*: we might therefore rather suppose, that *galliga-skins* might be no more than a distortion of Καλχη, *pellis*; a *skin*; unde Lat. *calga*, pro *caliga*; so that it is only the English translation added to the original Greek; thus, Καλχη-skins, or *caliga-skins*, i. e. *galliga-skins*: the *Vascones* therefore, and *Gascones*, are only the refuge of etymol. to account for *gaskins*; whereas they have only confounded the last syllable of the word *caliga* with *skins*.

GALLI-MAW-FRY; Fr. Gall. *gallimatias*; à Κωλον, *intestinum*, et Μαλλια à Μαλλω, *μασσω*, *pinso*, *subigo*: which Minsh. explains in this manner; "meats made, or *fried*, in *gallies*, or among *galley-slaves*, who use to *mince livers*, *entrails*, or such like for their sustenance; and sometimes killed cats, &c. as I myself have seen," says he, "at sundry places beyond seas, where I have travelled."

GALLOCHE; "Καλοποδιον, Postel. (it ought to have been printed Καλοποδιον; *pes ligneus*; a *last*; ex Καλον, *lignum*, et Πας, *pes*;) unless we chuse to derive it from *Gallicæ* (it ought to have been printed *Gallicæ*) which bears this signification in Cicero: Ray."

GALLON; Γαυλος, *mulætrum*, *mulætrale*; a *milk pail*, or *any vessel*, or *measure*: "mensuræ genus

apud Anglos octo continens pintas; Cymræis *galwyn* est *congius*; a *gallon*: Jun."

GALLOON-lace; "Fr. Gall. *galon*: q. d. *fimbria Gallica*: Skinn."—but *Gallicæ* is Gr.: nisi malis defleſcere ab Ital. et Hisp. *gala*, vestis *nitida*, *ornata*, et *speciosa*, non tamen magni sumptûs:—but still it is Gr.

GALLOP; "Καλπᾶν, Καλπαζεν, Hefych. in Καλπις: Casaub. and Upt."—to this let me only add, that Hederic has explained Καλπαζεν by *equum in gressum exultantem urgere*; vulgo *callopare*; summis pedibus et molliter incedere: this *gressum exultantem* almost points out another deriv. which, though perhaps not altogether so just, does yet deserve to be mentioned; viz. ab Αγαλλομαι, *gestio*, *exulto*.

a **GALLOWAY**, perhaps from Αγαλλομαι, *gestio*, *exulto*; because of his *gaudy trappings*.

GALLY-pot; Αγλαου-πότηριον, *glæsum*; ant. Germ. pro *succino*; a *glazed vessel*.

GAMBADOES, Εμβαδες, *cotburni*; *bushkins*.

GAMBOL } or *mock*; Iceland. *gaman*; *jocus*'s

GAME } Dan. *gammen*; *gaudiam*; Sax: *zæmian*, et *zamen*; *jocari*, *ludere*: "nescio an origo vocis petenda sit ex Γαμος, *nuptiæ*; ut primitus usurpata sit de *celebritatibus nuptiarum*, quæ maxime gaudent *ludis*, *jocisque*: Jun. and Lye's Add."—but this latter deriv. rather gives origin to the following art.: Skianer would derive *gambol* "à Gall. *gambiller*; Ital. *gambettare*, à *gamba*, *crus*; *crura* in sublime *jaſtare*:"—now it seems to derive from the same root with **GAMMON**. Gr.:—Ciel. Voc. 14, n, gives us still another deriv.; for, he says, that "all the ancient *gemots*, or *popular assemblies*, were attended with various *sports*; thence *sport* was metonymically called *gemott*; and, by contraction, *game*:"—but still it would be Gr. as in the art. **WITTENA-GEMOT**: Gr.

GAMING, "Γαμεν, de viro, uxorem ducere; de foemina *nubere*: hinc opinor," says Casaub. "to *game*; solent enim per *paria* ut plurimum, ut *certare*, ita et *ludere*; et est istarum rerum, ut in matrimonio, συζυγια, quædam;"—what we call *stakes*, or *bazards*.

GAMMA, Γαμμα, the third letter in the Gr. Alph. bearing the power of *c*, and *g*; and sometimes *k*.

GAMMER, "a contraction of *good-mother*: Ray." then Gr.

GAMMON of *bacon*; Καμνη, *flexus*, *articulus*, *poples*; the *ham*: tho' we might rather derive our word *gammon* ab Αμμα, *nexus*, *vinculum*, *nodus*: strictly speaking, the *joint of the leg*, or *hock*; though the *gammon* is properly the *shoulder of the hog*: Ciel. with greater probability, would derive

rive *gammon* from the Celtic word *gam*, signifying *the ham, or leg*; "from whence," says he, "comes *ambulo*, (quasi *gambulo*) *ambler*, and *aller*, in Fr." —we might rather suppose the contrary: see **ALLEY**, or **AMBLE**. Gr.

GAMMUT } "*Gamma*: because Guy of Arezzo,
GAMUT } a Benedictine monk, who re-
formed the church music, about the year 1024,
composed a musical scale with these six words,
ut, re, mi, fa, sol, la; by which means, he says,
music becomes easier to learn in six days than
it was before in six months: afterwards he placed
on the side of these notes, the following seven
letters, *a, b, c, d, e, f, g*; and, by reason that he
placed the letter *g* on the note which he had
added to his ancient system, the whole scale was
therefore denominated, as it is to this very day,
gammut: but if, with *Aretinus's* *gammut*, music
could be learnt in six days, it may be safely said,
that we can now learn it with greater ease *in six*
hours, through the help of the invention since
made of a seventh note; which frees us of all
the trouble and embarrassment of the divisions:
Nug."—the Dr. is the most expeditious master
of music I ever heard of, to teach it *with greater*
ease in six hours!—Ciel. Voc. 14, n, says, "in
fact, most, if not all the ancient *gemotts*, or *po-*
pular assemblies, were attended with various *sports*;
thence *sport* was metonymically called *gemott*;
whence that vulgarism *gamut*, which, however, is
the true origin of the word now in use; and, by
contraction, *game*:"—but if this be the true
origin, it is Gr.: see **MEETING**. Gr.

GANCH; Fr. Gall. *ganche*; Ital. *ganciare*;
apicem ligni acuminare, lignum adigere; in clavos
ferreos precipitare; ab *Αναθα*, *spina, a thorn*; *to*
sharpen a stake to a point; *to make it as sharp as a*
thorn; also *a dreadful punishment*.

GANDER, "*Χην*, Dor. *Χαν*, *anser*; a *gander*,
or *goose*; for both the Gr. and Lat. admit of this
word in a middle signification; vett. Germ.
Plinio teste *ganze*; *candidi ibi* (in Germania)
verum minores, ganze vocantur: Lat. per
aphæres. *anser*; *gander*: Casaub. and Upt."—
and yet both of them have applied this etym. to
the word *goose*; which is impossible; for it would be
no easy task to find how *goose* can be derived either
from *Χην*, *Χαν*, *anser*, or *ganze*; all which may sig-
nify *goose*, but can never give origin to that word.

GANG, or *company* } "*Belg. gangen*; Sax. *gan*;
GANG of feet } *ire*; *he is of that gang*,
GANG, or *go along* } *translatè catus hominum*,
GANG-WAY } *qui semper simul, et eadem*
via incedunt: Skinn."—who then refers us to *go*;
and **GO**, as we shall see presently, is Gr.

GANGRENE, "*Γαγγραινα*, *gangrana*; *partis*

alicujus corporis mortificatio: *Εττυν*. *Γεωω*, *comedo*:
Nug." *to eat, devour, consume*.

GANTLET; "*quasi bandes*; a *glove*: Ctel.
Voc. 208, 9:"—but **HAND** is Gr.

GAP in a *bedge* } "*Καπν*, *spirare*: Upt." —
GAP in a *knife* } this is the same deriv. which
GAPE wide } Junius likewise had given:
but Skinner offers us another, viz. ex *Αγγω*, *cum*
stupore demiror, stupes; but that is *to gape with*
stupidity, and amazement: we might therefore
rather derive our words *gap* and *gape*, à *Χαω*, *hio*;
to yawn, or form an opening simply: meaning
what Virgil has so justly expressed in the
Æn. II. 481;

— *jamque excisâ trabe, firma cavavit*

Robora, et ingentem lato dedit ore fenestram.

GARB, "includes the idea of wrapping round,"
says Ctel. Way. 80, "*ger-bap*, contracted to
garb, for habit, or dress, that is thrown round
one; for *gar*," he tells us, p. 73, "signifies round:"
—then both are Gr.; for *gar* is evidently derived à
Γυρ-ος, *a circle*; or *anything that encompasses another*:
and *habit*, in the sense of *dress*, is Gr. likewise.

GARBAGE; "*Καπριθαι*, quod Hesych. ex-
ponit *Καθαίρειν*, *purgare*; sicuti et *Καπριθιναι*
eidem est *Σχοπριθιναι*, *distici*: Jun."—who has
applied this definition to the word *garble*; but
may more properly belong to *garbage*, which pri-
marily signifies *rubish, refuse, sweepings, or any thing*
rejected; and as to the word *garble*, it originates
from a different root, as in the next art.

GARBLE *the house of commons* } after mention-
GARBLE *spices* } ing several
deriv. Skinner says, "*mallem igitur deducere*
garble à Lat. *cribellare, cribellum*; sc. *to garble*
spices, est aromata excibrare; i. e. *excibratio*
aromatorum;"—but there he stops; for beyond
this, we gain no farther intelligence from him:
but *cribrum*, and *cribellum* originate à *Κερω*, *cerno*,
secerno, crevi, cretum; unde *cribrum*; *a seive, to*
sift, to separate.

GARBOIL, "*turba, confusio*; Gall. *garbouil*; Ital.
garbuglio; ac fortasse tamen *confusionem, ac tumultum*
olim denotaverit; qualis est inter *predandum, et*
spoliandum: quomodo *garbear* Hispanis est *diripere,*
depradari: Jun."—should this be the true deriv.
this article ought to have been referred to the
following Alphabet; but Skinner, tho' he has
given us the same etym. yet he has deduced it
from a different source; "*potest et non incom-*
mode declinari à Teut. *gar*; *prorsus, omnino*; et
Fr. Gall. *bouiller*; *bullire, ebullire*: nec enim
mirum est in lingua, quæ tota fere ex Lat. et
Teut. mixtis coaluit, voces Hybridæ ex utraque
linguâ ortas pullulasse:"—what pity it is, he did
not carry his reflections a little farther! for them
he

he would have found, that *bullio* originates, according to Nug. à $\Phi\lambda\omega$, *fervio*, *bullio*: vel ab ΕΙΛΩ , *volvo*, *verjo*; to roll, or tumble about.

GARDEN, Αρδεν , *rigo*, *irrigo*; to water a spot of ground: or rather perhaps à Γυρω , *gyro*; Γυρος , *gyrus*, *septus*, *circumseptus*; a place inclosed, encompassed, hedged in, walled round.

GARGARISM } Γαργαρίζω , R. Γαργαρισμῶν , *gur-*
GARGLE } *gulio*; *guttur*; *the throats*: Nug."

GARLAND, or rather *guirl-and*; or more properly still *gyr-antb*; à Γυρω , in *gyrum colligere*; to tie up flowers in a wreath, or circle: and from hence all the Iceland. Septentrionalian, Sax. Fr. Gall. and Ital. words are derived, which Jun. and Skinn. have produced; as they are forced to acknowledge in fact: credo à *gyrando*, says the Dr. i. e. *circumdando caput*: but no Greek:—Ciel. Way. 73, and Voc. 171, with uncommon sagacity, has given us quite a different deriv.; but then, as the former gentlemen have considered only the former part of this compound, so this great etymol. has considered only the latter part; which he explains thus; "the Gr. word $\alpha\upsilon\delta\omicron\varsigma$ (*decus corporis*, *ornamentum*) on tracing it into the elementary language, presents clearly the sense of *bead*, or termination of the stem of a flower; from whence *garl-antb*, or *garl-and*, signifies a *coronet*, *chaplet*, or *wreath round the bead*:"—now then the contest lies between $\alpha\upsilon\delta\omicron\varsigma$, and *antb*, for priority: *gar-antb*; a *wreath of flowers*.

GAR-LICK; "Sax. garlec ; *allium*: Minshew deflectit à *garden*, and *leek*; q. d. *porrum hortense*;"—but this is very improper; because what then would become of this name, and deriv. when planted out of a *garden*?—"mallein," continues Skinn. "à Sax. gar ; *jaculum*, *lancea*; et *leac*; q. d. *porrum jaculiforme*, vel *lanceiforme*; à foliis, *lancearum* instar, affurgentibus: vide *leek*:"—but who will suppose, that *garlick* derives its name from the *shape* of its *leaves*, and not rather from the strong, pungent *taste* of its *root*? we might therefore, with Junius, derive *leek*, à Λαχανον , *olus*; a *pot-herb*: so that *garlick* seems to be compounded of Teut. and Gr.; for we ought not to derive it with Skinn. from the Sax. gar ; *jaculum*; but from the Teut. *gar*; *prorsus*, *omnino*; and Λαχανον , *olus*; meaning *the strong-leek*; *strong-smelling*, *strong-scented*, *strong-tasting-leek*; i. e. *gar-lick*, or *leek*.

GARNER; Γεω , *comedo*; unde *granum*, et *granarium*; quasi *garnarium*; a place to keep corn in.

GARNET; from the same root, viz. Γεω , *comedo*; unde *granum*: et "*granatus*; *rubinorum*, seu ut cum Romanis antiquis loquar, *carbuncolorum*, vel *antbracum species*; sic dicta à colore *rubro*, instar *granorum mali Punici*: Skinn."

—a precious stone, of the color of *pomegranate seeds*.

GARRET; "suprema domus contignatio," says Skinn. "parum deflexo sensu à Fr. Gall. *garite*; *propugnaculi turre*, *perfugium*: hoc à Teut. *waebren*, *webren*, *defendere*: v. *ward*, and *beware*; (both which are Gr.) Minshew deflectit à Καρον , *caput*:"—and perhaps he is right; *the garret being at the top of the house*.

GARRISON; without troubling the reader with long quotations from the other etymol. and then being at the trouble of refuting those quotations, let me only offer another conjecture; viz. to derive our word *garrison* ab Ουρος , *custos*; quasi *wouros*, *ward*; unde *guard*; unde *garrison*; a military place of *defence* and *protection*.

GARRULITY: Γαρρω , Dor. Γηρω , *sono*; unde Γηρως , *vox*; *the voice*; unde *garrulitas*; *prating*, *talking*, *babbling*.

GAR-TER; Ciel. Way. 80, says, that "*garb*, and *garment*, include the idea of *wrapping round*:"—consequently *gar-ter* will take the same deriv. which is Gr.; for they all descend à Γυρ-ος , *gyr-us*; a *circle*, or any thing that *encompasses*, and *encloses another*; as a *gar-ter wraps round the leg*:—we have a high officer in the Herald's court, entitled *Garter king at arms*, who takes his denomination from the *garter* worn by the knights of that order.

GASH; "Αξων, *ascia*; *bacha*; *minutatim concidere*, *dissecare*; to cut small, cut asunder: Skinn."

GASP: see GAP, and GAPE; Gr. "unde *gasp*, per epenth. τς s: Skinn."

GASTLY, Αγασ , Αγαζομαι , Αγαστος , *miror*, *admiror*, *stupeo*; to be in *amaze*; also *frightful*, *terrible*, *horrible*: see GHOST. Gr.

GASTRI-MUTH, or *gastrimyth*; Γαστριμυθομαι , *ventriloquor*; a *ventriloquist*; one who utters his voice from *the belly*: R. Γαστηρ , *venter*; *the belly*; and Μυθομαι , *loquor*; to *speak*: see EN-GASTRI-MUTH: Gr.

GATE: see GAP, and GAPE; Gr.—"*nempe hiatus*, vel *ruptura parietis*, aut *sepimenti*: Jun."—"Low Dutch, *gat*; Dan. *gade*; from the Sax. gan ; to go: it is used for the street of a town; as *Stone-gate*; *Peter-gate*; *Wauw-gate*; &c. Ray:"—but if these words are derived from the Sax. gan ; to go, we might suppose they were all of Gr. extract.: see GO, Gr.

GATHER; Αγαρω , *congrego*, *colligo*; to collect together: Casaub.

GAUDY; Γαδω , Dor. pro Γηδω , Γαω , Γαυρω , *superbio*, *glorior*, *gaudeo*; *rejoicing*, *boasting*, *proud*.

GAV-EL-KIND: a Saxon law, but derived from the Gr. language; for it signifies *give all kind*, or *give all the kin alike*; for *kind*, or *kin*, in Low Dutch, signifies *child*: "this law," says

Minshew, "continues in Kent; and in the 18th of Hen. VI. there were not above thirty or forty persons in Kent, that held by any other tenure; though now both the name, and nature of the law be altered; for the modern term," continues he, "is *gavelet*; by which the tenant forfeits his lands and tenements to the lord of whom they are holden, if he withdraws from his lord his due rents and services:"—however, the root must be Gr. since GAVE, or GIVE, ALL, and KIN, or KIND, are Gr.

GAUKY; Κοκκυξ, *cuculus*; Sax. *geac*; Iceland. *gaukur*, *cuckow*; *stultus*; *a fool*; *an aukward creature*; and perhaps our word *aukward* may be derived from hence; as we have already observed.

GAUL; Γαλα, *lac*; *milk*, by reason of the *whiteness* of their complexion: Nug.—the Dr. seems to have been fond of this deriv.; for this is the second time he has introduced it: see GALATIA: Gr.: and yet it is probable that this appellation is derived from the Gr. through another source; for Clel. Voc. 205, and 7, says, that "the inhabitants of Italy, separated from the *Gauls* by the *Alps*, gave to the inhabitants not only of those mountains, and near them, but particularly beyond them, the generical name of Celts, or *Gauls*; and their country *Gallia*, *cis Alpina*, i. e. *tra*, or *trans-montani*:"—and consequently Gr.: see ALPS: Gr.

GAUNT; vel à Χαυος, *laxus*, *fungosus*: Lye's Add.—vel "à Sax. *gepanian*, *panian*; *minuere*, *decrescere*; q. d. *carne et pinguedine imminutus*: vide *wane*: Skinn."—but the Dr. ought to have considered, that WANE, or WANT, are Gr.:—by the help of a little false spelling, this word has been given for a title to the fourth son of Edward III. viz. *John of Gaunt*, duke of Lancaster; which is only taken notice of under this art.; because Shakespear has made the old duke so wretchedly pun upon his own name of *Gaunt* in Richard II. Act ii: sc. 2.

K. Rich. — How is it with the aged *Gaunt*?

Gaunt. Oh how that name befits my composition!

Old *Gaunt* indeed; and *gaunt* in being old:
Within me grief hath kept a tedious *fast*;
And who abstains from meat, that is not *gaunt*?
For sleeping England, long time have I watch'd;
Watching breeds *leanness*; *leanness* is all *gaunt*:
The pleasure that some fathers *feed upon*,
Is my strict *fast*; I mean my children's looks;
And therein *fasting*, thou hast made me *gaunt*:
Gaunt am I for the grave; *gaunt* as a grave;
Whose hollow womb inherits nought but bones.

K. Rich. Can sick men play so nicely with their names?

Gaunt. No; misery makes sport to mock itself:
Since thou dost seek to kill my name in me,
I mock my name, great king, to flatter thee.—
but, if we may credit historians, his name was not *John of Gaunt*, for there is no such place; but *John of Ghent*, in Flanders, the place of his nativity, where he was born in 1340.

GAUSTER; "and sometimes *goyster*; *to be frolick*, and *ramp*; *to laugh aloud*: Ray."—it seems to be only a Northern barbarism of Γαιω, *gaudeo*, *gavifus*; distorted into *gaustus*, unde *gauster*.

GAWN; "a contraction of GALLON: Ray:"—then consequently Gr.

GAY; Γαιω, *glorior*: Casaub. and Upt." Γαιω, Dor. pro Γιδω, *gaudeo*; *to rejoice*, *to be glad*, *to be gay*.

GAZE, "Αγαζομαι, Αγαζεσθαι, Αγαω, *miror*, *admirari*, *venerari*; *to admire*, *wonder*; Αγασος, *agast*, *gastly*; *a ghost*: see Hom. Iliad. Γ. 224, Οδυσεος αγασσαμεθ' εδος: Casaub. and Upt."

GAZETT; Γαζα, *gaza*; vox Persica; *pecunia regis*: "Menagius nomen hoc putat accepisse à Veneto nummo, qui *gazetta* dicebatur, ac justum erat istiusmodi *novellarum pretium*; unde quoque nomen hujus nummi postea coepit usurpari pro ipsis *novellis*: Jun."—literally *a pennyworth of news*; and sometimes but a poor *pennyworth* into the bargain.

GEAL: "fraud, *begyling*: Verft." see **GUILE**: Gr.

GEARS; he is in his *gears*: à particulâ initiali otiosâ Sax. *ge*, et *ape*, quatenus *bonorem* notat: q. d. *cobonestare*, i. e. *ornare*: Skinn."—this seems as if it was descended ab *Age-In*, *virtus*, *honor*: but Lye, and Clel. Way. 80, suppose, that "gears come from the Sax. *gyrman*, *vestire*, *amicire*; or from the Celtic *ger*; because those two words include the idea of *wrapping round*:"—then we might appeal to their own judgements, if those two verbs did not visibly descend à Γυρ-ω, *gyr-o*; which undoubtedly conveys the idea of *going round*: by *turning*, *wrapping*, or *winding*; so that in this sense, we say, *a horse is in all his gears*; when he has all his *trappings*, *furniture*, and *finery about him*.

GEER; Ερομαι, Ερωλω, Ερω, *quero*; *to seek*, or *search after*; or, as we sometimes play upon the word, *it is queer geer*; i. e. *strange stuff to be fond of*, *to seek diligently for*, *to admire*.

GELDING: Skinner has given us a wonderful deriv. of this word, which he supposes descends à Teut. *geil*; quod si Græcus essem deflecterem à Κηλεος, *calidus*, *impudicus*, *lascivus*; q. d. *venerem et lasciviam amputare*, et auferre:"—according to which deriv. we must understand the word *geld*, which signifies naturally *bot* and

lustful,

lustful, to signify *cold*, and *impotent*; since then it does really signify *cold*, and *impotent*, it may rather be derived à Γελα, Γελανδρον, ψυχρον, *gelu, gelidum, frigidum in venerem*; or, as we may literally say, one whose courage is *cooled*; as in the following art.

GELID } “ Γη, terra; the earth: Litt. and

GELLY } Ainsw.”—but this is rather too forced; because cold and frost will affect *water*, as well as *earth*: Γελα, Γελανδρον, ψυχρον, *gelu, gelidum, frigidum*, seem rather to be the originals from whence our words are derived, as Litt. has observed.

GEM, or bud } Γεμω, *plenus sum*; unde *gemma*;

GEM, or jewel } a bud, swelling on the branch: or else *gemma* may be derived à *geno*, pro *gigno*; as in the following art. but two.

GE-MEN: Verstegan, 221, and 231, supposes this word to be purely Teut. “and is asmuch to say as *common*; and as in sundry other ancient words, so in this, the letter *g*, being altered into *y*, it is of *gemen* become among vs to be *yemen*; and, varying yet further in orthographic, it is written *yeomen*; which rightly understood are *commoners*.”—but YEOMAN is Gr.

GE-MOTE, being only the Sax. prepositive *ge* added to *mote*, or MEET; it is undoubtedly Gr.; as will be found under that art.

GEMINI

GENDER

GENEALOGY

GENERAL

GENERATION

} “ Γενομαι, *gignor, geminus*; *Γενος, genus*: Nug.” to beget, to engender:—this derivation will suit very well with

all these words, except the first, which ought rather to be derived, according to Voss. from Ημυνοι, quasi *partu conjuncti*; ab απλω, *junngo, connebo, to join, unite, conneat at one birth*.

GEN-ER-AL in war: Clel. Way. 50; and Voc. 7, has given us no less than three widely different significations of this termination *al*; for here, in p. 7 and 24, he tells us, that “*al* signifies *rule*, or *command*: in p. 70, *al* signifies *college*, or *school*: and in p. 211, *al* signifies *eminence*, or *height*: in the two first instances *al* signifies *rule*, or *government*, metonymically from *ul*, or *al*, *the staff of office*.”—and consequently may both come either from *r-ul-e, reg-ul-a*; à *rego*; ab Αρ-χω, by transposition Παχω, *rego*: or from υλ-η, *styl-va*; *the staff of office*: and in this sense *gen-er-al* originates from “*count, koning, king, cyn, quin, ken, gen*; all synonymous terms, and all signifying a *general*, or head war-commander; *ken-er-al*; *the head commander in war*.”—consequently the whole compound is Gr.; as may be found under those several art.

GENEROUS; “ Γενναιος, Γενομαι, *generosus, ingenuus*; *noble by birth, or disposition*: Nug.”

GENESIS; “ Γεωσις, *procreatio*: R. Γενομαι:

the book of *Genesis* is that which contains the history of the *creation* of the world: Nug.”

GENIAL } Γενομαι, vel Γιγνομαι, Γενω, *gigno,*

GENIUS } *nascor*; to be born.

GENICULATION; Γου, *genu*; *the knee, kneeling*.

GENNET; Γιννος, *equuleus, equus parvus*; a *little horse*.

GENNITING, “nescio an à Sax. *zenipan, renovare*: Skinn.”—then the Dr. ought to have seen that the word *zenipan* was only a compound of *ze*, and *nipan*, i. e. NEW; and consequently Gr.—but, discarding this deriv. because it seemed to hellenize, he has recourse to the Fr. Gall. *pomme Janet*: *Janet autem est υποκοριστικον τῷ Jean*; *Johannes*: omnino ut nos aliud pomum a *John-apple* appellamus:—but now we may be sure that the root of this word is of much greater antiquity than either the Sax. or the Fr. Gall. tongue.

GENTIAN; Γεσιαννη, *gentiana*; the herb so called.

GENTLE, mild } Γεννικος, *generosus, fortis*; well

GENTLE-MAN } born and bred: R. Γενομαι, vel Γιγνομαι, *gigno, nascor*; to be born:—Clel.

Voc. 44, says, “*gentleman*, or *gen-til-man* is commonly understood of the military, though a general for men of *principal*, or *head families*.”—(*gen, ken, keff, kopb*, or rather *kep*, all signifying *head*; from Κεφ-αλη, *caput*) and *til, fil, fal, fam, family*: Gr.

GENU-FLECTION; Γου-πλεκω, *genu-flectio*; *bending the knee*.

GENUINE, Γενομαι, Γενω, *geno, gigno, genuinus*; *nativus, sincerus*; *peculiar, natural, pure, unmixed*.

GENUS, Γενος, *genus*; cui opponitur *species*; *progeny*.

GEODE, or *earth-stone*; Γεωδης, à Γεα, Γη, *terra*; *the earth*.

GEO-GRAPHY, “Γεωγραφια, a description of the earth: R. Γαια, or Γη, *the earth*; and Γραφω, *scribo*; to describe: Nug.”

GEO-MANCY, “Γεωμανθαιω, *geomantia*; working *socery* by figures and circles drawn on the earth.

GEO-METRY; “Γεωμετρία, *terra mensura*: R. Γη, *terra*; and Μετρω, *metior*; Μετρον, *mensura*: Nug.” the art of *measuring land*; but now used for the science of *lines and angles*.

GEORGE } Γεωργος, *Georgius*; *agricola*; a

GEORGICS } *husbandman*; a farmer; R. Γη, *terra*; et Εργον, *opus*; a labourer in the soil; a plowman: also a *treatise of agriculture, rules of husbandry*.

GER-FALCON; Γυρο-φαλκων, *gyrofalculus*; a species of hawk; so called from its forming continual

nual circles: "vel à grypho-falco, ob magnitudinem: Skinn." — but still it would be Gr.: see GRIFFIN.

GERM; "Γίγνομαι, gigno, geno; unde germen, quasi genimen; quare germen non tam à gerendo dici puto," says Voss. "quàm à genendo, vel germinando, quasi genimen; a branch, or bud of a tree.

GERMANDER; "Χαμαίδρυς, chamædrus; English treacle: R. Χαμαι, humi; et Δρυς, quercus; quòd hæc herba representet quercum humilem, seu parvam; quam ob causam dicitur etiam quercula; Minshew:" the ground, or dwarf oak.

GERMANS: if we attend to the general deriv. we shall find that the Germans received their name from their purity of manners, or their hospitality; tho' according to Shering, p. 57, they seem to have taken their appellation from their valor in war; "Germanus enim idem valet ac homo bellicosus; à Guerre, quod bellum; et man quod hominem significat; quasi Guerre-man, contracted to German;" for which he likewise quotes Tacitus: but even according to this deriv. both WAR. and MAN are Gr.—Clef. however, Voc. 172, gives us quite a different etym.; for he supposes "Germany to be only a contraction of Her-um-ania; the land of the inhabitants of the woods; because Germany was almost one continued wood, or forest; er, or ber, in the antient language signified a wood—it is radical to the word for-est; to the Gr. Θηρ α, the Lat. fer-a; and to our word deer; all including the idea of wildness—the Germans then, were so called, as we might say men of the wilds; and as we do say men of the wilds, i. e. woods of Kent:"—thus again this learned gentleman gives the priority to the Celtic.

GERMEN-cousin, originates from the same root with GERM: Gr.; unde germanus-consanguineus; i. e. germen-consanguineum; descended from the same stock; near of kin: consequently Gr.

GERUND; Χυρ, Χυρος, unde gero, gerundium, et gerundivum; à re gerundâ; i. e. gerenda; a gerund in grammar, from expressing the action.

GES-TURE, from the foregoing root; to signify action, posture; also the achievements of princes.

GET, or beget: Γίγνομαι, gignor; to engender, or breed.

GEWGAWS, Γαω, gaudeo, glorior; glaring, flashy, proud.

GHOST; Αγαζομαι, Αγαω, Αγασος, admiror, stupeo; surprized, astonished, all agast.

GIANT; "Γίγας, avlos, gigas: Nug."—this is the general origin of our word giant; but Littleton and Ainsw. have given us the true etym. of the word Γίγας, viz. Γίγνης, (which indeed ought in Ainsw. to have been printed Γηγνης, as Littleton has done, or Γηγυήνης) terrigena, terra filius:

R. Γη, et Γίγνομαι, a race of men supposed to be sprung out of the earth, without any other origin; mere earth-born sons.

GIBBOUS; Ἴβος, κυρτος, curvus, gibbosus, et gibber; hunch-backed, or crooked.

GIBELLO } "gibbal; a mountain; whence

GIBRAL-TAR } that pleonasm mon-gi-bello, or monti-gibello; whence also Gibraltar, or Gbi-bal-tariff; the mountain of Tariff, the Moorish general, who made good his landing on that rock: Clef. Voc. 206, n." — consequently will take the same deriv. with al, alps; ball, cal, cell, col: i. e. Gr. à Κολ-ων, collis; a hill, or mountain.

GIDDY; Minshew derives this word "à Γη, terra, solum; et Διευω, gyro, circumago; quia vertiginosis terra, seu solum gyrare, et circumagi videntur:"—this is too confined a deriv. from Γη; for to the giddy all things turn round, not the earth only:—Somner and Skinner derive giddy à Sax. gīdiz, stultus, vertiginosus; "sed unde desumptum," says Lye, "nescio:"—Skinner thinks à gīddian, ludere, canere; but what connexion he could find between dizziness and singing, is rather difficult to imagine: vel "à γλιδαν, labi; γλιδ, lubricus; et secundo inconstans; q. d. γλιδiz, extrito tantum propter euphon. l:"—but Junius, with much better success, supposes our word giddy to be only a contraction of the Spanish word vaguido, vertigo; unde giddiz videri potest abscissum:—let me only remark the peculiar oddity of this word, which seems to be descended from Τερω, quasi Περω, verto; to turn, or rather turn round: Τερω, verto, vertigo; abbreviated to tigo; by transposition, guido; giddy.

GIGGLE; "Καγκαζαν, cacchinnari: vel potius απο τῆ Κιχλιζαν, immoderate, vel effusus ridere: Upt." to laugh gently, in our sense of the word; to titter.

GIGOT of mutton; Junius explains it by tucetum; and yet derives it à Gall. gigot, vel estanche; a leg of mutton:—Lye supposes it to be derived ab Armor. cigog; carnosus; quod à cig; caro; neither of which appears to be right: for tucetum is a sausage; and carnosus does not answer to a gigot; which is not, as Minshew explains it, minced meat, or minced mutton mingled with suet and tansy (a favorite dish of his own composition); but is the leg and part of the loin united, or joined together: and therefore, with Skinn. we might rather explain it by jugum, q. d. conjugatio ossium tibiæ, et femoris:—he ought rather to have said femoris et coxendicis: but then we must not stop there, but make one advance more, and derive jugum and conjugatio, à Ζευγον: R. Ζευγω, jungo; to join; or as we may say unite the two joints together, like a hanch of venison.

GILL

GILL of wine; “*μικτήριον μέτρα* genus, se. vini: Spelman legit in Glossis, *gillō*, et *gello*, pro *mensura*; forte à *καλός*, *potuli* genus:”—after which Skinner adds another deriv. which is rather ludicrous, and would almost make one smile; vel à *gill* ὑποκοριστικῶ nominis *ἡμίμινι* *Juliani*; ut *ἴψ*, à *Joanna*; ebrius enim non minori cum libidine sepythami amplectitur, quam scortator meretricem.

GILLI-FLOWER, “*καρυοφυλλόν*, *caryophyllon*, quasi *nacis folium*: R. *καρυόν*, *nux juglans*; et *φυλλόν*, *folium*; Itat. *garafolo*; Gall. *girosle*: Upt.”

GILLS of a fish: Skinner and Lye derive this word properly à *gula*; had they but as properly derived *gula* à *ἔλυσω*, *glutio*; vel à *γεῶ*, *gusto*: vel à *γυλιός*, vel potius *γυλάος*, *cavitas*, ut *gula*; *ide throati*; so that it was not for want of variety that they did not make choice of a Gr. derivation.

GIMBLET: Junius observes, that *gimblet* corruptum esse à *wimble*; quasi *wimblet*: so that we must refer to that art: Gr.

GIM-CRACK: Skinner supposes this word to be a contraction of *engine*; but neither here, nor under the art. *engine*, to which he refers, has he told us from whence *ingenium* is derived: besides, even then we should gain but half the compound *gim*: the latter may perhaps be derived à *Καίνα*, *perficio*; and then *gim-crack* would signify *an ingenious-device*, *a curious-performance*: vel à *Κεφαίον*, *Κεφαίον*, *caput*; *a whimsical-contrivance*, *a phantastical-composition*.

GIMMAL-ring, “à Lat. *gemellus*; d. d. *annulus gemellus*; quoniam sc. *duobus* aut pluribus orbitibus constat: Skinn.”—but *gemellus* is descended à *gemitus*; and *geminus* is derived ab *ἡμίμινος*, quasi *partu conjunctus*: R. *ἄνω*, *jungh*; *to join*, *unite at a birth*.

GIMMER-lamb; “*an ewe-lamb*; forte à *gammer*, contracted from *god-mother*, or *good-mother*, a common appellation: *a gelt-gammer*, *a barren-ewe*: Ray.”—but *good* and *mother*, are Gr.

GIMP; another contraction, à “*comptus*; unde Arnot. *coant*; *pulcher*, *bellus*, *formosus*: Lye.”—but if this gentleman imagined that he had arrived at the original of the word *gimp*, when he arrived at the word *comptus*, he was very much mistaken; for *comptus* itself is but a derivative; either from *Κομῆ*, *coma*, unde *como*, *comptus*: or rather from *Κοσμος*, *mundus*; unde *Κοσμος*, *ornatus*; “*comptus*, i. e. *ornatus*, à Græcis descendit, apud quos *Κοσμεῖν*, dicitur *comere*, quod apud nos *comis*: Festus:”—so that *gimp* signifies a narrow silk, or thread edging, trimming, or fringe, sewn on by way of ornament.

GIN, if: “in the old Saxon is *gif*; from

whence the word *if*; *gif* from the verb *gīpan*, *dare*; *to give*; and is as much as *dare*; *granted*: Ray.”—according to this interpretation, *gin* seems to be only a contraction of *given*:—consequently Gr.

GIN, the liquor; perhaps only a contraction of **JUNIPER**, from the berries of which it is distilled:—consequently Gr.

GIN, or snare; another contraction of *engine*, according to Skinner, who has referred to that art.; but Junius derives *ginnes*, “à Gall. *gesne*, *genne*, et *gebenne*; *machina pluribus intenta funibus*, vel *fidiculis*:”—and Lye says, “videtur fluxisse ab Iceland. *ginna*, *decipere*; unde Ital. *ingannare*:”—it is scarce possible to suppose, that any part of the Italian language should have been derived from Iceland.

GINGER; “*Ζιγγίβερις*, a plant that grows in plenty in Arabia: Nug.”

GINGLE; *Γιγγύλας*, *parvula quedam tibia*, *lamentabilem sonum edens*; *a sbricking*, *squeaking pipe*: vel à *Τεννί*, unde *tinnio*; *to tinkle*, or *make a gingly noise*:—Casaubon, with great sagacity, derives *gingle* à *Κιγγιλιζεν*, *crebro movere*, *agitare*; *Κιγγιλιζμος*, *crebra agitatio*, et *motio*; like the *ringing*, or *tinkling* of bells.

GIRDLE } *Γυρός*, *gyrus*; *a circle*, or *any thing*

GIRT } *that surrounds*, or *encompasses another*; *a swath*, or *band*:—Ciel. Way. 77, and 81, says, “*Αγυρῆ*, *circulator*; *one who forms a circle round him*: *Αγορῆ*, *stands on the same principle*:”—but both those words derive from a different source; viz. à *Γυρῶ*, and *Αγορῆ*, *cætus*, *multitudo*.

GIRK; *Γαρκῆ-αν*, *ῥαβδόν*, *Μακιδονίς*: Hefych. *a switch*, or *rod*; here used to signify *a stroke*, *blow*, or *kick*, of an attempt to such an action.

GIRL; “*Κορη*, *puella*; mutato ut in multis τῷ Κ; in G: Casaub.” *a young woman*.

GITAR, commonly written, and pronounced *gittar*; and sometimes *guitar*, according to the barbarous French word *guitarre*, though derived from *Κιθάρα*, *cithara*; *a lute*, or *harp*.

GIVE, “*Εγγυῶ*, proprie *in manus trado*: Jun. and Casaub.” *to put into the hand*.

GIVEROUS; “Sax. *gifer*: quam vocem à *Γεμισμα*, *lucrum*, petit Casaub. *avidus*, *avarus*; *greedy*, *covetous*: Ray.”

GISARD } so great is the uncertainty of
GIZZARD } the orthogr. and as great is
GISERN } the uncertainty of the etym.
GHIZZARD } of this word; for though
GIZZERN } Skinner would deduce *gizzard*,

or *gbizzern* from the Fr. Gall. *gester*; and *gester* à voce Festi *gigerium*; yet *gigerium* is but barbarous Latin; and I have not as yet been able to trace a better deriv.: nay, even Skinner himself does

not seem to have laid much stress on the translation of an old French Bible, given him by Thos. Henshaw, in which he found *gyfier* used pro *jecore*; which might have served very well for a deriv. if birds had not had *gizzards*, as well as *livers*.

GLAD, *joyful*; "Γαδεν, Dor. pro Γηδεν, *gaudere*: Upt."—tho' we might rather, with Casaub. derive *glad* ab Αγαλλω, vel Αγαλλομαι, *glorior, gaudeo*; *to exult*: or else à Γελαω, *rideo*; *to laugh*.

GLAD, "*smooth*"; seems to be only a dialect of *glide*, or *glib*; spoken of doors, bolts, &c. *that go easily*: Ray."—but both *glide* and *glib* are Gr.

GLADE; "si Græcus essem, jurarem ortum à Κλαδος, *ramus*; Græce enim Κλαδεν, et Κλαδομεν, *dicitur*: Skinn."—what scruple of conscience could have prevented the Dr. from adopting this deriv.?—but mallem tamen deflectere à Belg. *glid*; Teut. *gled*; *membrum, artus*; q. d. *arbores mutilare*; *rami enim sunt arborum artus*:—then what mighty advantage has he gained by rejecting Κλαδος, and adopting *glid*? there can be none; unless because the latter was Belgic.

GLADE, *opening*; seems to be a variation of *clairiere*; *lien dans une forêt, ou il n'y a point d'arbres*; *an opening in a wood*:—but *clairiere* seems to be only another variation of *clarus*; *clear, bright, splendid*; meaning a place in a forest where some trees are cut down, and *cleared away*; and admit the *bright day*: if so, it may be derived à Κλειος, Κλειος, *clarus*; i. e. a place where *the light* is let in, by the trees being cut down.

GLADEN } *gladiolus*; Gall. *glaycul*; Ital.

GLADER } *gladiolo*: Jun."—it is a wonder he did not add, et omnia à Κλαω, Κλαδεν, et Κλαζεν, unde *clades*, et *gladius*, et *gladiolus*: vel à Κλαδος, Κλαβα, *clava*, unde *gladius*, et *gladiolus*; *a club*, or *a sword*; also a general name for several plants having broad and taper leaves, like *the blade of a sword*.

GLADIATOR: under the art. *gladius*, Vossius derives it either from *clades*; quod fit ad hostium *cladem gladius*: vel à Κλαδος, *ramus*; nam his primùm pro *gladiis* usi sunt agricolæ:—but If. Vossius derives *gladius* à Λαδιον, Λαϊδιον: neither of which words can be found in the sense here required: we may therefore much rather derive *gladius* as in the former art.

GLAIN-NAIDR: Clel. Voc. 139, 149, 150, and 154, gives no less than six orthogr. of this word; but since he acknowledges, that they all signify *an adder*, or *snake-stone of glass*, it is evident that they are all Gr. being only the particle *an* added to the substantive; as *a nest*, or *a newt*, for *an ewet*: and *glain* is only a variation of *glass*, *glazen*: Gr.

GLANCE; "oculorum *conjectus, intuitus*:

Icelandicè *glans est splendor*; Belg. *glants*; *splendor, fulgor, jubar*; Dan. *glantz*: Lye."—here seems to be some misapplication, or misconstruction of ideas; for our word *glance*, as this gentleman has properly explained it, signifies *oculorum conjectus*; but then, there certainly can be no connexion, no association of ideas, between *oculorum conjectus*, and *splendor*: but *to glance*, signifies properly and solely, *resilire, resultat*; *to glide, launch, slant, slope*; but never *to shine*, or *glitter*:—for this reason we might rather derive both *glance*, and *lance*, or *launch*, à Λογχη, *lancea, lanceare*; tho' this gentleman has rejected that deriv. under the art. *launce*: for, with Skinner, we might rather say, "nihil esse manifestius, quam omnia orta esse à nom. *lanca, lancica*, mediâtè à Lat. *lancea*; q. d. *exlancaare, vel distancaare*:"—nothing indeed can be more manifest, unless it be, that *lancea* is derived à Λογχη.

GLAND, Βαλανος, quasi Βλανος, Dor. vel Æol. Γαλανος, contracted to *glans, glandis*; *an acorn, mast, or fruit of an oak*: Vossius, de Permut. lit. derives *glans* ab Ακυλος, *nux ilicis*;—it is true, Ακυλος signifies *glans*; but we might doubt whether it gave origin to that word.

GLARE of an egg } Jun. Skinn. and Lye, have

GLARE, *fierce* } all acknowledged, that *glare* is derived à *clarus*; but not one of them would go a step farther; and yet under the art. *clear*, (which not one of them would refer to) they have all acknowledged it to be derived à Γαλερος, *serenus, splendidus*; tho' we might rather prefer Κλειος, Κλειος, *clarus, gloriosus*; *bright, white, transparent, shining*.

GLASS; "from Γαλος: Upt."—short and concise! Γαλος originates ab Γω, *pluo*; quia *vitrum, aquæ vel pluvix hyalinum colorem habet*; *clear, bright*, like *crystal*: or, perhaps *glass* may be derived ab Αγλαια, *splendor, nitor*: or rather, as If. Vossius derives *glass*, à Χαλαζα, *grando, glacies*; *hail, ice*; because the composition of *glass* is *clear as glacies*; *ice*.

Blue GLASS, Γλαυκος, *glastum, vitrum*; *cæsius, ceruleus, glaucus*; so that *glass* here is now a contraction of *glas-tum*: *the herb woad*, with which the antient Britons stained themselves *blue*:—*vitro se inficiunt*, says Cæsar.

GLAVE, Γλαφω, *fodio*; *to dig*; because the action of *glaving* for eels is like *digging*.

GLEAM; "Sax. *zelioma, gleam*; *repentina solis corrufcatio*; ita Thwaitesius, et recte, ut arbitròr: Lye."—and we might most readily have concurred, if they had traced it a little farther; thus, *gleam, zelioma, loma, lumen, luceo, lux*, Λυκη: or else from Λαμπω, *luceo, splendeo*; quasi *glampo, gleam*; *to dart forth brightness*.

GLEAN: "Nicotus dictum putat quasi *glander*, et *glandber*; primitus enim *glandes* pro frugibus erant: Jun."—so that, tho' this gentleman has gone very far into antiquity,

Vos, o clarissima mundi
Lumina, labentem cœlo quæ ducitis annum,
Liber, et alma Ceres; vestro si munere tellus

: Chaoniam pingui *glandem* mutavit arista:—

Geo. I. 5.

yet it is plain he has not gone far enough in etym. for *glans*, *dis*, is undoubtedly Gr.—but, perhaps *glean* is not derived from *glans*; nor yet from *egla*, tho', according to Lye, it signifies *arista*; but, with Skinner, à *Καλαμος*, *Καλαμασθαι*; quasi *Κλαμασθαι*, *stipulas lego*; to gather, or pick up the ears of corn, as they lie scattered in the field.

GLEBE, *Κολοβον*, *βωλος*, per metath. *globon*, i. e. *gleba*; a clod of earth; also land appropriated to the church.

GLEDE, a swift hawk; quia velociter in prædam se demittit: see **GLIDE**. Gr.

GLEE, jocular; "Αγλαία, quod non modo splendorem, ornatum, pulchritudinem, verum etiam gaudium, letitiam, voluptatem, denotat: Jun. under the art. *glad*:" but under *glee* he is intirely involved in Sax. quotations; and yet acknowledges, that it signifies *cantus symphoniacus*, atque *ipsa quoque instrumenta*; item *gaudium*, *mimus*, *jocista*, *scurra*; a merry catch, or bright, sparkling wit.

GLEE } "limis, seu distortis oculis, instar stragbonis, contueri; fortè à Sax. *gleyan*:
GLOAR } Belg. *gloeyen*, et *gloeren*; Teut.
GLOAT }
GLY } *glueen*; à Sax. *glopan*, *ignescere*, *candescere*; q. d. *incensis*, et præ irâ *inflammantibus oculis* conspicerè: Skinn. and Ray."—and yet neither of those gentlemen could find, that it probably originated from the same root with our verb **GLOW**: Gr.

GLEEK; "à Teut. *glueck*; fortuna: vel potius Sax. *gelic*; Teut. *gleich*; *similis*: Skinn. *lusus chartarum pictarum* notissimus; quia quo plures concolores chartas, præsertim si triumphantis, ut loquimur, coloris sint, quis habet, eò luculentius vincit, et plus lucri facit:"—properly a *flush of trumps*: only now the Dr. ought to have considered that both **LIKE**, and **LUCK**, were Gr.

GLIB, *Λιπος*, *adeps*, *sebum*; unde *Λιπαρος*, *pinguiter*, *nitide*; *σλιπαγ*, *fluens*, *nimble*: so that *glib* seems to originate from *slip*.

GLIDE: as *glib* and *slip* are connected, so *glide* and *slide* seem to bear the same affinity with each other; "nam *Γλισχος* est *lubricus*, says Jun."—to *slip*, or *slide* along.

GLIMPSE, *Λαμψος*, *fulgor*, *splendor*; a bright-

ness; also an indistinct vision, or appearance of any thing.

GLISTEN } *Αγλαίζομαι*, *splendo*, *niteo*; to shine,
GLITTER } to sparkle:—though Vossius derives it à *Γλισχρον*, à *Γλισχομαι*, vel *Γλιχομαι*, but these words signify *viscous*, *glutinous*, not *shining* substances.

GLIT; "*ichor*, seu *fames* tenuis è nervosis partibus læsis exstillans: forte per ellip. à Teut. *gliedwasser*; vel à Belg. *gliden*; *labi*: Skinn."—but both those words are evidently Gr.: see **GLIDE**. Gr.

GLOBE, *Κολοβος*, *globus*; a bowl, or sphere, or any round thing: unless we may derive *globus*, à *βωλος*, *gleba*; a lump or clod of earth; a bolus, bowl; also to gather, or stick together, like particles of earth, in a round form.

GLOMERATE: *Κλωθω*, *glomus*, *glomero*; to wind up a bottom of bread.

GLORY, *Κλειος*, quasi *Κλειωρια*, *gloria*; renown, fame, splendor.

GLOSSARY } "*Γλωσσα*, *lingua*, the tongue:
GLOZING } *glossarium*; an interpretation:
also any flattering speech: Casaub."

GLOVES: Skinner derives them à *Καλυπτω*, *condo*; to bide, or cover; supposing that they mean only a covering for the hands; and we have already observed in the Preface, that our ancestors had no word to express *gloves*; nay, that even to this day, the Dutch have no name for them, but clumsily call them *band-schoen*; i. e. *band-shoes*:—but it seems more probable to observe, with Lye, that "non hinc prætereundum quod in Dan. exegetico, manibus omnium trito, *manicæ* dicuntur *baand-kleffuer*; voce composita ab *baand*, et *kleffue*; *findere*: quod vocabulum videtur veram originem Angl. *glove* exhibere; primâ enim Danici vocabuli syllabâ, studio brevitatis paulatim omisâ, remansit *kleffuer*, atque inde mox *glofar*, et *gloar*; unde Sax. *glofe*, *glove*:"—but here this gentleman stops: the reason however of this denomination seems to be this: at first our ancestors covered their hands with a species of *mittins*, which contained all the fingers in one case only, and separated none but the thumb; but afterwards they separated, divided, or clove the fingers, every one distinctly, according to the form of the hand; and then called those coverings, *gloven*, or *cloven*: so that now we must seek for another deriv.; viz. à Sax. *cleofan*, *findere*; i. e. à *Κλωω*, *frango*, *divido*; to cleave asunder, divide, or separate.

GLOUT, *patulis oculis contentim aspicere*; to look stern, to stare; à Sax. *glopan*:—but that is Gr. as in the next art.: see likewise **GLEE**. Gr.

GLOW, *Χλωινω*, quasi *glovaino*; tepefacio, modice

modice calefacio, seu calfacio; to be warm, or hot.

GLUCK, Γλυκός, *dulcis; sweet; to gulp down any thing sweetly*: or perhaps it may be more properly derived from the very action itself; *glutio*, et *glutto* sunt ab illo Γλυζω, quod Hen. Steph. in vet. lexico inventum sibi ait pro *glutio*: eximie interim magnus Casaub. *gluttus* est ea colli pars, per quam cibi transmittuntur: vox est ficta *glut*; et *gluck* est imitatio soni, quem edit liquor per angustum tramitem means: vetus poeta de Rustico ebrio,

Percutit et frangit vas, vinum defluit, anfa

Stricta fuit, *glut, glut*, murmurat unda sonans:
He knock'd, and broke his jug, wine spilt, the ear
He grip'd, and *glut, glut*, ran the liquor out.

GLUE, "Γλοιός, *viscus*: Nug."—perhaps it might be more justly derived à Γλια, *gluten*; *bird lime*.

GLUT, "Εγγλυσσειν, εγγλυκαζεν: Hesych. *indulcare; to cloy with sweets*: Casaub. and Jun." R. Γλυκός, *dulcis; sweet*: Lye says, "non absurdum esset *glut* deducere ab Armor. *gluda*; *glutinare; glut; gluten*:"—but then it would be evidently derived from the foregoing art.: Gr.

GLUTTON, "Γλυζω, *glutio*: Nug. Litt. and Ainsw."—but there is no such verb as Γλυζω: only Hen. Steph. in vet. lexico inventum sibi tradit Γλυζω pro *glutio*; and therefore we might rather follow If. Voss. who says, that Γημα, vel potius Γεμα, unde Γομός, gives origin to *gumia, gulo, gluto, guttur, gutturosus; a greedy, voracious fellow*.

GLY; "limis, seu distortis oculis, instar strabonis, contueri: Sax. *glopan, ignescere, candescere; q. d. incensis, et præ irâ inflammantibus oculis conspiciere*: Skinn."—consequently derived from the Gr.: as in GLOW. Gr.

GNAT; Κνηψ, *culex*; quod non tam remotum, quam est *pavo* à Ταός: *spica ex Σλαχus, et similia multa, quæ doctissimis viris placuerunt; atque arcaniore quadam analogiâ se tuentur*: Casaub.

GNAW, "from Κνωω: Upt." *rado, scalpo; to scrape, or rasp in pieces*: "rectius tamen desumptum dicas ex Κναων, quod non modo *capere, et vellicare* significat; sed et *catillonum ritu vorare*: Jun."—"ad naga Icelandice est *rodere*: Lye."

GNIBBLE; "Belg. *knabbelen, vel knibbelen*; quod sicuti iis frequentativum est à *knawen*; ita *gnibble* Anglis est à *gnaw*: Jun."—consequently from the Gr.: "nisi forte malis deducere," says Junius, under the art. *nibble*, "à Νωβαλευμα, prout Νωβαλευμαα, vel Νωγαλισμαα, Hesychio sunt *edulia suavia, et delicatiora, quæque non tam sedandæ famis, quam voluptatis percipiendæ gratia elegantius exquisitiusque apparantur*: Belgis

quoque non ignotum est verbum *nebbelen, vel nibbelen*; siquidem anguillas ab hoc verbo Batavi *nebbeling* nuncupant; propterea quod huic piscium generi familiare est hamo piscantium spem istiusmodi admorsuunculis frustrari: *to gnaw, eat, or suck gently*.

GNOMON, Γνωμων, *gnomon, index; the pin, or style of a dial; a pointer, or marker of the hours*: R. Γινωσκω, *cognosco; any discoverer to know the hours by*.

GNOSTIC; Γνωστικός, *gnosticus, cognoscendi facultate præditus*: hinc οι Γνωστικοι, qui in mysteria religionis altius quam cæteri se penetrasse credebant; *the gnostics, or sect of heretics, who boasted of their superior knowledge in the mysteries of religion; and might sarcastically have been called the knowing ones*.

GO; the etym. of this word in Junius, shews great penetration; for, he says, "origo verbi est ab Ειμι, *eo*; ut nempe ab ejus infinitivo Ιεαι, *ire*, primo fuerit *jen*, ac postmodum, quod frequens est, mutato *j* consono in *g*, factum sit *zen, zan, zangan; going*:" however we might rather make choice of Κω, *eo*, with Skinner, because it is more simple.

GOAR; "Χωρα, *ora, vestis simbria, seu assumentum*: Skinn."—the Dr's. deriv. is tolerable, but his definition is scarce intelligible; at least it is not applicable to the word in question; for a *goar* is neither a *border, a fringe, nor a patch*; but is a long piece of cloth, sewn down the *selvedge*, i. e. the whole length of the *sides* of a shift.

GOAT; Αιξ, *avis, per metath. Γαιος, quasi Γαιος, caper, capra; a goat*: Casaub. vel potius à Γοιλος, *hædus, bircus*; according to If. Voss.

GOB-stick; "cochlear; F. Jun. testatur se quondam in illo tractu Hollandiæ, ubi, &c. incidisse in rusticas aliquot familias, quibus *cochlear* quotidiano sermone *garp-stock, (garp-stick,)* dicebatur: Goth. *sticka* est *calix*; Sax. *γτιτce, cochlear*; et *γτιτce, bacillus*; vox *gob* est à Sax. *geapan, pandere; to gape*; unde *gap, pro disruptione sepis*: Ray."—then, by this gentleman's good leave, *gape, gap, gop, and gob*, are all Gr.

GOBBET, Οπηα, Æol. pro Οπηαι, *fruges melle imbuta sacrificandæ*: R. Οπηνα, *fructus cereales; ossa; a morsel*: vel à Κοττω, *scindo; a collop, or piece of meat*.

GOBBLE-down; Καττω, *comedo, avidè edo, devoro; to devour greedily*: Junius derives it à Καβλει, quod Hesych. exponit *Καλαρκει, devorat, absorbet*: and Lye says, derivari potest *gable* ab Hib. *gob; rostrum*; ut primâ suâ significatione usurpatum fuerit de avibus voracibus, quales sunt anates, &c.

GOBLET, *Κοβαλλον*, *cyatbus*; Hesychius quoque *Κοβελικον* exponit *τροβαλλον*, *scutellum*, *catinum*, *paropside*; a *bowl*, *dish*, or *cup*.

GOBLINS; “*Κοβαλλος*, *πανουργος*, *κακουργος*, quasi *Κακοβαλος*, ut quidam volunt; *maleficus*, *vaser*: Casaub.”—a *trickster*; one who is continually playing wanton and mischievous pranks.

GOD; α-ΓΑΘ-ος, *bonus*; the only **GOOD**!

GOD-SIB, commonly called *gossip*; “Sax. *God*, *Deus*; et *sib*, vel *sibbe*, *cognatio*; i. e. *cognatus in Deo*: Skinn.”—Saxonibus vocabulo adhuc integro, et compositionis manifestissimæ dicitur *Godsibbe*, q. d. *cognata ex parte Dei*; i. e. *cognata lustrica*, *susceptra initialis*; ita quoque *pater lustricus* Saxonibus dicitur *Godsader*; et *infans* pro quo aliquis in baptismo spondet, nuncupatur iis *Godbearn*: sed quoniam vulgò *susceptra* frequenter sub spiritualis hujus *cognationis* obtentu, ad fabulas, computationesque persæpe conveniunt; hinc autem traxerunt Anglica, *to go a gossiping*; item *a gadding gossip*: Jun.”—but in this, Minsh. greatly differs from him; as will be shewn under the art. **GOSSIP**, in the Sax. Alph.—in the mean time, let us endeavour to trace out the deriv. of this word *God-sib*, which wears so much the appearance of a Goth. or Sax. origin: Junius, or Lye, under the art. *sibb* (for, tho’ included in a parenthesis, it wants his distinguishing mark the L, at the end of it) has shewn that all the Sax. Alman. and Belg. words signifying *cognati*, videntur patribus nostris *sibbe* dicti ab illo *Σιπυη*, quod Græcis *arcam*, et magis proprie *arcam panariam* denotat; (a *bread-basket*) ab hoc igitur *Σιπυη*, *adsines* omnes, et *consanguinei*, dicti sunt *sibbe*; prorsus ut *Charonda* apud Aristotelem circa initium libri primi Polit: *Ὀμο-σιπυης* appellantur quotquot in eadem familiâ quodam sanguinis nexu continentur; q. d. *compennarii*, vel unâ eademque *arca panariâ* utentes: ἡ μὲν ἐν αἰς πικρῶν ἡμερῶν συνεσηκωια κοιτωνια καὶ αὐθινη, verba sunt Aristotelis *Οἶκος ἐστὶν: αἱ Χαρηδας μὲν καλῶν Ὀμο-σιπυης* *Ἐπιμενιδης δὲ ὁ Κρης, Ὀμο-καπυης*: so that a *God-sib* is a *relation in a religious sense*; not by *consanguinity*, or *blood*; and is derived from two Gr. words, α-ΓΑΘ-ος, which signifies **GOD**; and *Σιπυη*, a *bread-basket*, partakers of the same loaf; i. e. *relationship on God’s side*.

GOFISH; “*Κωφος*, *surdus*, *fatuus*, *stultus*; *foolish*, *phantastic*, *busy*, *prating* people: Lye.” who quotes Skinner.

GOG: he is *agog* for it; “nobis cupidinem, seu desiderium rei immodicum et flagrantissimum designare videtur: à Fr. Gall. *gogues*: Skinn.”—but *gogues* he derives, or rather explains, by *jocis se oblectare*; and therefore we might derive it ab

ἰωγη, *jocus*, if the word *gog* can bear the sense of *gogues*.

GOGGLE-eyed; “Sax. *γρογλ-εγεδε*, in Ælfrici gl. p. 9, exponitur *strabo*; atque ex eo, per quandam literarum metath. initiali *γ* prius abjecto, fieri potuit *gogle-eyed*: mihi tamen,” continues Jun. “licet *strabus*, vel *strabo*, plurimum distet ab *unoculo*, videtur *gogle* factum ex *cocles*; quandoquidem sæpissime deprehenduntur medii sæculi homines in vocabulorum derivationibus nonnihil à propriâ acceptione recessisse; quoniam non raro veræ significationis tam ignari essent, quam qui maxime:”—Skinner has given us another deriv.; which, as it is something curious, I shall desire leave to produce: he explains it first by *exertis*, *prominentibus oculis præditus*; and then derives it à Fr. Gall. *gogue*; farcimen ex ventriculo ovillo, herbis odoratis, larido minutim secto, aromatis, ovis, et caseo, sanguine animalis recens fuso intime permistis confectum; q. d. *vir*, cui oculi, instar istiusmodi farciminis, protuberant:—what a hodge-podge!

GOLD: this word seems to be descended to us from the Gr. through the Northern tongues; for the Alman. *golt*; the Teut. *gelt*; the Dan. *guld*; the Belg. *goud*; and the Sax. *gold*, tanquam contractum sit ex Cimræico *golud*; *divitiæ*, *opes*; quod tamen ipsum forte fecerunt ex suo *golen*; *lux*, *lumen*;—and consequently is derived either from *Λυκη*, *lux*, *lucis*, *lucidus*; vel ab *Αγλη*, et *Αγλαια*, *splendor*, *lux*, *fulgor*: Casaub.—“quod aurum acri suo splendore mortalium oculos feriat, atque ad se attrahat: Jun.”—so called from the *splendor* and *brighbness* of its metal, if we are to admit of these deriv.:—which, however, would be full as applicable to *silver*, and much more so to a *diamond*.

GOLD-bord; “*treasure*: Verst.” who supposes it to be Sax.

GO-MAN; “it should be *good man*; a *married man*, a *bowholder*: Verst.”—but still it is Gr.

GONDOLA; “*Korvu*, Athen. a *kind of vessel*: Nug.”—which Hederic explains by *poculum Barbaricum*, *Persicum*; certe *Asiaticum*, *decem cotylarum capax*.

GONOR-RHOEA; *Γονορροια*, *gonorrhæa*; *the running of the reins*: R. *Γονν*, *semen*; et *ρεω*, *fluo*.

GOOD; “α-ΓΑΘ-ος, **GOD**, ὁ *Αγαθος*, καὶ ἐξοχον, the only **GOOD**! *Αγαθη ἡμερα*, *κυριε*: per *aphær*. *γὰθ* *μερα*, *κυρ*, *good morrow*, *fir*! and thus likewise the Saxons worshipped their god *Wooden*, or *Woden*, for *Gooden*, or *Goden*; i. e. *God’s son*; hence *Wooden’s day*, *Wednesday*; and *Friga*, *Wodani uxor*, *Friday*: Upt.”—Clcl. Way. 64, would derive “*good*, or *geud*, from *eut*, *good*:”

—but *cut* certainly originates ab Ev, bene, bonus; good.

GOOD-WIN: Verstegan imagines this name to be Sax. and yet supposes it signifies *to win-good; to gain-favor*; consequently it is Gr.

GOOL; “*lacunam* signat; a ditch; forte à Belg. *gouw*; agger; vel à Fr. Gall. *jaule, gaiole*; Lat. *caveola*; quoniam ubi in *fossam, scrobem*, seu *lacunam* hujusmodi incidimus, eâ tanquam *caveâ*, aut *carcere*, detinemur:—but then it would be derived à Koos, *cavus, caveola*: vel à Sax. *zepeallian, peallian*; *scatere, scaturire*; q. d. *scatebra*, seu *scaturigo*: Skinn. and Ray.”—but if this last be the truest etym. it would still be derived from the Gr.; for *peallian* is undoubtedly the origin of our word *well*, or *flow*; as *the blood well'd out*; *they lay weltering in each other's gore*; and *well* as undoubtedly originates ab *Ἀλλομαι, salio*; *to leap, to spring, or to gush out*.

* GOOSE; “Xnv, Dor. *ἄν*, Plin. l. 10. Hist. Nat. c. 22. *candidi anseres* in Germania, verum minores, *ganzæ* vocantur: Lat. per aphær. *anser*: Upt.” who probably was misled by the same deriv. and the same quotation in Casaub.: but it seems as if they had both mistaken the word; for how *goose* can be derived from *ἄν, ἄν*, *ganzæ*, or *anser*, is not so evident: those words seem rather to have given origin to our word *gander*; not *goose*; which is rather Sax. as will be considered in that Alph.

GOOSE-berry, or rather, perhaps, *gross-berry*, since the Latin name for this fruit is *grossula*, quasi *κρείας-ποικίος, crassa-uva*, i. e. *the large-grape*, or *berry*: this name carries some meaning with it; but it would puzzle a common etymol. to account for the general orthogr. of *goose-berry*: and what confirms me in this conjecture, is the opinion of Junius, who says, “*suspicerer olim grois-berry dictam, atque inde goose-berry corruptum; ut grois-berry fuerit ex groissella, or rather groseille* :”—or rather, he should have added, *grossula*: Gr.

GOPPISH, “*proud, petty, apt to take exception*: Ray.”—it seems to be only a Northern contraction of GO-UP, or UP-RIGHT; meaning a person who walks with *an erected crest, who goes-uppish*; or what we call *a cockcomb*:—consequently Gr.

GORE-blood; “*Κρως, cruor; clotted blood from a wound*: vel ab *Ἰχρῶ, ichor*: Skinn.” tho' *ichor* signifies *sanies*, rather than *gore*.

GORE with the horns; *Χωρ-ω*, vel *Διαχωρηω, perforare*; *to bore, or punch holes*: vel à *Πορω, foro*; *to bore thro'*; i. e. *to gore thro'*.

GORGE; “*verisimilius puto ita vocari quasi gurgitem gula*; omnino enim est à *Γαργαραω*: a transit in *g*; ita *crapula* est à *Κραιπυαλῶ*: *buzi*,

à *χαμα*: *pecudes*, à *ποικίος*: *peffulus*, à *πασσαλος*: Jun.”—there is however another very good deriv. offered by Skinn. viz. “à Fr. Gall. *gorge; gula, æsophagus*; q. d. *gorges*; quod etiam purioribus Latinæ linguæ sæculis pro *belluone* usurpabatur: *gula* autem est præ reliquis corporis partibus *belluo*, i. e. *pars belluatrice* :”—since then *gorges* is a pure Lat. expression, it may be derived either from *Γαργαραω*, or from *Γυρω*, *gyro*; unde *gorges, devoro*; *to draw, or suck in* like a *whirl-pool*:—H. Vossius says, “*forte ab Ἐρευω* :” but *Ἐρευω* signifies *erigo*, vel *eructo*, which is quite a contrary action to *gorges*; tho' indeed Virgil has attributed both actions to the famous *whirlpool, Charybdis*;

Dextram Scylla latus, lævum implacata Charybdis

Obsidet, atque imo barathri ter gurgite vastos
Sorbet in abruptum fluctus; rursusque sub auras
Erigit alternos, et sidera verberat undâ.

Æn. III. 420.

GORGEOUS, *Γαργαραω, splendo*; *splendidly, superbly decorated*.

GORGET; “*sic dictum quia gurgitem, i. e. gulam tegit*: Skinn.”—consequently derived from the same root with GORGE: Gr.

GORGON, *Γοργως, gorgon, torvus*: R. *Γοργων*, animal noxium in Africa; the terrible shield of Medusa.

GOR-MANDISE: Camben, as quoted by Skinner, derives this word “à vet. Brit. seu Gall. *gormod*; à *gor*; *nimis*; et *mod*; *modum*; i. e. *supra modum* :”—but this would be as applicable to any other appetite *excessively indulged*; and besides, even then it would be half Greek: Lye says, “*nescio an sit ab Islandi gior; ingluvies, ingluviosus, vorax* :”—but this would account for only the former half of the compound *gor*: we might therefore, with Jun. and Skinn. rather suppose, that *gor-mandise* was derived à Fr. Gall. *gourmand*, vel *gourmandise*; and that these were compounded either of the foregoing words *gor*; *nimis*; vel *gior*; *vorax*; and *Μασσω, Μασω, Μασσω, mando, manduco*; *to eat, to devour greedily*: this might rather be preferred before Camden's deriv. because *mod*, or *modus*, would never form *mandise*; but *mandise*, or *modise*.

GO-SPEL: though all our etymol. are profuse on this art. and derive it properly from *God*, and *speigbel; speculum*; or from *God's spell, power, or charm*, to call us to be Christians, according to Minsh.; or rather from the Sax. *Godspell*; or Alman. *Got-spell*, i. e. *Deus*, vel *bonus*; and *spelh, sermo, historia, narratio*; i. e. *narratio bona, bonum nuntium; glad tidings, Ευαγγελιον*; according to

Jun. and Skinn.: yet we ought by no means to stop here; but deduce the word *Gospel* purely from the Gr. thro' the Sax. thus;—we have seen that both GOD, and *Good*, are but abbreviations of α-ΓΑΘ-ος: and the word *spell*, is but another abbreviation of Αποβαλλω, *appello; loquor; i. e. GOD'S-WORD.*

GOSSIMER, Γοσσιπιον, *gossipion; the cotton tree; also any light substance:*

Hadst thou beenaught but *goss' mer*, feathers, air,
So many fathom down precipitating,

Thou'dst shiver'd, like an egg;

says Edgar to his father *Glo'ster*; after he is supposed to have thrown himself down Dover-cliff.

Lear, act iv. sc. 6.

GOTE, "Sax. Geotan, et Aegotan, *fundere, effundere; Goth. guitan; Belg. gieten, fundere: Ray.*"—a *flood-gate*:—which looks as if we ought to derive it from the same source with GUTTER: Gr.

GOTHS, "*Gota, Jutes, Gutes*, are all descended, says Shering. p. 151, from the same source with GOOD; "*Gotblandia* verò totius Scandiae regio amœnissima est, aspectu, situque jucundissima; quam propterea olim *Gute-gute-land* id est *Bonam-bonam-terram* appellabant:"—allowing this gentleman all that he can desire, concerning the *goodness, pleasantness, and delightfulness* of this most charming country; still it would be Gr.: as we have seen under the article GOOD: Gr.

GOVERN, Κυβερνῆν, *gubernare; to direct, rule, or controll.*

GOULANS; "q. d. *goldins; corn-marigold; sometimes marigolds* are called simply *gold*s; from the colour of the flower: *Ray*;"—and consequently derived from the Gr.

GOURD, à Κικυριος, *cucumis, cucumeres*, quasi *curvimeres; à curvare, curvatura, cucurbita, cucurbitare*; "unde Gall. *goubourde, congourde, courde*: Jun. and Skinn."—tho' perhaps our word *gourd* may more properly be derived à Κυρλος, *curvus*, by abbreviation Κυρλ, *gourd*, from its shape; being generally a *little bent, or crooked.*

GOUT, a *disorder*; "hic morbus Græcis recentioribus Γασορα, q. d. *gout-sore* appellatur: Skinn."—Junius says, "putant dici *gout* à Lat. *gutta*; quòd humores vitiati, ac frigidi, *guttatim* veluti distillent atque incumbant in partem affectam: unde et Sicambri *paralysis*, vel *arthritis* (nam hæc duo confundunt) *droppe* dicitur; *gutta*, et *stilla*, Sax. *brōpa*:"—if this be the truer deriv. then it ought to have been traced up to *Xvln*, à *Xvow, Xvow, fundo*; unde *gutta*, quasi *cbutta*, vel *cbuta*; a *drop*:—and indeed Milton, Par. Lost. XI. 488, mentions *joint-racking rheums*; meaning perhaps *the gout*, and its cousin-germen *the rheumatism.*

GOUT, or *taste*; barbarous French orthogr. from Γευρος, *gustus, gustabilis*; the sense of *tasting*: R. Γευω, *gusto, gustare facio, gustum præbeo; to have a flavor.*

GOWN: "non male deducas à Γυνα, pro Γυναια, *genua*, quòd sit *vestis demissior*, ac *genua tegens*: Jun."—not very *demissior*, if it received its name from only *covering the knees*: we might therefore, with Casaub. rather suppose, that *Γυνα* was a modern Greek word, which ab Anglis aut Germanis ad recentiores Græcos pervenit.

GOWTS; "*canales cloacas, seu sentinas subterraneas designant*; proculdubio à Fr. Gall. *gouttes, guttae*; et inde verbum *esgouter, guttatim transfluere*: omnia manifeste à Lat. *gutta*: Skinn. and Ray."—let me add, proculdubio omnia manifestius à Gr. *Xvln, gutters*:—but, notwithstanding the plausibility of their deriv. it seems more probable that *gowts*, in the sense they contend for, is nothing more than a contraction of *go-outs*, the exits for the water, &c.; in the same manner as *pout* is but a contraction of *put-out*: so that still it is Gr.; for both GO, and OUT, are of Gr. origin.

GRACE, Χαρις, *gratia; favor, benevolence*: R. Χαίρω, *gaudeo.*

GRADUAL, Κραδαινω, *gradior, gradus; a step; a degree, marked out, or cut at equal distances*: Servius, as quoted by Voss.

GRÆCISM, Γραικος, *Græcus; a Greek, or Grecian.*

GRAFF; "Fr. Gall. *greffe; Belg. greffie; furculus, insitum*; unde *greffor, et grassien; inoculare, inferere*: Skinn."—but "Casaub. petitum vult ex Εγγραφω, *inscribere, insculpere, scarificare*: Menagius arbitratur furculos inoculandos Gall. *graffes* dictos eò quòd referant *graphiorum cuspides*: Jun."—and now, to shew us that some etymologists can walk the circle, as well as some logicians, Lye adds, utraque etymologia displicet: vide an Hibernicum *grafdb; inoculatio*; et *grufam; inoculare*; magis ad rem faciant: quod si tibi hæc etym. non probatur, derivare potes à Sax. *zrafran; insculpere*; sensu paululum immutato:—but why this gentleman should be displeas'd with *Γραφω*, when it signifies *insculpere*; and pleas'd with either *grafdb*, or *zrafran*, when they signify only *insculpere*, would be difficult for me to assert:—or why he should suppose, that either of those Northern words should be originals, and give the preference to them, before the Greek, when the Greek signified the same thing before them above a thousand years, must be left to others to account for.

GRAIN, *corn*; Γρασις, *geranium, granum; any sort of corn*: R. Γραω.

GRAIN in wood; "pro fibrarum in ligno restitudine; Ital. *granaglia*: Andreas Jun. ex Plin. *peben*, *δισκοίς*: exponitur enim linearum tractus, qui in longum excurrit in materia; forte q. d. *the growing in wood*; i. e. modus quo materia *crescendo* extenditur: vel à Lat. *crena*: Skinn."—but both *grow*, and *crena*, are Gr.

GRA-MERCY; "Fr. Gall. *grammercy*; Ital. *grammerci*; *grammercè*; q. d. *grandem mercedem tibi dicit Deus*: Skinn."—but now the Dr. ought to have told us, that both *grandis*, and *merces*, or **GRAND**, and **MERIT**, are Gr.

GRAMMAR, Γραμματικόν, *grammatica*; *institutions of language*.

GRAM-PUS: "piscis grandior cetaceus, qui marino jure ad regem spectat; à Fr. Gall. *grand-poisse*, seu *poisson*; i. e. *piscis magnus*: Skinn."—then the Dr. ought to have traced them to the Gr. as under the art. **GRAND-FISH**: Gr.

GRANADO; "ab Hisp. *granada de fuego*; Fr. Gall. *grenade* (to be sure, if possible, the French will depart from orthography) *pila pyrobola*; *globus pyrobolus*; sic dictus vel à similitudine *mali granati*; vel quòd *granis pyrii*, seu *sulphurei pulveris repletus sit*: Skinn."—no wonder the Dr. has not derived this word from the Gr. because he had not derived the word **GRAIN** from that language.

GRAND; Κραναός, ὑψηλόν, Hefych. nisi malis ab ἄδρος, quasi ἄδρος, *grandis*; *great*, *noble*, *large*.

GRANDI-LOQUENCE: *pompous talk*: Gr.

GRANT: it is really wonderful, that gentlemen, who seem to be very well skilled in languages, will not trace the origin of words up to their true source, when they are writing on etymology: thus Junius rejects the deriv. of this word *grant* from Χρῆσις, or Συγχρῆσις, *cedere*, *concedere*, as Casaubon supposes; but says, "manifeste est ex Gall. *garantir*; *patrocinium suum alicui addicere*, *atque ita reddere securum*: *garantizare* medio sæculo dicebant pro *warrantizare* (it should have been printed *warrantizare*) quod Teut. originis esse liquet: Jun."—but we shall prove, under the art. **WARRANT**, that that word is not of Teut. extract.: in the mean time, let me endeavour to shew, that *grant* is not only derived ex Gall. *garantir*; but from a much higher source; for *garantir* is but a derivative from Ουρεός, *custas*; quasi *wouros*; unde *ward*; unde *guard*, *garantir*, *guardian*; unde *grant*, or *give leave*, *permission*, *protection*.

GRAPE: "Gall. *grappe*; Ital. *grappo*; Belg. *krappe* videre possunt desumpta ex Κραυταλῆν, *incediare*: nisi malis per metath. facta ex Καρπος, quasi Κραπος, *fructus*: Jun."—but this might be applicable to all other *fruits*:—"minime tamen,"

continues Jun. "hoc in loco prætereundum, quòd Γραυταλῆν Hefychio atque etymologico exponitur οἶνος τῆς τραχυς: nec parum forte retulerit obiter hic annotasse, quod laudatissimus codex Cottonianus, Lucæ VI. 44. *was* exponit *pinbezen* et *cropp*:"—here must be some mistake, either in the manuscript itself, or in the transcriber; and that instead of *pinbezen*, it ought to have been printed *pinbezet*, or rather *pinberiz*, i. e. *wine-berry*, or *grape*: and what confirms me in this conjecture is, that Verstegan, in a list of "ancient English words, has given us *winberian*, or *wynberian*, i. e. *wynberries*:" or, as we should now write them, *wine-berries*, for *grapes*:—it would have given me the highest satisfaction to have had my conjecture confirmed, on consulting that most elegant manuscript at the British Museum; where, having been favoured with a sight of it (under the title Bibl. Cotton. Nero. D. IV. p. 57, Plut. XVIII. B.) I was astonished to find, that although textum propriâ manu (Latinè) descripsit Sanctus Ealfridus, quando monachus erat adhuc superstite Sancto Cuthberto—tandem ad egregium illud opus complendum, ut monachis et populo non soli admirationi, sed usui posset, versionem in linguâ vernaculâ (sc. Saxonica) interposuit *Aldredus*, qui hæc omnia Saxonice suâ manu testatus est;—and yet in that very elegant manuscript, to my utter disappointment, I found it written *pin-bezen*:—but, on consulting *the Saxon Testament in the Bodleian library at Oxford*, had the pleasure of seeing my conjecture established; for there it is written *pinbejuan*.

GRAPHICAL, Γραφικός, *scriptorius*; *written*: R. Γραφω, *scribo*; *to write*.

GRAPPLE } "Belg. *grabbelen*; Ital. *aggrappare*;
GRASP } *grappare*; quæ cum Skinnero petenda censeo à *gripe*: Lye."—Casaub. and Jun. would derive "*grapple* à Καρπος, *palme prima pars*, *junctura manus cum cubito*: properly speaking, *the wrist*: we might rather prefer the former: but then we ought to trace it up to the Gr.

GRASE } "Γραςίς, et Κραςίς, *gramen*; unde
GRASS } Γραυ, Γραυσω, *to graze*: Hom. Il. Z. 90, *τραυγαν αγρουσω μελινδια*: Upt."

GRASE, or *glide*, "i. e. *stricim attingit*, *non penetravit*; fortæan detorto sensu à Fr. Gal. *escrafer*; *elidere*; *to scratch*: vel ab *ex*; et *rasare*, frequentativo verbi *radere*; q. d. *superficiem radere*: Skinn."—who would not give himself the trouble to trace *rado* à Ρασσω, *rado*, *rafi*, *rasum*; *to scrape*, or *shave lightly*:—there is, however, another deriv. from the Gr. without the intervention of the Lat. or any other language; viz. à Χραυω, αυσω, quasi Γραυω, αυσω, *leviter saucia*,
summan

summam tantum cutem vel vulnerando perstringo; to give a slight wound.

GRATE, or *fire-range*; Κρατεω, *teneo, retineo*: unde *crates*; a *burale*; quia lignum unum alterum tenet; because one *bar* of wood, or iron *crasses, holds, or confines another*.

GRATE, or *gnash* } "forte à Lat. *corraderè* :

GRATE, or *rasp* } Skinn."—if so, then it ought to be derived à *ῥασου, rado*; to *rasp*.

GRATIS; Χαρις, Χαρις, quasi *Χραϊλος, gratis, gratie*; *thanks*.

GRAVE to *bury in* } "ῤραφω, Ἐγγραφω, *scribo,*

GRAVE, or *cut* } *inscribo*: Upt." to *cut, scrape, or dig* letters in either metal or stone:—though the antients do not seem to have possessed our art of *engraving*, yet they seem to have pointed out the way to it; for they made use of the *ῤραφίς, or Ἐλυλος, the graphis, or stylus*, which was an iron pen, or bodkin, with which they used to write on tables waxed over: we know likewise, that they could *engrave* seals in stone; and the use of the *iron pen* is mentioned in a very remarkable passage of Job, xix. 23, 24, "*Ob, that my words were now written; Ob, that they were printed in a book; that they were graven with an iron pen and lead in the rock for ever! for I know that my Redeemer liveth, &c.*"—where, what has been rendered *printed in a book*, is in the Septuagint expressed only by *τεθνηαι εν βιβλιω, noted down in a book*: but the *iron pen* is expressed by *ἡ ῤραφου σιδηρου, an iron graver*.

GRAVE, *ruler, or land-grave*: if what Clel. advances in Voc. 7, be true, that "*grave* is only a contraction of *cir-boff*;" and if what he says in p. 6, be right, that "in the earliest ages, the Southern part, and perhaps all Britain, was divided into what we now call *shires*, which went under the different dialectical appellations of *bir, cir, char, fir, unde shire*:"—then it is but natural to suppose that they are all Gr. *cir*, à *Κιρ-υος, circus*; a *circle*: and *hoff, koff, kopb, and kepb, Κιρ-ων, caput*; the *head*; *cir-boff*; quasi *Κιρ-ωφ*, contracted to *grave, reeve*: see REEVE: Gr.

GRAVE, or *scrape*; ῤασου, quasi *ῤασου, rado, radere*; to *scrape, or clean the bottom of a ship*.

GRAVEL; Χλαρον, quo *calculus* in litore denotatur; *glarea*; any *coarse sand*:—Clel. Way. 45, says, that "*gravel* is a corruption of *gravier*; the original of which is *gris-pieree*; *small-stone*:" perhaps he means *gris pierree*; a *grey sand*;—but both GREY, and *pierree, or pètrée* are Gr.

GRAVITY of *behaviour*; Gerard Vossius denuces *gravis* à *gerando*, nam *gravia geri, tolli, ferri que necesse est*; unde et *tolerari* ea vocantur:—but Isaac would derive it ab Æol. *Βραγυς*, and

quotes the etymol. *μυα*:—it may rather perhaps be descended à *Βραδυς, tardus*; a *slowness of action, and behaviour*.

GRAY, or *badger*: "Ital. *graiò*; Fr. Gall. *grisard, taxus, meles*; dictus *gray*; à *colore, ni fallor*: Skinn."—then he ought to have traced it up to the Gr. as in the following art.

GRAY color } "ῤραια, ῤραυς, *anus, vetula* ;
GRAYLING } ῤραινυμαί, *senesco*: Plin. lib. VI. c. 17, *Scythæ Caucasum montem appellavere Graucasum, hoc est nive Candidum: origo itaque à linguâ Scytharum peti videatur: Upt.*—*white, and hoary with age*:—ingenious as this conjecture appears, it does not seem to be just; because *ῤραια, and ῤραυς, and anus, and vetula, signify only an old woman*; now it happens a little unfortunately, that *old men* will be *gray*, as well as *old women*;—it would be better, therefore, to let the good old couple alone; and derive our word *gray*, à *ravus, quasi gravus*; i. e. *ravus*; which originates à *Βραγυχος, et duplicem habet notionem*," says Voff. "*nam vel de vocis sono dicitur; vel de colore*:"—a middle color, between a *blue, and a black*; and from hence comes our expression a *raven-gray cloth*; from *raven, the bird*; (for a *raven* is not intirely black, but *ravus, gray*) so that a *raven-gray* is the original, and its derivative united; consequently Gr.:—*grauken, in the Saxon tongue, is tawney, Sammes, 420.*

GRAY-HOUND, "*canis venaticus*: Iceland. *grey est canis*: Jun."—"Saxones habent *grug-hund*: Lye:"—and Skinner says the same; after which he adds, *canis leporarius*; this would be by much the best, if *grug* signifies *lepus*; which perhaps it does not: however, the Dr. being dissatisfied with it, says, "*vel à Belg. grevel; taxus; nobis a grey; and hund; canis; q. d. taxi insectator*:"—but this is the worst of all; and plainly shews the Dr. was no sportsman; for no sportsman ever made use of the *gray-bound* in hunting *the grey, or the badger*; which, according to Pennant, in his Synopsis of Quadrupeds, "*is an indolent, sleepy animal, and generally very fat, runs slowly, and when overtaken, comes to bay*:"—these are no very violent tokens of speed, so swift, as to require a *grayhound* to hunt him:—there is therefore only one conjecture more, which Skinner has produced from Minshew, or Minsevus, "*qui dictum putat quasi Græcus canis, ῤραικος κυων, quia sc. Græci omnium primi hoc genus canum ad venatum adhibebant*:" on which the Dr. observes, "*quod facile crederem si authorem laudasset*;"—but this he could not so properly do, if it was only a conjecture of his own.

GRAY-WEATHERS: "on, or near Marlborough

borough downs in Wiltshire, there are a great number of stones, called by the country people *gray-weatherers*; words which present no meaning; restore the original language, and it will be *kir-ay*, or *kir-ach mote-ars*; *church*, or *congregation stones*, *church meeting-stones*: Clcl. Voc. 74:—consequently Gr.

GREASE: “Γρασυς, etymologico est ὁ ἐν τοῖς ἐπιούσι τῶν προβάτων ῥυτος, *sordes in ovium lanis*: Jun.”—but Lye disapproves of this deriv. and says, “Gall. *graisse*; Ital. *grasso*; *grascia* sunt *pinguedo*, *adeps*, *arvina*; quæ Skinnerus non male derivat à Lat. *crassus*; quia sc. *crassa*, i. e. *pinguia corpora adipe abundant*.”—then both he, and Skinner too, would have done much better, if either of them had derived *crassus*, with Vossius, à *multâ carne*, quasi *carassus*, vel *creassus*, à *caro*, i. e. Κρεας: or with Is. Voss. à Γραω, εσθιω: vel à Κορος:—Lye, however, ought to have observed, that the Dr. had offered another deriv. which bids fairer than any of the foregoing; viz. vel à Χρισω, χρισω, ungo; *to anoint*, or *make greasy*.

GREAT: Skinner would derive this word from the former art. viz. à *crassus*: but Junius has given a better, thus, ac primùm quidem *great* videri potest desumptum ex Κρατος, *vis*, *potentia*: vel forte detruncatum ab Ion. Κρεσσων pro Κρεσσων, *melior*; οἱ Κρεσσοτες, *meliores*; τὸ Κρεσσον, *melius*, *potius*, *utilius*: at Alman. *gruoz*, *grofs*, videri potest affinitatem aliquam habere cum illo Γρουσλαι, quod Hesych. exponit μενουσλαι, ἐκτενσλαι, *agglomeratur*, *extenditur*; *aggrandized*, *enlarged*, *extended*.

GREAVES; *grease*: elixarum, tostarumve carniū succus, post discerptas carnes, in patinâ remanens; *cremium*, i. e. *holocaustum*, vel *sacrificium*: est etiam quod *remanet in patellâ de carniibus frixis*: convenit cum verbo Καίω, uro, *cremo*; *whatever is left in the dish, where boyled, or roast meat has been lain*.

GREE, “à Lat. *gratum*: Skinn.”—à Gr. Χαρς, *gratia*, *gratus*; *pleasing*.

GREEK; Γραικος, *Græcus*; *a Grecian born*: Clcl. Voc. 195, says, that “to the name of *Pelagias* succeeded that of *Greece*; from another geographical circumstance, that of being every where *maritime*: Γραιοι, *Græcia*, *Achæa*, *Peloponnesus*.” and then in his notes he adds, “*Kirachey* (Γραιοι, contractedly for Κιρ-αχαιοι) an antient Celtic word for *lying on*, or *round the water*, or *sea*; *Græcia* (*Kirachæica*) and *Achæica* form upon the same principle.”—but let me observe, that the Greeks never wrote their name Κιρ-αχαιοι, with a κ, neither is there any such word in all our lexicons as *αχαιοι*; they always wrote *Αχαιοα*, an *Αχαιοα*, with a χ: but those words are very fa

from signifying *maritime*, or any thing belonging to the *sea*: had this name of *Græco*, or *Kirachæica*, related to its situation; as being a peninsula, instead of Κιρ-αχαιοι, it ought to have been printed Κιρ-αχαιοα, which signifies *littoralis*, *maritimus*; from *Αχλη*, *litus*; *the shore*, or *sea-coast*:—but how *Greece*, or *Achæia*, with a *cb*, can be formed from *Αχλη*, with a κ, is not so easy to imagine, since the Greek orthogr. is against him.

GREEDY; “Γραω, *comedo*, *devooro*; Γαγγραωα, Γογγρος: Jun.” *to eat hastily*; *to devour eagerly*; and hence applied to every other passion carried to excess.

GREEN; “Γρηνε, γρηνε; Alman. *gruan*; Dan. *gren*; Iceland. *græn*; and Belg. *groen*, sunt à Sax. γρופן, *germinare*, *frondere*, *virere*: Jun.”—and under the art. *grow*, Lye acknowledges, that “manifestum interim est originem Sax. γροπ, γροπαν, petitam ex Χροα, *color*: videntur enim primi Celticæ linguæ authores ipsum *coloris* vocabulum κατ' ἐξοχην indidisse rebus *germinantibus*, propter lætissimam illam *virulentium*, *germinantiumque* herbarum hilaritatem, quâ hominum oculos animosque spe uberioris incrementi tempestivorumque fructuum reficiunt.”—it might be more natural at least to derive *green* ab Ηρ, Εαρ, *ver*, quasi *ger*; by transposition *gre*, unde *green*; *the spring*, when all nature is *green*: or from Ιε, *vis*, *virēs*, *vireo*; unde *viridis*; *green*.

GREES, or *stairs*: this word appears in so extraordinary a shape in Johnson's edition of Shakespear, as would perplex the ablest etymol. to develope it; for in his *Osibello*, Act I. sc. 9, the duke says,

Duke. Let me speak like yourself, and lay a sentence,

Which, as a *grise*, or step, may help these

Into your favor _____

from what language now, in the antient or modern, in the known or unknown world, are we to derive this word *grise*? had it been printed *grees*, the deriv. would have been evident: see **GRADUAL**: Gr.

GREET, or *salute*; “Sax. γρεταν, γροεταν, videntur valde accedere ad Κραταν, *prebendere*, *tenere*,” says Jun. “quod obvios familiarius salutaturi, plerumque *manu prebensos* retineamus, sistamusque, usque dum totum amicæ salutationis officium peractum esse judicamus.”—then after many quotations, he observes, “Oufrido ac reliquis scriptoribus Theoticis, *gruazen* passim usurpatur pro *alloqui*, *vocare*, *compellare*: quæ verbi acceptio non ita longe recedit à Gr. Κραζων, *vocare*, ut non videri possit inde originem traxisse:” *to call*, or *to converse with by letters*, &c.

GREGARIOUS, Αγελν, Αγαρω, Γαργαφα, Γαργαρω,

γαίρω, affluo; *grex*; a flock; any cattle, or fowl, in companies: unless we may derive *grex*, *egis*, à *Γραῦος*, *grus*; *congrex*, *congruere*; to flock together, like cranes, the wisest of all congregating fowl: see CON-GRESS: Gr.

GREGORY, "Γεννησιος, *vigilant*: R. *Εγρηγορειω*, *vigilo*; to watch: Nug."

GRID-IRON: three of our etymol. were very near the true deriv. of this word, and yet seem not to have discovered it: Junius says, "suspicabar primo *grid-iron* dici quasi *gril-iron*, à Gall. *gril*, et *grille*; *craticula*;" but, disliking this, "quod tamen cum duriusculum videretur, subdubitare cœpi annon *grid-iron* primâ suâ significatione olim denotaverit ferramentum illud cui ollæ, vel cacabi foco admovendi imponuntur, (a *trivet*) ac postea translata quoque sit vox ad *ferreas illas crates*, quibus torremus pisces, carnes, aliaque esculenta: Danis certe *gryde* etiamnum est *abenum*, *cacabus*:"—to which Lye adds, "nulus dubito quin factum fuerit, extrito *n*, à Sax. *grundle*, quod ortum trahit ab Iceland. *grind*; *clatbrus*, *crates*:"—but if *gryde*, which has thrown away the *n*, signifies *cacabus*, it is not clear how *grundle*, and *grind* should signify *clatbrus*, or *crates*; when *cacabus* is a *cauldron*; *clatbrus*, a *barrow*; and *crates*, a *burdle*:—let us not therefore seek for the etym. of *grid-iron* from either of these sources; but with Minsh. and Skinn. say, *grid-iron* quasi *grate-iron*; yet we ought not, with Minsh. to derive it from *crates* alone; but with Skinn. derive *crates* à *Κραῖω*, *teneo*; unde *crates*; a *burdle*, or *grate*; quia lignum unum alterum tenet; because one bar of wood or iron holds, crosses, and confines another.

GRIEF; *Βραχυς*, Æol. Voss. who has given us another deriv. of *gravis*; fortasse quasi *geravis*, à *gerendo*; and *gero* he derives à *Χερριζω*, nempe à *Χερ*, ita ab obliquo ejus *Κερος*, factum *gero*, unde *gravis*; *vexacious*, *troublesome*.

GRIET, or "greet, weep, cry; it seems to come from the Ital. *gridare*; to cry, or weep: Ray."—perhaps they all descend à *Κριζω*, *frido*; to make a lamentable noise.

GRIFFIN; sometimes written *gryphon*, merely to suit a Gr. deriv. from *Γρυψ*, *γρυπος*, *gryps*; a *grype*, or *gryphon*, say Littleton and Ainsworth, if any person can understand what that is:—Ciel. Voc. 140, gives us a much more rational deriv. though it is totally different from the creature, or winged dragon, generally represented under the name of a *griffin*; for he derives it à *cir-ffin*, a word expressing a *snake temple*:"—but both seem to be Gr.; for *cir* undoubtedly comes from *Κιρ-κος*, *circus*; a *circle*; or *circular temple*;

and *ffin* is plainly a deriv. of *οφίς*, *serpens*; a *serpent*, or *snake*.

GRIGS; "*anguilla minima*: Skinn. nescio an a Sax. *crýcce*; *lituus*, vel *pedum*; ab aliquâ sc. *litui* vel *pedi* similitudine:"—it must be a poor *aliquâ* indeed to give origin to such a deriv.—"vel à *cpecca*, *crepido*," continues the Dr. "*seu sinus fluvii*; quia sc. *crepidinibus* littorum maximè gaudent:"—then they would undoubtedly take the same deriv. with CREEK, or harbour, Gr.: some have supposed that our expression *as merry as grigs*, took its origin from the *nimble*, *lively*, *active* motion of those little animals: and others tell us, that *grigs* is only a variation of *Greeks*, who, notwithstanding their being now in absolute subjection and slavery under the Turks, are the *liveliest*, *merriest set of people* at this day on the face of the earth.

GRIM, "à *Κρυμος*, *rigor*, *algor hyemis*; vel à *Δριμυς*, *acer*, *acerbus*; Skinn."—but so greatly was he dissatisfied with this, because it was Gr. that he cries out, "sed neutri etymi, utrique allusionis locum tribuo:"—see the Dr's. prejudice and partiality! he will not allow that *grim* should originate from *Δριμυς*, *acerbus*; but it must come from the Sax. *grum*, *gram*; *acerbus*; *sour*, *morose*, *severe*.

GRIMACE, "*Αγρια εγγρα*, *agrestis imago*; *the aspect of a hideous countenance*: R. *Αγρος*, *ager*, and *εγω*, *similis sum*: unless we chuse to derive it from *kermas*, an Arabian word, which signifies *to wrinkle*, and *distort the face*: or else from the Fr. *grime*, for *grise mine*; which is the sentiment of Father Labbe: Nug."—but then it would not be derived from the Gr.; and indeed we might rather suppose it was of Belg. or Iceland. extract, as will be seen in the Sax. Alph.

GRIME; "Belg. *begriemen*, *gremelen*; denigrare, maculare; hæc à nom. *grimm*: q. d. *deformem*, et *aspectu torvum reddere*: Skinn."—then consequently derived from the same root with GRIM, since it signifies no more than to daub the face over with some disagreeable colour, in order to make it look *ferce*, and *terrible*.

GRIN, *Γιν*, *naris ringor*; quod canes latraturi *ringendo* *nares* agunt; vel ex irâ in *rugas* diducunt os; to show the teeth; or rather lift the nose, and distort the mouth in scorn; we likewise use *grin* in the sense of *smile*.

GRIP: "Sax. *græp*, vel *græp*, *fossula*; à verbo *grapan*, *fodere*; to dig a small trench; also a little run of water, which trickles along in a small channel, that seems to be scratched in the ground: and consequently is derived from *Γραφο*, *sculpo*, *fodio*; to dig, or cut.

GRIPE; "*Γριπιζω*, *piscari*: R. *Γριπος*, a fish-

erman's net: or from Γρυπτις, οἰ, a *grappling instrument, or anchor, or any thing to lay hold with*: R. Γρυψ, υἱος, *gryps, a griffin, a bird which has a crooked, or hooked beak*: Nug.—Skinner has given us a very probable conjecture, that "*gripe* may be only a contraction of *corripere*:"—but then the Dr. ought to have considered that *corripio* comes from *rapio*; *rapio* from *rapax*; and *rapax* from Ἀρπαξ: so that at last it is Gr.

GRIPING, *covetous*; not from the foregoing art. but as Casaub. justly observes, . à Γριπιῶμα, *lucrum*; de homine per fas et nefas *lucrum* sēctante usurpatum; one who studies nothing but *gain, profit, interest*.

GRIPING-pains; "non aliud Γριπωμενα, sive Γρηπομενα, quam quod vulgo de stomachi, vel intestinorum torminibus: Casaub." *any sharp, acute pangs in the stomach, or bowels*.

GRISLY: "Sax. γριϋlic, *horridus, terribilis*; hoc à verbo αγγριαν; *horrere*: alludit, only" says Skinn. "Gr. Αγγριος:"—but if Αγγριος signifies *ferox, immanis, atrox*; and γριϋlic signifies *horridus, terribilis*;—then we might suppose (without committing any violent trespass on the Dr's. patience) that γριϋlic was only an abbreviation of Αγγριος.

GRISTLE, "*crustula*: Skinn."—and so far he is right: but *crustula* is derived à Κρυος, *gelu*; unde Κρυσαλλος, *crusta, è gelu in glacie*; unde *crustula*; a little *crust, or covering of ice*; or *cartilagenous substance, covering the bones*.

GROAN, Γροω, quasi Γροω, *gemo, deploro*; to *bemoan, bewail*.

GROAT: all our etymol. allow, that *groat* is derived à *magnitudine*, cui tamen comparando eam cum aliis pecuniarum minutiis, nomen ab illo *grossus*; quod sæculo sequiore *magnum* denotabat: Jun."—and yet neither he, nor any of the rest, derive *grossus* à Κρεας, *caro, creassus*, unde *crassus*; unde *grossus*; *great, or large*.

GRO-GRAM, Κρεας-γρασις, *grossogranus*, quasi *crassum-granum*; *coarse-grained*.

GROOM of the stables } Skinn. with all his partiality, acknowledges,

GROOM of the stole } that the "Sax. γυman; *curare, servare, custodire*; and γυμα, feliciter alludunt Gr. Κομω, (or rather Κομιζω) *curo, nutrio, alo*; quod sane patris-familiās munus est:"—since therefore this verb Κομιζω is applicable to a master of a family for his *care, and protection*, it has been applied likewise to that great officer of state, who has the *charge, or care* of the king's wardrobe; particularly as it bears the sense likewise of *porto, fero, vexo, adduco, deduco*: and from hence in the former signification, is deduced the Belg. *grom*; *puer, famulus*; a *page*.

-GROOVE; "*fria, fodina*; Iceland. *groof* est *lacuna*; sunt referenda ad Sax. γραφ, *fodere*; et *grafa*, quæ habes in **GRAVE** to *bury in*: Lye."—which is undoubtedly Gr.

GROPE; "*contrectare, palpere*; palpando veluti in tenebris *prætentare*; Sax: γρᾶπαν γρᾶπιαν; ad eandem referenda sunt originem, ad quam **GRIPE**, *arripere, prebendere*: Lye:"—consequently Gr.

GROSS; Κρεας, *caro, creassus, crassus, grossus*; *coarse, fleshy, homely*.

GROSSER, commonly written and pronounced *grocer*; but it is evidently derived from the foregoing art, signifying, as Minsh. says, those who, "ab initio ex legibus nostris nihil minutim, sed omnia *al grosso*, magnis sc. ponderibus dividere soliti sunt:"—to *sell by the great*; not in little, but in *large quantities*; and therefore derived as above.

GROTESQUE } "Κρυπτη, *locus subterraneus*;
GROTTO } απο τῆ Κρυπτην, *abscondere*;

Upt." to *hide, conceal, cover*; any *place to retreat, or retire to*: it will require a few words more to shew how *grotesque* and *grotto* can have any connexion together, and be derived from the same root: Skinner then, very justly observes, that *grotesque* is derived "à Fr. Gall. *grote, grotte*; Ital. *grotta*; Lat. *crypta* (he should have added, à Gr. Κρυπτη, Κρυπτος, *occultus*); sic autem dictæ sculpturæ, vel picturæ inartificiose, et nullis regulis astrictæ, sæpe etiam ridiculæ; tales enim figuræ, olim in *cryptis* potissimum sculpi solebant imo tales etiam sponte naturæ, aquæ stillicidiis, saxa variis modis adedentibus, sæpe efformatæ sunt:"—*those ridiculous figures*, which were formerly drawn, or painted in *grottos, or vaults under ground*, always gloomy, and distorted.

GROVE; Clel. Way. 86, seems to be of opinion, that "*grove* takes its origin from *growth*:"—but **GROW** is Gr.:—Lye would derive our word "*grove*, à Sax. γραφ; arbuta nempe *foveâ* circumjecta, plerumque munita:"—but still it would be Gr. à Γραφ-ω, *sculpo, fodio*; to *dig a trench*, in order to plant in.

GROUND, or *soil*, "Γρανος, *profundus*: because of the *great depth* of earth: Jun."

GROUNDLING; "Teut. *gruendling, fundulus piscis*; quia *semper circa fundum degit*: Skinn."—then it originates from the foregoing: Gr.

GROUNDS; "*faces*, quia ad *fundum* subsidunt: Skinn."—consequently derived as above: Gr.

GROUND-SILL; compounded of two synonymous terms; viz. Γρανος, *fundus*; *the ground*; and Ὀλον, *solum*; *the soil*; i. e. Ἰποθυρις, *hypo-tyrum, limen inferius, sub-liminare*; properly speaking *the threshold*, or that piece of wood which composes

composes the bottom part of the door-stall, and lies next to, or upon the ground, or soil. Milton, in speaking of Dagon, says,

Next came one

Who mourn'd in earnest, when the captive ark
Maim'd his brute image, head and hands lopt
In his own temple; on the grunsel edge, [off,
Where he fell flat, and sham'd his worshippers:

Par. Lost. B. I. 457.

that is, ground-fill edge, or the edge of the threshold.

GROW: "Sax. $\gamma\rho\omicron\text{pan}$, *germinare, crescere*: Skinn."—but Lye has more properly said, manifestum interim est originem Sax. $\gamma\rho\omicron\text{pan}$ petitam ex $\chi\rho\omicron\alpha$, *color*; as we have observed in the art. GREEN.

GROWL: "Casaub. deflectit à $\Gamma\omicron\gamma\gamma\upsilon\zeta\omega$, sane ab unâ eâdemque literâ ambo incipiunt;" says Skinner, with a kind of sneer, we may suppose at the Grecian, and his Greek:—now then let us hear the Saxon; "growl, contractum à verbo *to grumble*:"—then it is probable that growl, grumble, grommelen, grommen, and grommeler, with all the other horrid derivatives of that tribe, take their origin from $\Gamma\rho\omicron\mu\phi\alpha\varsigma$, vel $\Gamma\rho\omicron\mu\phi\iota\varsigma$, quod Hesych. exponit *vetula scropha quæ grunnit*; an old sow that grunts, growls, and grumbles: vel à $\Gamma\rho\upsilon\zeta\omega$, $\Gamma\rho\upsilon\lambda\lambda\iota\zeta\omega$, *grunnio*, as we shall see presently.

GRUB, *the maggot* } " $\Gamma\rho\omicron\mu\phi\alpha\varsigma$, ὡς παλαμα, σκρο-
GRUB up a bush } φα: ὁμοίως καὶ ἡ $\Gamma\rho\omicron\mu\phi\iota\varsigma$:
Hesych." *scrofa, scrofula*: quia gaudeat *scrobes facere*; an old sow, who delights to delve with her snout, and root up the ground: to dig deep into any thing, as all maggots do.

GRU-DGE, must be derived à Fr. Gall. *gruger*; for, according to Skinn. "tantum alludit Gr. $\Gamma\rho\upsilon\zeta\omega$, *grunnio, murmuro*:"—Casaubon derives *grudge, growl, and grumble* à $\Gamma\omicron\gamma\gamma\upsilon\zeta\omega$, *murmuro, indignor*.

GRUFF: Lye supposes this word to be of Belg. extract. "groff; et contrahi videtur à Sax. $\gamma\rho\text{puh}$, $\gamma\rho\text{pu}\zeta$; *tetricus, austerus*:"—but we might rather suppose it was derived à $\rho\upsilon\lambda\iota\varsigma$, *ruga, rugo, corrugo*; wrinkled, ruffled, ruffled: or rather à $\Sigma\rho\upsilon\phi\omicron\varsigma$, contracted to $-\rho\upsilon\phi-$, quasi $\gamma\rho\upsilon\phi-$, *austerus, acerbus*; de homine *austero, acerbo, moroso*.

GRUMBLE; " $\Gamma\rho\upsilon\zeta\omega$, $\Gamma\rho\upsilon\lambda\lambda\iota\zeta\omega$, *grunnio*; or from $\Gamma\omicron\gamma\gamma\upsilon\zeta\omega$, *murmuro*: Nug."—this latter deriv. is taken from Casaub.

GRUMOUS; $\Gamma\rho\upsilon\mu\omicron\nu$, Hesych. interpretatur $\Theta\rho\omicron\mu\beta\omicron\varsigma$, *grumus, frustum rei in unum massam concretæ*; partes sanguinis concretæ; clotted blood.

GRUND-WEAL, or "ground-wall; a foundation: Verst."—both Gr.

GRUNNY, quasi *grinny*, à $\rho\iota\nu$, *nasus*; the nose, or snout of a swine: or else from $\Gamma\rho\upsilon\zeta\omega$, $\Gamma\rho\upsilon\lambda-$

$\lambda\iota\zeta\omega$, *grunnio*; the noise which a swine makes through his snout.

GRUNT, or attempt; "the first grunt, *primus conatus*, $\Gamma\rho\omicron\upsilon\theta\omega\gamma$, Græcis olim dicebatur *primum tibicinum rudimentum, sive modulus ille, quem primum docebantur, qui tibus inflare discabant*: Jun."

GUARANTEE } $\omicron\upsilon\theta\omicron\varsigma$, *custos, quasi wouros*,
GUARD } unde *ward*; unde *guard*;
for what the Greeks wrote with the diphthong $\omicron\upsilon$, the Latins wrote with *va*, and the moderns with *wa*, and sometimes with *gua*; as may be observed in this, and numberless other instances: see WARD: Gr.:—"in compositione," says Shering. inter cætera Goth. *domum, vel castellum* significat:"—then consequently Gr. still, as above.

GUDGEON, $\kappa\omega\beta\iota\omicron\varsigma$, *gobio*; a small river fish.

GU-ELPHS, and *Ghibelins*; "the party of the Papalists," says Clel. Voc. 206, n, "gave to themselves the name of *Guelphs*, a corruption of *Qui-Alp, Cis-Alpine, on this side the Alps*; the Italian party in short: to the Imperialists, or German party, they gave the nick-name of *Ghibelins*, taken from the lingua Franca, in which it signifies *Tramontani*, from *Ghibal, a mountain*: and in this solution of the word *Guelph*, we have the true deriv. of that appellative of the house of *Brunswick* (whose posterity now sit on the throne of England) which was originally of *Italian, or Cis-Alpine extraction*:"—this word *Guelph*, therefore, must be sought for in the Celtic words *al, gall, cel, guel*, signifying *hills, or mountains*; and consequently Gr.: see ALPS: Gr.

GUERDON, or "reward; $\kappa\rho\epsilon\delta\omicron\varsigma$, *lucrum, præmium, quaestus*; Upt." *gain, reward, emolument*: *guerdon* sounds like *wardon*; or *rewarded*, which springs from the same root: Gr.

GUEST, " $\Gamma\alpha\sigma\pi\iota\zeta\omega$, *oppiare, et laute excipere*: Skinn.—though Casaub." adds he, "ab Ἐστῆρ , deflectit, *convivio excipere*; to feast, or entertain any person."

GUGGLE, $\kappa\alpha\chi\lambda\alpha\zeta\omega$, *strepito, ebulliendo strepitare*; to make a bubbling noise, like a boiling kettle: see GURGLE: Gr.

GUIACUM, *guaiacum*; the gum of an Indian tree, used as a remedy against the rheumatism.

GUIDE; if we were to conform to the natural genius of our language, we ought, with Skinn. to derive "guide à Sax. $\rho\iota\tau\alpha\text{n}$, *primariò noscere*; secundariò *facere ut noscas*:"—but then the Dr. ought to have considered, that he himself, under the art. *wit*, has derived the Sax. $\rho\iota\tau\alpha\text{n}$ à Lat. *video*; et hoc ab $\text{F}\iota\delta\omega$, *video*; præmissò, more Æol. digam. $\text{F}\epsilon\delta\omega$, *video*; to see, to know, to be wise, to be able to instruct, or guide others:

GUIDON, “*exponitur signifer ; quia milites signiferum, tanquam ducem, sequuntur: Skinn.*”—and consequently derived, as he himself acknowledges, from the same root with the preceding art. : Gr.

GUILD } “derived from the same root with
GUILD-ball } **GOLD**,” says Skinn. quia collegæ pecuniam, pro communi sumptu contribuant :” good old Verstegan supposes the word *gyld* (as he writes it) to be Sax. and to signify “*a confrery, or brotherbeyd* :”—but in p. 258, he tells us, “there were of old tyme, among our anceters certain companies, or confraries of men called *gildes* (who were comonly made of the richer forte) first instituted for exercise of feates of armes ; and these had their appointed meeting places, and were obliged to the exercises, and orders, which the rest observed (a species of militia, or trained bands) and these were called *gild-bretberen* ; the woord *gild* in itself signifieth *free and bountiful* :”—but nevertheless, it may be possible, that the word *guild*, or *gyld*, may be derived from *gild*, or *gelt*, or *gold* ; meaning that *free and voluntary collection*, or *sum of money*, which was first of all gathered, and deposited as it were in a common stock, to serve as a foundation for supplying that society, or confraternity with arms, &c.

GUILDERS ; Ray writes it “*gilders*, and explains them by *snares* :”—but as they seem to be visibly descended from **GUILE**, it might be better to write them *guilders* ; particularly if the *i* in *gilders* is pronounced long ; but let it be pronounced as it may, it seems to be Gr. : see **WILE** : Gr.

GUILE, or *fraud* ; according to the rule given, under the art. *guard*, this word *guile* will easily derive from the same root with **WILE** : Gr.

GUILT ; no body at first sight would suppose that *guilt* should originate from *gold*, I mean literally ; but thus our etymol. trace it, à Sax. *gylt*, *gyltig* ; *reus, reatus* ; à *gylban, geldan ; reddere, solvere* ; unde *gelt* ; *gold* ; vel quod eodem redit, secundum Minlh. says Skinn.—“à Belg. *gbelden ; solvere, valere* ; et hoc profus ex moribus prisorum Germanorum, qui quævis crimina, imò homicidium, et, quod vix credideris etiam regum suorum cædem, *mulctis pecuniariis* expiabant : Skinn.”—to which let me add from Jun. “*atque ita gyltig, vel giltie proprie dicitur qui culpam commissam tenetur, vel reus est, solvere vel ære, vel in corpore* : see **GOLD** : Gr.

GUISE : here is another instance, in which *gu* answers to the Sax. *p*, or *w* ; and thus *guise* answers to *wife*, or rather *ways* ; for so we often

use it ; as in the words *like-wise*, *other-wise* ; i. e. *other-ways*, in *like-manner*, in *another-manner* ; or, as we sometimes find it in the pleonasm, *another-guess* manner, which should be only *another-guise* : and thus we say *dis-guise*, out of the common *method*, or *way* of dress : and therefore *guise* originates from the same root with **WAY** : Gr.

GULES ; “Fr. Gall. *gueules ; colorem rubrum* significat ; sic dictum forte à *rubidine* (potius *rubore*) *gutturis* : *gueule* enim Fr. Gall. *guttur* signat ; et à Lat. *gula* manifeste ortum ducit : Skinn.”—and surely *gula* as manifeste ortum ducit à *Γλυζω, glutio* ; et *Γυλιος*, vel potius *Γυαλον, gula* ; *the throat* ; so that *gules* takes its denomination from *the redness of the throat*.

GULL, *defraud*, or *cheat* : “Casaubon derivat à *Γυλιος*, vel *Γυλλιος, pera militaris*, in qua viaticum atque alia expeditioni necessaria milites circumferebant : similem originationis rationem deprehendas in Lat. *manticulari*, à *mantica* ; quemadmodum et in Teut. *kabassen ; furari* ; à *kabas ; fiscella* ; *sacken* denique, quod Gallis est *saccager* à *Σακκίζεν* : Jun.”—so that, literally speaking, *ta gull* means to plunder a soldier’s *knapsack*, and thereby *cheat*, or *defraud* him of his provisions, &c. : see **KABAGE**, in the Sax. Alph.

GULL, *a sea bird* } “*Γλυζω, glutio ; Γυλιος, vel potius Γυαλον, gula ; the throat* : malo,” says If. Voff. “à *Γευω, unde gusto ; to taste*.”

GULP ; from the foregoing root ; meaning the noise which liquids make in the act of swallowing down *the throat* : Gr.

GULPH, *Κολπος, sinus ; a bay, or harbour*.

GUM of a tree ; “*Κομμι, gummi ; the exudation of trees* : Upt.”

GUMS ; “*Γομφοι* : Upt.” et *Γομφιοι, dentes molares ; the grinders* ; here used to signify *the spongy flesh that surrounds the teeth*.

GUN : though the Greeks were certainly unacquainted with *guns*, their language having been in decline many centuries before the invention of those dreadful engines ; yet it is not at all improbable, that future ages might give those engines a name derived from the Greek, expressive of their effect ; and therefore Junius says very justly, fortasse est à *Κοναβος, quasi Γοναβος, sonitus, strepitus* ; from the *loud thundering noise at their explosion*.

GURGITATE } *Γυρω, in gyrum colligo, de-*
GURGLE } *varo ; à gutture, quod gulæ*
instar, ad se trahit ; *a whirl-pool*.

GURKIN ; commonly written *girkin* ; nay Skinner deviates so far as to write it *gberkin* ; and yet derives it à *cucurbita* ; which ought to have

taught him a different orthogr. and a different deriv. as we have seen in the art. GOURD: Gr.

GURNARD } "nescio an à Fr. Gall. *gourneau*

GURNY } deflectere liceat à Lat. *corniculum, corniculum, cornu*: Skinn."—consequently Gr.

GUSH; "Teut. *gieffen*: Skinn." "Iceland. *gioofa*: Lye:" *Χευσσα, Χευσσαι, gush, fundere*; *to pour forth, to well out.*

* GUSSET; from the circumstance of this piece of cloth being sewed in a particular manner into the sleeve of a shirt, Minshew has been induced to derive *gusset* à Gall. *couffon* (perhaps he meant *couffin*; *a cushion*); but this is very indeterminate; and therefore it is rather referred to the Sax. Alph.

GUST, or *taste*; Γεωω, Γενομαι, *gusto*; *to relish, flavour*: see GOÛT, *taste*: Gr.

GUST of passion } "Skinnerus derivat à Sax.

GUST of wind } ζιγτ; *turbo*; quam vocem vitiose scriptam pro *bira suspicor*;" says Lye; "nusquam enim, quod sciam, occurrit, nisi in dictionario, ibique nullâ auctoritate firmata: mallet igitur ab Iceland. *gustr*; ventus nive et frigore rigidus, sensu paullulum immutato:"—should this be true, we ought to stop here; but as our word *gust* seems to carry another sense, viz. *a sudden, and violent burst of tears, &c.* we might rather trace it from Skinner's word ζιγτ, et ζεγτ; *turbo*; particularly since he has added, "utrumque forte à Teut. *gieffen*; *fundere, effundere*; q. d. *violenta venti fusio, seu effusio*: after which he unfortunately adds, alludit Gr. Ζεω; *ferveo, efferveo*: vide *ghost, and yeast*:"—why the *ghost* should come in here, I cannot conceive; in order to lay it then, let us wish the Dr. had referred only to his own art. *gush*; where he has given us this very Teut. word *gieffen*; *effundere, effundi*; and has, with Junius, very properly derived it à Χεωω, vel Χευσσαι, *to gush forth suddenly.*

GUT: Casaubon derives it from Γενια, *intestina*; but, with Junius, we might rather derive it à Κυλος, *concaavitas sinus, cavus, sinuosa concaavitas*: Χυλιννοι, inquit Hesych. τὰ Κοιλα τῆς γης, δι' ὧν αἱ πηγαι ἐπιειαι: however, being dissatisfied with these, he adds, "quot autem sciunt ageotan, Sax. usurpari pro *effundere*, non aliunde, quam ab hoc verbo Teut. *gote, deducunt*:" and Skinner has derived it "à Teut. *kutteln*; *intestina*: Minshew deflectit," says he, "à Belg. *gbieten*; vel Teut. *gieffen*; *fundere, effundere*; quia recrementa corporis per intestina *effunduntur*:"—so that all these

latter deriv. may originate à Χεωω, *fundo, fusio, Χεωω.*

GUTTA-SERENA, Χυση, à Χεωω, vel Χυωω, *fundo*; *gutta, quasi cæta*; *a drop*; et *ξηραινω, sereno, sicco*: when Milton, in the beginning of his third Book of *Paradise Lost*, v. 25, laments so pathetically his loss of sight,

So thick a drop serene bath quench'd their orbs,

Or dim suffusion veil'd;

his annotator observes, that the *gutta serena* is a transparent, watery, cold humor distilling on the optic nerve:—and thereby quenching, and *drying up* the natural moisture of that delicate fibre, and causing blindness.

GUTTER; from either of the foregoing articles: Gr.

GUTTURAL; Γυαλον, κοιλωμα, *cavitas*: vel potius à Γεωω, γωω, *gusto*; unde *guttur*; *the throat*; *speaking deep in the throat.*

GYF; "if; Verft."—but IF is Gr.

GYFTA; "this was our ancient word for marriage; and is not unfit; for that the one party is *given* to the other: Verft."—consequently Gr.: see GIVE: Gr.

GYMNASIUM, Γυμνασιον, *exercitatio, palestra, gymnasium*; locus in quo se nudi exercent; *a place of exercise; a school*: R. Γυμνος, *nudus; naked*; because the champions always contend *naked.*

GYMNO-SOPHIST; "Γυμνοσοφιστης: R. Σοφος, *sapiens*; and Γυμνος, *nudus*; Γυμναζω, *to use exercise*; Γυμνασιον, *gymnasium; an academy*:" Nug."

GYPSUM, Γυψος, *gypsum, res calci cognata*; *parget*; *white lime; plaster.*

GYPSY; Γυψ, υπος, *vultus*; *the countenance*: there has been a great variety of deriv. given to this word: the most probable is derived from Αιγυπιος, *Ægyptus*; and Αιγυπιος, *Ægyptius; an Egyptian*; as if the *gyppies* derived their name from that region: but this opinion, tho' rejected by the best writers on this subject, without having substituted any thing better in its room, has been offered, merely on a supposition that these extraordinary people might have derived their appellation of *gyppies* from the *tawny complexion*, which they are acknowledged to acquire by anointing themselves with fat substances, and then exposing themselves to the sun; a custom they might have learnt first of all in *Egypt*; or, perhaps the first association of them might have come from thence.

GYRATION } Γυρος, *gyrus, circulus; a whirling*

GYRED } *round, a circumrotation*: Shakespeare has very becomingly put this word *gyred* into the mouth of *Ophelia*, when she is describing

to her father the manner in which *Hamlet* came, like a distracted person, one morning to her closet: act ii. sc. 2.

My lord, as I was sewing in my closet,
Lord Hamlet, with his doublet all unbraced,
No hat upon his head, his stockings loose,
Ungarter'd, and *down-gyred* to his ankle:—
i. e. falling in loose ringlets down to his very shoes.
GYT; “yet: Verft.”—but YET is Gr.

H.

HAB-NAB, at a venture; “temere, sine consilio: Sax. Dabban; habere; et nabban; i. e. ne babban; non habere; have it, or not have it, as it may happen; I will try: vel, ut ingeniose divinat Th. Hensh. q. d. hap, n'hap; i. e. bappen, or not bappen according to my wish; I will try: Skinn.”—either of these deriv. will sufficiently serve the purpose of a Sax. etymol. who is resolved to go no farther into Greek, or Latin, than what he is absolutely forced to; which is the case at present; for in confirmation of the former of these deriv. the Dr. has unluckily referred us to *have*, which he could not avoid deriving à Lat. *babeo*:—but Lat. *babeo* is derived à Gr. ἄβω, according to Voss.—and with regard to the latter of these deriv. *bappen*, Junius says, fortasse traxerunt ortum ab illâ verbi ἄβωμαι notionē, quâ Græci dicunt ἄβωμαι τῆς τύχης ἀβωμαι, res mihi succedit prosperrimè; the affair has happened prosperously.

HABIT } ἄβω, *babeo*; ἄβωι, pro ὄβωι,
HABITATION } ὄβωι, Hesych. unde *babeo*,
habui, *habutum*; to have, bold, possess; also to dwell; to accustom: a riding habit, or riding dress, originates from the same root.

HACHET } ἄβων, *ascia, securis, dolabra*; Sax.
HACK } ἄξϛ, *ax*; or βραδᾶξ; *an ax*, or
hachet: R. ἄξη, *acies*; *an edged-tool*.

HACK, or *stammer*; from the same root; “pro linguâ *hesitare, titubare, balbutire*; quod balbi sermonem interrumpant, et verbi minutatim concidant: Jun.” *to hesitate in speech, chop it small*.

HACKIN; “Sax. gehaccod plerc; *farcimen*; et gehæcca, *farcimentum*: Ray.”—then it is a wonder he did not see that all these words were descended from the same root with **HACK**, and **HACHET**, Gr.; signifying any meat *that is cut, and chopped fine*.

HACK-NEY coach, or *horse*; this seems to be a pure French distortion of ἰκκος-γόνυ, ἰκκος, *equus*; *equus-genu*; a kneeling horse, disfigured into “*baquenée*, derived from the old word *acq*, a horse; and *chineá*, γόνυ, *genu, gnu, gne, knee*; to bend the knee;” says Clel. Way. 49, “a horse broke

to bend the knee, by way of homage; like the palfrey presented to the Pope in homage for Naples:” now used as a term in derision for any stumbling horse; like the ever renowned horse of Hudibras, who was

——— so fiery, he would bound,
As if he griev'd to touch the ground;
That Cæsar's horse, who, as fame goes,
Had corns upon his feet and toes,
Was not by half so tender hoof'd,
Nor trod upon the ground so soft:—
And as that beast would kneel and stoop,
(Some write) to take his rider up;
So Hudibras his ('tis well known)
Would often do to set him down.

Part I. Canto i. 431.

HADDOCK, “quasi *coddich*, or small kind of cod: Clel. Voc. 208.”—but **COD** is Gr.

HAEL } now written *bale*; “safe, well in health;
HAILE } also *salvation*: Verft.”—but *bale*, and
health, as we shall see, are Gr.

HÆMATITES, ἄιματίτις, *sanguinaria, hæmatites*; the blood-stone: R. ἄιμα, *sanguis, cruor*; *blood*.

HÆMOR-RHAGE, ἄιμορραγία, *sanguinis eruptio*; an effusion of blood: R. ἄιμα, *sanguis*; *blood*; et Πνυρρῆμι, *frango, rumpo; fundo*; to pour forth.

HÆMOR-RHOIDS, ἄιμορροΐς, *hæmorrhoïds*, *sanguinis fluxus*; a flowing of blood: R. ἄιμα, *sanguis*; *blood*; et Ρεω, *fluo*; to flow.

HAFOC } “bank } Verft.”—but **HAWK**
HAFOCAS } *hawk* } may be Gr.

HAFT: “Sax. hæft; Belg. *best*; *manabrium*, *capulus*: hoc forte à Sax. hæftan; cujus particip. hæfted; *captivus* apud Somnerum occurrit: quia sc. *ensis capula retinetur*; hoc ab habban; *habere*: Skinn.”—consequently Gr.: thus we say, *to have, and to bold*; and a hachet is *beld by the bast*, or *handle*.

HAG: “Ἐκάλη: Upt.” *Hecate*; a goddess of a triple form.

HAGGARD; “ἄγριος, *ferus*; *wild*: Upt.” also *an unmann'd hawk*.

HAGGESS pudding: “*tucetum*; videtur referendum ad *back*; *concidere, comminuerē*: Jun.”—but he stops too short; for *back* is Gr.: and Skinner likewise has given us the same deriv. and stop'd in the same manner.

HAIL, *frost*: “Χαλαζα, *grando*: Casaub. and Upt.” *frozen drops of water*: Cleland would derive *bail à gelu*: but *gelu* is Gr.

HAIL! salute: “*omnis salus!* Sax. hæł; *health*: Skinn.”—true; but then he should have told us here, as he tells us afterwards, that *health* alludit et Gr. ἄλθω, *sano*; to be in health:—we might however rather suppose, that *bail* was

derived ab Ουλε, *salve!* as in the last Odysey, 401,

Ουλε τε, και μεγα χαιρε, θεοι δε τοι ολβια δοιεν !
Ciel. Voc. 208, 9, (perhaps more properly) derives
“*bail*, or *call*, à Καλεω, *voco*; to call to.

HAINOUS, “*Αινως*, *graviter*; *wickedly*: Upt.”
however Junius gives another deriv.; viz. *beinous*
ex Ονειδος, *probrum*, *contumelia*.

HAIR, *Ειρος*, *lana*; *wool*: vel à Κερα, *caesaries*;
according to Casaub. as quoted by Jun.

HALCYON, “*Αλκυων*, a sea bird, *whereof* it
is said, that when she builds her nest in the sea,
it is always calm: R. *Αλς*, *mare*; and *Κυω*,
pario: Nug.”—the name of the *halcyon* is some-
times translated a *king's fisher*; but *the king's fisher*
probably frequents only rivers: Ciel. Voc. 209,
would persuade us, that “this mythological term,
like most of the rest, whether Greek, or Roman,
is purely a Celtic compound, which stands thus;
bal-lig-y-un: *bal*; *fair*, or *calm*: *lig-y-an*; *lying*,
or *brooding on the water*:”—then it may, with
equal confidence, be asserted, that this Celtic is
at last a pure Greek compound; for *bal*, *cal*, or
ualm, is undoubtedly derived either from *Μαλ-ακισ*,
or rather from *Γαλ-νην*, *serenitas*: *lig* is likewise
Gr.; à *λεγ-ω*, *cuho*, *jaceo*; *y* comes from *υ-πιε*,
super, upon; and *un* is the same as *un-da*; ab
υδωρ, *υδος*, quasi *υνδος*, *udus*, *unda*; *water*.

HALE, to call to; Καλεω, *voco*; to call.

HALE, or *drag along*; “*Ελπω*, *trabo*; to draw,
or *pull along*: Casaub.”—Skinner has committed
a strange inaccuracy, if not negligence, in the
deriv. of these two last words; the former of
which he explains by vox nautica, pro *vocare*,
compellare, *salutare*; and then refers us to *all bail!*
which he derives from *bealtb!*—the latter he
explains by *vi trabere*, *accersere*, *adducere*, *afferre*;
and then says, alludit Gr. Καλεω:—but Καλεω
is *voco*; and never yet signified *vi trabere*.

HALE, or *strong*; Σαος, *salvus*; unde *salus*;
bealtb; *strong*, *robust*: or perhaps ab *Ολος*, *in-*
teger; unde Ουλος, *sanus*; vel ab *Αλθος*, *sanatio*;
bealtb; *strengtb*.

HALF: Skinner acknowledges, that “the Sax.
Belg. Teut. and Dán. words, signifying *half*, or
dimidium, omnia credo, præsertim Sax. *healp*,
ab Anglo-Sax. *hal*; *totus*, *integer*; et of, *ab*,
de, *ex*: quod sc. *ex toto* decisum est:”—but so
likewise would it be, if it was but a quarter:
however, *bal* may be the root of *halp*, of which
it seems to be only a diminutive; but *bal* is un-
doubtedly derived ab *Ολος*, *totus*; *the whole*: and
halp is one of the two equal parts into which it
may be divided.

HALIEUTICS, *Αλιευτικος*, *piscatorius*; ad *pif-*

cationem pertinens: a *fisherman*; or relating to the
sea: R. *Αλς*, *mare*; *the sea*.

HALIGE, “hence wee have our woord *boly*:
Verft.”—but HOLY is Gr.

HALL, “*Αυλη*: Upt.” *aula*, *domus regia*; a
palace, a *mansion*:—perhaps this word *Αυλη* itself
may have drawn its origin ab *Αυλος*, *materiae ex-*
pers; ex A, *non*; et *υλη*, *materia*; a *ball*, signi-
fying a large room, and generally *void of furni-*
ture: Ciel. Voc. 68, 9, and 70, tells us, “*ball*,
al, or *call*, signifies a *college*, or place of instruc-
tion:”—and consequently Gr. as above.

HALLOO } “*Αλαλη* Græcis erat vox exerci-
HALLOW } tuum concurrentium; imo et
multitudinis gaudio exultantis, vel aliud quid
strenue aggredientis, ac mutuo se ad alacritatem
adhortantis: Jun.”—perhaps it might be better
to write it HALOO, and derive it as in that
art. Gr.

HALLOWED; “*Αγιος*, *sanctus*; Sax. *halige*;
Belg. et Germ. *beyligh*; *boly*: Casaub.”

HALLUCINATE, *Αλλομαι*, *salio*, *salto*, *titubo*;
to *stumble*, or *blunder*.

HALM, commonly written and pronounced
hauhm; but derived and contracted à *Καλαμος*,
calamus; a *reed*, *straw*, or *stubble*: Casaub.

HALO, *Χαλαω*, *χαλω*, *laxo*, *exhalo*; to *emit a*
vapor; hence used to signify a *misty dimness en-*
circling the moon: though with Ciel. Way. 81, it
would be much better to derive “*halo* by trans-
position from *obull*; which,” he says, “is con-
tracted to *wbeel*, or *circle of wood*; and is radical
to *volvo*:”—but all of them seem to be descended
from *Ειλ-ω*, *volvo*; to *roll*, or *turn round*: and
hence a *halo* signifies a *watery circle formed round*
the moon.

HALOO, *Ολολυζω* (if there be any such word)
ululo, *ejulo*; to *bawl*, or *boawl*, to *make any loud*
vociferation: Cleland (Voc. 209) derives it *Καλω*,
Καλω, *voco*; to call aloud.

HALT, or *limp*; *Αλλομαι*, *salio*, *salto*; to *leap*,
or *skip*; “quod *claudicantes* inter incedendum
veluti *subsultent*: Jun.” a *kind of hopping gait*.

HALTER, *Ελκυσηρ*, *capistrum*, *restis*, *laqueus*;
a *rope*, or *chord*; ab *Ελπω*, *trabo*; to *draw*, or
drag along; to *lead a horse by*: Ciel. Voc. 208,
would derive “*halter* à *col-tir*; from *col*; *the*
neck; and *tir*; *round*:”—the only point now is to
determine the root of *col*, or *collum*: see COLLAR;
Gr.: and *tir* is the same as *cir*; i. e. *circum*:
consequently Gr.

HAMLET, “*Αμα*, *simul*; *together*: *ham*, an
old Saxon word, signifying *house*, or *village*, may
be better derived from thence, than from *Αμμα*,
fascia, *nexus*, *vinculum*, as Spelman seems to
imagine: and from *ham*, they have formed
Notting-bam

Notting-bam, Bucking-bam, and others: Nug."—Lye says, "*hamlet* mihi videtur diminutivum esse τῆ *bam*;" which Junius, under the art. *bome*, says, "fortasse pertinet ad Theotisc. *beim*; quod *μαδα*s, Hesych. sunt ποιμενῶν οικίαι, *pastoritia casæ*, *tuguriæ*; *shepherds' buts*, or *cottages*:"—but perhaps, after all, *bam*, *hamlet*, and *beim*, may mean no more than *bome*, and be naturally derived à *Δωμα*, *domus*; a *house*, *bome*, or *dwelling*.

HAM of *bacon* } or rather *bamm*; Καμπη, *flexura*

HAM of *the leg* } artuum corporis inter incedendum; *poples*; the back part of the *knee*: Casaub. or, according to Jun. it may be derived ab ἄμμα, *nexus*, *vinculum*, *nodus*; præcipue namque notabilis *nodosa* illa tibiæ cum femore *junctura*: which indeed is more applicable to the *knee*, than the *bam*: and Clel. Voc. 209, would derive "*ham of the leg* from *gam*; (whence *gammon of bacon*, for *the leg*, or more properly *the shoulder of the hog*) from *gam*," says he, "comes *am-bulo*; *am-ble*, and *aller* in French:"—but AMBLE is Gr.

HAME of *a horse collar*; ab ἄμμα, *nexus*, *vinculum*, *belcium*: Belgis pari ratione, *hamme*, vel *koe-hamme*, dicitur *numella*, quæ vaccas in stabulo religatas tenet; a kind of *yoke*, or *halter*.

HAMMER; Καμνω, Εκαμον, *laboro*; unde *malleus*; a *mallet*, or *beetle*, *lifted with labour*: Skinn."

HAMMOCK; Κεμαι, *jaceo*; a *sailor's swinging bed to sleep in*.

HAMPER, or *entangle*; Ἀπλω, *necto*, *alligo*; to *tie*, *fasten*, or *bind*: from Ἀπλω is formed ημμαι, unde *bamper*; or else it may come from ἄμμα, *vinculum*; which originates likewise from Ἀπλω, *necto*; according to Gerard Voff.—unless we may deduce *bamper* from "*hamus*, i. e. à Χαμω, idem quod Χαβω, καμπυλον, *curvum*, *inflexum*; à Καμπλω, *flexo*, *incurvo*; to *bend* like a *hook*, to *catch bold on*; If. Voff."

HANA } "*a cock* } Verft."—but HEN is Gr.

HENNE } *a hen* } whatever *bana* may be.

HANAPER; Πανος, *panis*, *panarium*; a *panier*, or *bread-basket*: quidam, says Junius, volunt *bamper*, vel *hanaper* dici quasi *band-panier*: at alii putant ab Ἀμφο, *utrumque*, et φερων, *ferre*; because it is *borne* by a *handle on each side*: hence *the controller*, or *clerk of the hanaper*, is an officer in the court of Chancery, "*cui inferuntur pecuniæ*," says Skinner, "*è sigillatione diplomatum, brevium, chartarum regiarum, &c. provenientes*; q. d. *custos*, seu *præfectus sportæ, quali*, seu *quasilli*, cui olim *pecuniæ regis immittebantur*: notum est autem criticis, etiam apud Romanos *fiscum*, quod postea *erarium*—*principis* significavit, *primario et originario tantum corbæ vimineum notasse*:"—to such small beginnings at

first do great offices of place and trust sometimes owe their origin.

HANCH of *venison*; commonly written and pronounced broad *haunch*, but derived "ab Ἀγκων, quod non modo *cubitus*, sed quemlibet membrorum *flexum*, Budæo auctore significat: Jun."—"*Ἀγκη*, Ἀγκυαλη, *ulna*; à quâ eadem origine orta est vox Græco Barb. Ἀνζα, *tibia*, *sura*, *suffrago*, *poples*; but now used to signify *coxa*, *femur*: Skinn." *the thigh*, and part of *the hip bone*.

HAND

HAND-FESTING } the former of these
HAND-KER-CHIEF } compounds, according to Ray, signifies "*contractus matrimonialis*: Danis *festenol*;" whatever that may signify: tho' perhaps both *band-festing*, and *festenol*, may be only *band-fastening*, or *joining hand in hand*; consequently Gr.: as to the latter compound, *bandkerchief*, it has been distorted, and contracted from three Greek words, viz. Χανδω, Αηρω, and Κερ αλη: Χανδω, Χανδανω, *capio*, *bendo*, *prebendo*, gives origin to *band*: Αηρω, ΑΦερω, *aperio*, *operio*, *coöperio*, gives origin to *cover*, contracted here to *ker*: and Κεφαλη, *caput*, gives origin to that miserably barbarous modern French word *chief*, and to our more than miserably barbarous modern English word *chief*: so that a *kerchief* is a piece of cloth, used to *cover the head*, or, as we now say, *the neck*, or *bosom*; and, because a similar piece of cloth is constantly made use of to *wipe the hand*, &c. it has obtained the name of a *band-ker-chief*.

HAND-SEAX; "*a fauchin*: Verft."—he means a *band-seax*, which, in p. 22, he had told us, were "*short swords, bangers, or wood knyves*, which our Saxon anceters did wear privately hanging vnder there long skirted cotes:"—but how they could wear a *fauchin*, or *falchion*, *privately hanging under their cotes*, is not so easy to conceive; it must therefore have been a species of *dagger*, and perhaps crooked: but let the shape have been whatever it might, the deriv. is undoubtedly Gr. as we shall see under the art. SAXON, and SEAX: Gr.

HAND-SELL: "Sax. *hand*, et *pellan*; quum tamen illud non tantum *vendere*, sed et *dare* significat; manifestum quoque est postremam acceptionem locum hic habere; siquidem pro isthoc *bandsell* etiam *bandgift* aiunt non Angli tantum, sed et Belgæ: Jun."—consequently both Gr.; meaning the first money received at market, which many superstitious people will spit on; either to render it tenacious, that it may remain with them, and not vanish away like a fairy gift; or else to render it propitious, and lucky, that it may draw more money to it.

HAND-SOME; "*nobis et dexter*, et *pulcher*;

Belg. *band-saem*, dexter, et manu promptus: Skinn.—“*commodus, habilis, manui conveniens, et veluti ad manum factus*: Jun.”—consequently Gr.

HAND-WROHT } “made with the band,
HAND-WROUGHT } artificial: Verst.”—

who had no idea that *band* was derived à *Κανδ-ων*: and that *wrought* must come from *work*; and *work* from *Εργ-ον*, *opus*; *toil*, or *labor*.

HANG, “*Αρχω*, *strangulo*; *Αρχων*, *hangman*: Casaub. and Upt.”—this however seems to be but a partial deriv. because every thing that *hangs* is not *suffocated*; a hat *hangs* on a peg; but the hat is not therefore *suffocated*; a bell *hangs* in a steeple; but the bell is not therefore *strangled*: “Martinius derivat ab *Αρχεν*, *stringendo*; unde et *Αρχων*, *laqueus*; quam viri docti conjecturam et ipse complecterer,” says Junius, “nisi obstaret Theotiscum *haben*, à quo *bangen*, per epenth. lit. *n*, factum esse liquet: ipsum vero *haben*, quemadmodum Sax. *hon*, primo statim intuitu deprehenduntur esse ab *bob*, vel *bock*; *altus*: ut *haben* proprie fit *attollere* (or, as we may say, *heighten*) *in sublime, in altum elevare*:”—for whatever *bangs* must be *on high*, i. e. *above-ground*: so that now we must trace the etym. of the words *haben*, *hon*, *bob*, or *bock*; which will be done under the art. HIGH: Gr.

HANK of *hread* } all our etymol. derive these
HANKER } words from Northern lan-

guages, which signify *vinculum*; *inclinatio*, et *propensio animi*; *anxie rem desiderare*, *appetere*, *inbiare*; from all which it seems that both *bank*, and *banker*, are only abbreviations of *Αγκιστρον*, *banus*; a *hook*; viz. when any thing has taken strong hold on the mind, and *draws it* as it were with a *hook*; and we say, *I have a bank on you*, meaning a *hold on you*: and hence we likewise say, *a bank of silk, thread, &c.*: which Lye would derive ab Iceland. *bank*, *baunk*; *funiculus in formâ circuli colligatus*; but may be derived either from *Αγκιστρον*, as above; or from *Ογκος*, *uncus*; *crooked*, or *twisted up*.

HANS-IN-KELDER; “*purum putum Belgicum*; ab *hans*; *socius*; et *kelder*; *cella, penaria, cellarium, hypogæum*: vel à Teut. *Hans*; *Johannes*; and *kelder*, seu *keller*: sed prius præfero: Skinn.”—and we might prefer the latter, for a reason, which neither he, nor Lye, who has adopted this deriv. and this explan. seem to have had any suspicion of: but, in the first place, however Belgic the expression may appear, the deriv. is of much higher origin; for it is undoubtedly derived ab *Ιωαννης*, *Johannes*; *John*; and *Κοιλω*, *celo*, *abscondo*; unde *cella, cellarium*; a *cellar*: and in the next place, from their own derivations, it is a wonder that neither of these gentlemen (par-

ticularly the Dr.) should have applied this expression, as the Belgæ, and the Germans to this day do apply it, viz. *to the big-bellied lady*; to whose good success when they drink, they drink *Hans in kelder*, *little master Jackey in the cellar*; meaning *the young heir still in embryo*.

HAP, or *take*, “is radical to *cap-io*,” says Clel. Voc. 209; “thence *swan-bapping*, for *swan-capping*; or *catching of swans*:”—but if this radix be just, it is Gr. see CAPTURE. Gr.

HAPPE; “*to cover for warmth*; from the verb *beapon*; Ray.”—consequently Gr.: as we shall see presently.

HAPPEN } “traxerunt ortum ab illâ verbi

HAPPY } *Ἀπιομαι* notione, quâ Græci scribunt *Ἀπιομαι τῆς τυχῆς ἀριστα*, *res mihi succedit prosperrimè*; *things have succeeded to my wish*: Jun.”—but what would become of this deriv. if things had not succeeded to his wish?—even then it would come from the same root, because then they would have *happened unhappily*.

HAPS, commonly written, and pronounced *basp*; but derived from *Ἀπῶ*, *Ἀπῶ*, or *Ἀψῶ*, *neῖο*, *jungo*: illa quæ postem atque ostium *conjungunt*; any bolt, bar, or lock, to *fasten*, or *join* the door and doorstall together.

HARANGUE: Skinn. Jun. and Lye, suppose this word comes from the Germ. *ring*: “*proculdubio*,” says Junius under the art. *Rank*; *barangue*, “*vocem à Germ. ring esse sumptam, atque eo argumento, quia conciones non nisi in circumfusâ populi, senatûs, militum, studiosorumve coronâ habentur*:”—but if that be the true etym. it may be derived à *Γυρος*, *gyrus*, *circulus*:—Clel. Way. 79, confirms this supposition; and, as he always does, gives us the true idea of the original word; for, he says, “*barangue, bar-aying*, i. e. *saying*, or *speaking to a circle, or crowd around him*:”—but then he thinks it comes from *Αγορευω*: whereas *Αγορευω* properly signifies *concionor in foro*; ab *Αγορα*, *forum*; vel ab *Αγυρις*, *catus*; *to speak in an assembly*; which a person may do, without being *in the middle*: but *bar*, or *gar*, signifies *round*; and undoubtedly derives à *γυρ-ω*, *γυρ-ος*, *gyr-us*; a *circle*.

HARASS, “*Ἀρασσω*, *pulso, tundo, collido*; *to hit against, to hurt*: Nug.”

HARD, “*Καρδια*, *cor*; *the heart*: or from *ardeo*; *to be brisk, and fiery*: Nug.”—this latter deriv. is too distant; and therefore, with Casaub. and Jun. we might rather derive *hardy*, the Sax. *heard*, Alman. *bart*; Belg. *berd*; *durus, solidus*; from *Καρτος*, *Καρτερος*, *fortis, validus*; *stout, valiant, brave*: or else *bardiment*, and *hardy*, may derive ab *Ἀρδαλεις*, quod Hesych. exponit *κακεις, temerarios*; *rash, head-strong*, and *fool-baray*.

HARE, *the animal*: among the many deriv. of this word, the Sax. *hapa* seems to be the best, quod videtur, says Jun. esse ab *hæp*, *pilus*; *bair*: not for the reason, which that great etymol. has produced from Plin. XI. 39, quoniam *villosissimum animalium lepus*; which would better agree with *a bear*, than *a bare*: but for a reason which that great naturalist seems not to have been aware of; viz. that the *bare* tribe are the only species of creatures that have *bair* growing on, and quite covering *the bottoms of their feet*, and *the inside of their cheeks*: according to this definition therefore, we might derive our word *bare*, not from the Sax. *hæp* alone, but both of them from *Ἐρ-ος*, *lana*; *wool*, or any such like soft substance:—if this deriv. should not be admitted, let us attend to what Junius offers farther; “*observa interim*,” says he, “*in transitu, quod Ἀυροί, Suidæ sunt οἱ λαγωοί, lepores* :” and on this word *Ἀυροί*, permit me to observe, that it seems to be a forced word, to express what Virgil, in *Geo. I. 308*, has so properly expressed by

Auritosque sequi lepores :

the *bare* being so remarkable for *the length of her ears*; and consequently still will be Gr. as under the art. **EAR**: Gr.

HARE, *to frighten* } seem to originate from
HARE-BRAINED } the same root with
HARASS: q. d. *præ timore mente motus; attonitus*; *frightened, wild with fear*: we have likewise another expression of a similar nature with this; but derived from the animal; viz. *as mad as a March-bare, in time of breeding*.

HARE-LIPPED; “*cui labia fissa sunt in duas partes*; q. d. *labiis leporinis præditus*: vide **HARE**, and **LIP**: Skinn.”—both Gr.

HARI-COT; “*phaseolus*; nescio an sit dictum quasi *bairy-coat*, quia sc. hujus leguminis siliqua quâdam lanugine vestita est: Skinn.”—then it is derived from the Gr.: see **HAIR**, and **COAT**: Gr.

HARIER; “*leporum insectator*; says Skinn.”—consequently derived from the same root with the animal: Gr.

HARK; *Ἀυς, Ους, Ἀω, audio*; *αὐδῆ, sonus*; unde *audes, aufes, aures, auris*; *the ear, to hear*; unde *bark*, and *barken*.

HARLOT: notwithstanding all the learning and antiquity that Jun. and Skinn. have displayed on this art. I have rather adopted the most simple, and most natural deriv. as being in all probability the most true: let me not therefore trouble the reader with long quotations, but give him the sum of what they have said:—at the close of Skinner’s art. he says, “*doct. autem T Henfb. scitè ut solet, dictum putat harlot,*

quasi whorelet, vel borelet, i. e. meretricula :” and Junius, under the art. *Hure*, says, “*olim Angliæ bure, nunc whore, est meretrix*: Anglicanam hanc scorti denominationem, Casaub. refert ad *Κορη, puella, filia* ;”—or as we may say, *a fille de joie, une courtisane*; a lady of pleasure: “*vel ab Οαρ, conjux*: Upt.”—*a temporary wife*.

HARM, *Καρμα, carmen*; *an incantation, in order to injure, or hurt, as by charm, or spell*; and therefore these two words *barm*, and *charm*, seem to have a close connexion with each other, both in origin and signification; and too often are attended with similar fatal consequences; only **CHARM** takes a different deriv.

HARMONY, “*Ἀρμονία, harmonia*; *the concord of sweet sounds*: R. *Ἀρμ, apto*: Nug.”

HARNES: “*Goth. thairn*; *Dan. bierne*; *Sicambr. bern, vel birn*: omnia hæc facillime à *Κρανον, quasi Κερνον, cerebrum*; *the brain*: Ray.”

HARNESS, “*Ἀρναίς, a lamb’s skin, with which horses’ harnesses used to be ornamented*: R. *Ἀρς, αρως, a lamb*: Nug.”—it seems more natural to derive *harness* either from *Ορμαυ, impetus feror, irruo*; *to rush into the fight all arm’d*: or from *Ἀρμος, compages, articulus*; as when we say *a suit of armour*; or, as Milton has so nobly described those creatures, which,

Their food in jointed armour watch.

Par. Lost. VII. 409.

• **HARP** } Junius has given us the
 • **HARPSICORD** } Sax. Alman. Gall. Ital.
 Hisp. Dan. and Belg. names for *a harp*; all concurring in the same sound, and perhaps the same signification; viz. “*ab Ἀρην, falx, ensis falcatus*; ob quâdam *curvaturæ* similitudinem:” to which Lye adds, “*omnia certe originem debent Icel. barpa, et baurpa, byra, citbara* :”—now the only point is to know the signification of *barpa*, et *baurpa*, in the Icel. and whether, or no, they were derived from the Gr.: permit me however to observe, that *barp* may be only a contraction of *Βαρβ-ίλον*, to signify the instrument invented by, or in use among *the Barb-arians*, or foreigners:—if neither of these derivations should be admitted, we must then refer to the Sax. Alph.

HARPOON } *Ἀρπαζω, rapio, unde harpago*; a
HARPY } *grappling-iron to seize with*; or
barbed iron to strike whales with: hence likewise “*Ἀρπυιαι, a sort of ravenous birds described by Virgil*: Nug.”—Æn. III. 210.

HARROW; *Σαιρω, vel Σαρω, sarro, et sarrio*; to clear land from weeds by *the bough, rake, or barrow*.

HARSH, “*Κερχυν, asperare*; *Κερχυνος, qui aspera est voce*; *a boarse rough voice*: Casaub.”—or perhaps à *Ἐρως, aridus*; *dry, rough to the taste*:

haste: or lastly, *harsh* may be only an aukward transposition of SHARP; as that likewise seems to be but another aukward transposition of *asper*; which, as we have seen, is Gr.

HART of oak; "non ut plerique scribunt, *heart of oak*, q. d. *cor quercus*," says Skinn. "i. e. pars intima, et penitissima; licet nec hoc absurdum sit; sed, ut mihi videtur," continues the Dr. "à Teut. *hærte*; *durities*; q. d. pars materiæ *durissima*, et *firmissima*:"—he then refers us to HARD; which happens to be Gr.

HAR-VEST: "Sax. *Dærperc*, *messis*, *autumnus*; hinc September Saxonice *Dærperc* Monað dictus est; Belg. *barst*; Teut. *berst*: Doctus T. Henh. ingeniose, ut solet, deflectit ab *Hertbo* Germ. ant. deo, quem pro *Vesta* coluerunt: et *feast*; q. d. *Vesta*, seu *terre festivitas*, seu dies *festi*:—possem, et non incommode deducere, præsertim Teut. *berst*; et Belg. *berst*, ab *berba*, et *festum*; q. d. *festum*, seu *festivitas barbarum*; hoc enim tempore *berba*, i. e. *gramen*, et *fruges cereales* in usum humanæ vitæ colliguntur: Skinn."—this art. has been transcribed intire; because it is one of the Dr's. best etym. if he had not, according to custom, *more suo*, stopt short; for any one would suppose the Dr. had never heard of the Gr. language; but if *berba* and *festum*, give origin to *harvest*; then *berba* is derived à $\Phi\epsilon\beta\eta$, i. e. à $\Phi\epsilon\beta\omega$, *pasco*; as we shall see presently; and *festum*, as we have already seen, is derived from $\Phi\eta\mu$, unde *fas*, unde *festum*: however, it might be better, with Clcl. Voc. 209, to derive *harvest* à *carp-est*, or *time of reaping*; which undoubtedly is Gr.: see CROP: Gr.

HARUM-SCARUM; ab Alman. vel Theotisc. *haren*; *clamare*, *vociferare*; et $\Sigma\kappa\alpha\rho\iota\omega$, $\sigma\kappa\alpha\rho\iota\zeta\omega$, *palpito*; *to put out of breath*, *to scare*, *to frighten*; *a noisy*, *terrible fellow*, *who is always roaring*, and *looking as if he was either frightened himself*, or *would frighten every body else*.

HASH; "à Fr. Gall. *hacher*, *minutatim concidere*, *dissecare*; hoc à nom. *hache*; *securis*: omnia à Lat. *ascia*: Skinn."—no, Dr. à Gr. Αξίω , *securis*; *an ax*, or *hachet*, *to chop*, or *cut with*; R. Ακ\eta , *acies*; *an edge*.

HASLE-nut: "Sax. *hærl*, *hærl-nutu*; Belg. *basel-noot*; *corylus*: fortasse à Lat. *casula*; q. d. *nux casularis*, i. e. *agrestis*, *non hortensis*: Skinn."—but *casula* comes from *casa*; and *casa* from Καλυβ\eta , $\text{παρα τὸ Καλυπτε\iotaν}$: "nempe quod antiquitus domus *antra* fuerunt à cavatione ad *abscondendum*, *tegendum*; quomodo ut à *tegendero* Latini, tum ædificii partem, tum vestis genus *testum* dicebant; ita à *tegendero* et vestem Κασαν , vel Κασον , et *domum* etiam *casam* esse nuncupatam; unde quoque et *tugurium*: Voss."

HARSLET } "*esta porcina*, quæ in frusta
HASLET } *secta*, omentoque ejusdem porci
obvoluta *veru* inassantur: *harste*, Kiliano teste, est spina porci assatura; unde fortasse *harset*: quod ad *basket* attinet, vix queo mihi temperare, quo minus ab Iceland. *basla*, *fasciculus*, deducam; q. d. *extorum fasciculus*: Lye."—all which might have passed off very well, if he had not subjoined, Skinnerus derivat à G. *bastilles*; *viscera*: sed unde id hauserit vocabulum penes eum fit fides: now, thus drawing a suspicion on the Dr's. fidelity, is not altogether fair; because, in the first place, Lye has not quoted him justly; for Skinner has not said, à G. *bastilles*; but à Fr. G. *bastilles*, meaning the Franco-Gallic, or old French; but the old French differs as much from modern French, as modern English from the antient: so that though the word *bastilles* is not Gallic, it may undoubtedly be Franco Gallic; and so the Dr. has said: in the next place, it were to be wished that either of these gentlemen, particularly the Dr. had derived *bastilles*, not only from *basla*, but with H. Voss. from *Bagos*, *baculus*; *a kind of staff*, *spear*, or *spit*; as Lye himself seems to acknowledge, when he says in the beginning of this art. *veru* inassantur.

HASSOCK: how strangely do words degenerate! no person could at first sight possibly suppose, that *hassock* could be derived ab Εἶπος , *lana*; *wool*: but this seems to be the course of the word; Εἶπος , *hair*, or *bare*; Belg. *base*; unde Teut. *haseck*; unde *hassock*; because it is composed of *rushes*, *rough as hair*; vel quia sc. veteres, says Skinner, ad fulciendos, et calefaciendos pedes *diphthera*, *renone*, (nobis *fulcrum pedum stramineum*) utebantur *pellibus leporinis* propter mollitiem, et caliditatem.

HASTE, " Αλυζεν : Hom. II. Σ . Αλυζομενον πειδιω , *hastening thro' fear out of the field*: Upt."—and yet *hasten* may be derived from Σπευδιω , Σπευσιω , quasi Φευσιω , *festino*; quasi *hestino*; *hasten*, *haste*; *confestim agere*; *to be nimble*, *brisk*, and *lively*.

HAT: "Sax. *hæt*, *hætel*; Ant. Brit. *bett*; Teut. *but*; Belg. *hoed*; *pileus*; hoc à verbo Teut. *beuten*; Belg. *boeden*; *custodire*, *protegere*; quia sc. à vento, sole et imbris caput *defendit*: Skinn."—so near was this good old Saxon to the true etym. of this word!—but Junius has led us properly to the Gr.: jam olim deduximus hæc ab Alman. *buat*, *buaten*, *custodire*, *tegere*; ipsum vero *buaten* derivavimus à Κευθειν , *occulere*; to HIDE, or *cover*; mutato K in aspiratam; sicuti ex καλαμ\eta , *balm*; ex κανναβ\eta , *hennep*, *bemp*; ex καρδια , *heart*; ex κυνιδιον , *bound*; &c.

HATCH chickens } Αξίω , *ascia*, et hoc
HATCHET to cut with } ab Ακ\eta , *acies*; ab

illo *batch*, vel *back*, *concidere*: unde et *batch* *cbickens*: est *excludere pullos*, quòd gallino rostro, haud aliter ac *dolabrâ diffindit* ovorum putamina: Clcl. Voc. 140, n, has given us, under this art. the best solution of that strange opinion, that *Hannibal* made his passage over the Alps by *vinegar*: "I would not be too positive," says he, "that some historians did not mistake the Celtic *batchet*, for *acet-um*, *vinegar*: a single rock, unluckily fallen a-cross a defile in the Alps, was enough to retard *Hannibal's* whole army; (floods of *vinegar* could never have removed it) but this a few Celtic *batchets* (*acets*) might clear away in a few hours, which a thousand tons of *vinegar* (*acetum*) if he had had so much in his camp (but *Swift* jocularly assures us, he had not a drop) would probably never have effected in as many years:"—only now this gentleman should not have left us here; for these *HATCHETS*, or *HACHETS*, are undoubtedly Gr. as we have seen above: and probably might be something in the shape of the *war-batchet*, given under the art. *FRANKS*: Gr.

HATE; "Εχθος, *odium*: Upt."—but, with *Junius* and *Skinner*, we might rather derive *bate* ab *Αη*, *damnum*, *noxa*; unde *Αηω*, *noceo*, item *Κολω*, *odî*: or else, simplicius, rectiusque ad *Saxonicam* originem referri arbitror, says *Jun.* siquidem iidem *Saxones* ab illo ipso *hac*; *calidus*; unde *hætan* desumptum puto, etiam fecerunt suum hęc (but under the art. *beat*, he writes it *hæte*) *odium*, *rancor*, *malitia*: item *hætheopt*; *iracundus*; et *hætheoptnyr*; *iracundia*, *exandescencia*; nam ab illo *ardore* animi, *æstantis irâ*, *Latinis* gravem indignationem animo concipientes dicebantur *incendi*, *inflammari*, *exardescere*, *exandescere*; Græcis *Φλεγισθαι*, *Εκθερμαινεσθαι*, *Εμπιμπρασθαι*, *Πυρροσθαι*: Gallicis *s'enflammer*; and we may say, a *burning bate*:—from all which it is evident that *bate*, and *beat*, may take the same deriv.; for *Junius* himself acknowledges, that the *Sax. hæte* originates from *Αηθος*, *ardor*, *æstus*; which he ought to have taken notice of in this place.

HAVE; *Αβω*, *babeo*; *to hold*, *to possess*: this word seems to be of *Hebrew* origin: for tho' our lexicons give us the word *Αβω*, yet it seems to be in a different sense from what is here intended; for *Hesych.* explains *Αβω* by *πρωϊ*, *λακωνες*: and his scholiast says, *Αβω* pro *Αω*, i. e. *Αωϊ*, *β* inferitur: and *Hederic* explains *Αβω* by *festivorum*; et *Αβω*, *molliter*, *delicaté*; which are far enough from the sense here required.

HAVEN; either from the same root; or else from *avens*, *aveo*; *to covet*, *desire*; *the haven*, where they would be.

HAYER; "Cumberland, Yorkshire, for *oats*;

it is a *Low Dutch* word: *Ray*."—but evidently derived from *avena*; which again is as evidently derived ab *Anva*, vel *Aeva*, *the wild oat*; alia factiva est, ac frugifera; alia sponte proveniens, ac sterilis: of the former kind *Virgil* speaks in the *First Georgic*, 77;

Urit enim lini campum seges, urit *avena*: and of the latter, in the same *Georgic*, 154,

Infelix lolium, et steriles dominantur *avenæ*.

HAUGHTY: this word, which wears such a Gothic appearance (proxime accedit ad *Goth. bauhs*; *altus*, says *Jun.*) is undoubtedly of Gr. extraction; for if the *Goth. bauhs*, and the *Gall. baut*, or *bautain*, signify *superbus*, *insolens*, *elatus*; and are derived, as *Jun.* acknowledges, ab *altus*; then *altus* itself, according to *Voss.* will be derived ab *Αλδω*, extrito *δ*, *alo*, *augeo*; unde *altus*, *altitudo*; nam quæ *aluntur*, in *altitudinem* surgunt; and from hence metaph. used to signify *big*, *haughty*, *swelling with pride*.

HAUNCH of *venison*: vulgar orthography, and vulgar pronunciation; for even those polite gentlemen, who write it *baunch*, do not pronounce it broad *b-au-ncb*: such planiloquy is fit only for the large, open, yawning mouth of a *Dutchman*; who perhaps might express himself in coarse English, thus; "I've been sent for by my *AUNT* to eat a *BAUNCH* of venison near the *BAUNTED* house:"—see *HANCH* of *venison*: Gr.

HAUNT: the reason why this orthogr. has been retained, when the *U* has been discarded from the word *baunch*, is because they are derived from different sources: the word *baunch* has no *U* in the original; but the word *baunt* has, notwithstanding it is derived from the *Fr. Gall. banter*; *Sax. hentan*; and the *Belg. bandieren*, which have no *U* in them; but they are all manifestly derived à *Κων*, *canis*, and *Κωννυω*, *venor*, *consector*, *frequento*, which have the *Υ*, or *U*: so that our word *baunt* has retained both the Northern *A*, and the Gr. *Υ*.—In what manner *baunt* can be derived from *Κων*, we shall see presently under the art. *bound*, and *bide*: here let me only observe, that the *A* in *baunt* has been retained not only for distinction's sake, but to have been adopted in the sense of *frequentare*; as when we say a *baunter of brothels*, a *baunter of stews*, *the drummer*, or *the baunted house*: but when we mean *venari*, we write it *bunt*; whereas the root is the same in both senses; for a *baunter of brothels* is no more than a *bunter after brothels*; and a *baunted house* (if there be any such thing now adays, whatever there might have been formerly) is no more than a house superstitiously supposed to be frequented by a ghost, or spectre, which *baunts*, or *bunts*, or *perpues* every person who inhabits it.

HAUT-BOIS,

HAUT-BOIS, commonly written, and pronounced *boboys*, an instrument of music; but is evidently derived à Fr. Gall. *bault-bois*; and that again is evidently derived, and distorted from the Gr.; as it must be, if it comes thro' the French language; I mean as to the former part of this compound; for *bault*, as we shall see in the next art. is undoubtedly Gr.; but as to the latter part, *bois*, Skinner says, very properly, that it signifies *wood*; q. d. *ligna alta*; vel *ligna altum sonantia*:—"ibe loud sounding wood; but then that depends intirely on the player; for the *bautbois* itself may be sounded as soft as a flute; but naturally it is a loud instrument.

HAUT-GOÛT: that ever the Greek language should be so unfortunate as to fall into the hands of Frenchmen! what would a good old Greek say, could he rise up, and see two words in his own language *transmographied* in so barbarous a manner as to be written *baut-goût*; and which, to add to the absurdity, must then be pronounced *bo-go*! I believe he would never be able to trace the originals: little would he imagine that those two words had been blundered and bungled out from *Αλδ-εω*, and *Γευ-σις*, vel *Γευ-σος*, à *Γευ-ω*: *Αλδ-εω* gives origin to *alt-us*; *altus* to *bault*; and *bault* to *baut*; *bigb*; so that the whole compound signifies *sapor altus*, vehemens, cum odori acri conjunctus, et è palato in nasum ascendens: a strong scent; or a high flavoured, pungent taste!

* **HAWK**, or *bird*: "Ἰεραξ, Ἰρηξ, Φιραξ, *accipiter*: vel ita dici possit ab *unguibus unciis*: nec incommode ab *Ἄκ-μων*, i. e. *γενος Αἰῆς*, uti docet Hesych. derivari possit per aphæresin: Upt."—or else it may be Sax.

* **HAWKER**, and *pedlar*, seems to be derived from the same root with *buckster*, or *buckler*, quasi *hawkler*; for the reasons given under the art. **TRUCKSTER**: or else we must refer it to the Sax. Alph.

HAY, "Εἶα, χορῆος, *herba*, *gramen*; *grafs*: Casaub. and Upt."

HAZARD: Clef. Voc. 209, has very judiciously derived it "à *casuus*; (quasi *cazard*) as *chance*," says he, "is contracted from *cadence*:"—but all these words are Gr.

* **HAZY** weather; *Ααζω*, *exhalo*, *exhalatio*; *exhalation*, *vapor*; i. e. *thick*, *foggy*, *misty weather*, when the sky, or atmosphere is filled with *moisture*: or else we must refer to the Sax. Alph.

HEAD: it may seem strange to derive our word *head* from *Κεφαλη*, and yet the natural descent of languages has formed it thus: "sicuti Nunnescius, non repugnante Vossio," says Junius, "*caput* derivat à *Κεφαλη*, ita magis etiam videri

potest Sax. *heafod* esse ab eodem *Κεφαλη*, quum initiale K frequentissime transeat in H aspirationem; *Κεφαλη*, *heafod* (quasi *Κεαρδod*) *heafud*, *hæfod*, *head*:"—let me however observe, that "alludit *Κολλη*, *caput*, apud Hesych. Skinn.:"—true; *Κολλη* signifies *caput*; but we can never suppose that *caput* originates from *Κολλη*, but from *Κεφαλη*, as our Sax. ancestors have evidently shewn by their *ƿ*, which answers to the *p* in *caput*, but more closely still to the *φ* in *Κεφαλη*: none of which letters appear in *Κολλη*, and consequently we must abide by *Κεφ-αλη*, *cap-ut*, *copb*; *kep̄b*.

HEAFOD, "contracted to *head*: Verfb."—consequently derived as above.

HEAFOD-pan, a *scul*, a *head-pan*:—the same: Gr.

HEAL, or *cover* } "as *bed-healing*, *bed-cover-*
HEALING, *covering* } *ing*, a *coverlet*: Sax. *helan*,
to bide, or *cover over*: thus in many places they make use of the expression *to heal the fire*; and *flates* are called *bealers*: Ray."—but it looks as if it was derived from the same root with **HELM**, or **HELMET**; Gr.: or, which is the same, with **WHELM**; Gr.: see **HEILE**: Gr.

HEAL } "Αλθω, *sano*; *to cure*; Αλθος, *sa-*
HEALTH } *natio*; *restoring to health*: Hom.
Il. E. 417, Αλθῆλο χειρ: Upt." unless we may derive *health* à *Σαος*, *sanus*, *salus*; *healthy*, *salutary*: or rather from *Ὀλος*, *totus*, *integer*; rendered *whole*, and *sound*.

HEALLE, "a *balle*, also a *manner-bows*: Verfb."—he means a *ball*, and *manor-house*, or *manfion*: but **HALL** is evidently Gr.

HEAP: two different deriv. of this word have been given us by Jun. and Skinn. and each with seemingly the same propriety: Junius says, "origo vocis petenda est ex *beave*; *levare*:" and *beave* he derives à Sax. *hebban*; Alman. *heffen*; and Belg. *heven*; and which, as we shall see presently, may be derived from the Gr.:—Skinner supposes "our word *beave* originates à Sax. *heafian*, *ahedban*; *elovare*; ab *heah*, *altus*; *bigb*; nisi malles *beave*, à Lat. *levis*, et *levare*: alludit Gr. Ἐψω, *elevo*, *extollo*:"—but it is not allusion, it is derivation an etymologist should seek after; but neither *heap*, *beave*, *levis*, *elevo*, nor *levare*, can possibly originate ab Ἐψω: we must therefore derive *heap*, and *beave*, à *Λεπος*, vel *Λεπις*, *cortex*; unde *levis*; unde *levo*, *elevo*; *to lighten*: *to lift up*: or else we must derive it from the Dr's. former deriv. *heah*, *altus*; *bigb*; i. e. from *Αλθω*, extrito *δ*, *alo*, *augeo*; unde *altus*, *α.τι.υ.α.ο*; Gall. *baut*, olim *bault*; unde Belg. *boogh*; Teut. *boch*; Sax. *heah*; Engl sh *bigb*, *heap*, *beave*.

HEAR; *Αυς*, *Ους*, *Αις*, *audio*; *Αυδν*, *scimus*; *aud-s*, *aujes*, *ares*; *ears*, *hear*.

HEARSE, Ἀφαιρῶ, *elevatio, subvectio, ablatio*; a carrying away the dead: R. Ἀφαιρῶ, *tollo*; to take up, to bear away, to carry forth. Skinner seems to have been reduced to a great difficulty in tracing the etym. of this word *hearse*; which he supposes to come à Teut. *buelse*; *siliqua*; a pulse, pod, or shell; est enim cadaveris quasi exterior *siliqua*:—to what poor shifts are etymol. sometimes driven! according to this conceit we might call the *hearse* the outward husk; the *coffin* as it were the inward shell; and *the shroud* the peeling of the gentleman within.

HEART, Ἀφαιρῶ, *integer, sanus*; whole, and sound; one who acts from *the heart*; Καρδία, R. Καρ, *cor*: Upt."

HEARTH; Ἐρα, *terra*; Ἐρεθε, *verbe, infra, inferius*: notum autem est," continues Skinner, "Vestam deam Ἐριαν, i. e. *focum, terræ* numen fuisse; et à *foco* nomen duxisse: hinc etiam vetus Germanorum numen *Hertbus* idem cum *Vestâ*; i. e. *subterraneorum ignium deus*:"—though we might rather imagine, that this Mynheer *Hertbus* ought to have been called *Ge Vrow Hertba*; for notissimum est, says Junius, in quantâ veneratione Germani *Hertbam*, i. e. *Terram Matrem* habuerint:—perhaps Skinner was misled by his learned friend Th. Hensh. who, as we have seen under the art. **HARVEST**, mentions this goddess by the name of *Hertbus deus*.

HEASY: Icel. *hæse*; *raucitas*; *hoarse, hoarse-ness*: Ray."—but perhaps *heasy* is only a different dialect of **WHEASY**: Gr.

HEAT, Ἄθος, *ardor, æstus*: Jun."

HEATH; Ἄθω, *ardeo*; unde Sax. hæð; *ager ericæ plenus, vulgo ericetum*: Jun. Minsh. and Skinn."—a wild plant, very apt to burn.

HEATHEN, Ἐθνη, *gentes*; *Gentiles*; unde liquet Sax. Dæðne, per metath. factum esse: Jun."—but Verstegan supposes it to be Saxon: and Clel. Voc. 4, supposes that "*heaten* comes rather from *aitb-in*; *an infidel*:"—but *aitb, faitb*, and *fidelity*, seem all to come from Πισθ-ω, *fido*; *to believe*; and the negative *in* has been added.

HEAVE, Ἀερος, vel Ἀερίς, *cortex*; *levis, levo, allevo*; *to lift up, render light*.

HEAVEN: Verstegan and Skinner suppose this word to originate from the same root with the foregoing word *heave*, viz. "Sax. hefen, heofen; *levo, elevare*; quia *in sublimi positum est*; vel quia oculos in ipsum contemplandum *elevamus*;"—consequently Gr.:—though we might almost be induced to derive our word *heaven* from Ἦρον, *uniendo*; ex Ἦρο, et Ἐν, *unum*; meaning *the universe*; which is a sublimer idea than to suppose, that *heaven* is derived from *heave*, because it is *beaved, or lifted up on high*.

HEAVY, Ἀβηρῶ, *insipiens, haud intelligens unde bebes, bebetudo*; *dullness, heaviness, stupidity*.

HEBDOMIDAL, Ἑβδομας, *adus, numerus septenarius*; *hebdomada*; the number *seven*; a *week*; also *the seventh day, or the sabbath*: R. Ἑπτα, *septem*.

HEBREW, Ἑβραϊστῶν, *Ebraice*; an *Hebrew expression*.

HEBRIDES, "is only a Latinism," says Clel. Voc. 190, for *Heber-eyes*; *Western-islands*:"—and consequently, tho' he supposes it to be pure Celtic, is really pure Gr.; for *bebri, beber*; *ibb, iber*; *iv*, and *ivar*, are nothing more than various dialects of Ἀφαιρῶ, as we have already seen under the art. **EVENING**: and *eyes*, in the sense of *islands*, is only an abbreviation of *insula*: consequently Gr.: see **INSULAR**: Gr.

HECATOMB, Ἑκατόμβη, *hecatombe, sacrificium centum boum*; *the sacrifice of an hundred oxen*: R. Ἑκατόν, *centum*; *an hundred*; and Βου, *bos*; *an ox*.

HECTIC, Ἑκτικός, *qui hectica febrilaborat*: R. Ἐχω, *babeo*: Nug." one who labours under a *continual fever, who has it perpetually*.

HEED, Ἐιδεν, *videre*; *to see, observe, remark*: or rather, with Clel. Voc. 208, à Κηδος, *cura, sollicitudo*; *care, and caution*.

HEEL: let me first produce the other deriv. and then offer another: Junius supposes *heel* may be derived ab Ἀλλομαι, Ἀλλεσθαι: prout Aristoph. λαξ ἐναλλεσθαι, *est calcibus infestis aliquem invadere*: Minshew violenter, ut solet, says Skinner, "à Κηλη, *tumor, morbus, desecit*: potiori jure deducere possem ab Ηλος, *clavus*; et secundario *callosum* illud tuberculum, quod medici (nos medici) *clavum* dicunt (dicimus:) Angli a *corn*: forte quia os hoc, instar capitis *clavi ferrei*, vel potius *clavi morbi, protuberat*:" none of these seem so natural, as to derive *heel* simply from Λαξ: for as K frequently converts into H (the ξ being compounded of κ and ς) then by an easy transposition it becomes *hal*; Dan. *hal*; Sax. *hele*; and English, *heel*.

HEILD } "*stragulis involvere aliquem, qui se*

HEILE } composit ad capiendum somnum: Harmarus derivat ab Ἐιλω, *volvo, involvo*;" *to involve, to envelope*:—why Junius should dislike this deriv. cannot easily be imagined, since he allows that it signifies *stragulis involvere aliquem*: but fortasse, says he, "rectius derives ab ἠελλαν (*hullan*) *operire, tegere*; Lancastriensibus, *to bill*; unde et in pluribus Angliæ tractibus *hylling* nuncupatur *stragulum*:"—this now is a different signification; before it was *volvo*, and now it is *stragulum*: but Lye will help us to fix it; Alman. *belen est tegere, celare*: Dan. *bylle*; Belg. *belen*; Iceland. *bylia*; quæ omnia non aliunde sunt petenda, quam à Goth. *bulgan*:—but now, where is the difference between *tegere, vel celare aliquem stragulis*,

fragulis, and *involvere aliquem fragulis*?—then they all come from *Είλω*, *volvo*; to roll any one up in the bed-cloaths: or rather perhaps, it might be better to derive *beild*, and *beille* from the same root with HELM, or HELMET: see WHELM: Gr.: and hence, in some parts of England, they say, *beil the efs*; *cover the ashes*: vix reperio scintillam ignis, says the servant, in Erasmus; *sic heri condidisti*, replies the master.

HEIR; *Κληρος*, *sors*, unde *heres*, *hereditas*; owner, possessor, successor: also a lot, share, portion, or inheritance.

HELEN: when Clel. Voc. 3 and 4, tells us, that "*Helena* was a native of Britain; (he means *Helena* the mother of Constantine) and derives her name à *Lena*, which he supposes originates à *Λαινα*, a *lionesis*; otherwise," says he, "much of the poignancy of the *bon mot* of Demetrius's ambassadors would have been lost, when speaking of the bites he suffered from a dangerous *lionesis*, *Λαινα*, *Lena*:"—but *Λαινα* signifies *Leana*, not *Lena*; which is quite a different word; for If. Voss. tells us, that "*Lena*, and *Leno* originate à *Δαγνος*, et *Δαγνης*, *libidinous*;"—and Cleland himself acknowledges, that "*Helena*, *Magdalen*, and *Leen*, in the ancient language signify properly loose women; however that *Lena* differed from *meretrix* in the same degree as a *kept-mistress* from a *common prostitute*; the procurer of such concubines was called *Leno*, and their seductive caresses *Lenocinium*:"—but, according to the ambassador's *bon mot*, he ought to have called him *Leo*, not *Leno*:—now it is remarkable, (as we have already observed in the art. AMBASSADORS,) that Justin, lib. II. tells us, that *primus Scythis bellum indixit Vexores, rex Ægyptius, missis primò Lenonibus, legatis, qui hostibus parendi legem dicerent*:—*Legati enim regum olim Lenones appellati sunt*; says Shering. 62.

HELICON, *Ἑλικων*, *Helicon*; *mons Musis sacer*; a mountain in Beotia, sacred to the Muses.

HELIO-TROPE; *Ἡλιότροπιον*, *heliotropion*; *herba solaris*, et *solarium*; quod ad solem se convertat: R. *Ἡλιος*, *sol*; *the sun*; and *Τρεπω*, quasi *Πεπω*, *verto*; *to turn*; a *sun-dial*; and *sun-flower*, that always turns to the sun.

HELL, *Γειννα*, *gebenna*, *vallis Hinnom*; *the valley of Hinnom*, where children were sacrificed to Moloch: this word being properly of Hebrew extract. ought not to be looked for in either the Gr. or Lat. lang.; it may however be derived from "*Ελος*, *lacus*; which signifies *aqua palustris cano mixta*; a *filthy, muddy place*; and here used for *the lake burning with fire*: should neither of these deriv. be admitted, we must then have recourse to the Goth. *bali*; Sax. *helle*; Alman. *bell*; or Iceland. *boll*,

bola; all signifying any large hollow *bole*, *cavernous*, *pit*, or *gulph*; as all the other etymol. agree; but "*bole* may be derived," says Skinn. "either from *Κοιλος*, *cavus*; *Αυλος*, *tibia*; *Αυλων*, *fossa*; *Αυλαξ*, *fulcus*; *Γωλια*, *latibula ferarum*; *Κωλον*, seu *Κολον*, *abvys*; vel postremo *Φωλεος*, *lustrum*, *antrum*:"—such a prodigious profusion of Gr. does the Dr. exhibit on this art.!—Verstegan would derive it from "*baile*; *to cover*, as being *bidden*, or *covered* in low obscurity:"—but still it would be Gr. see HEILE: Gr.

HELLEBORE, "*Ἐλληβορος*, *belleborus*; *an herb*: Nug."—there are two species of *bellebore*, *the white*, and *the black*, given to melancholy and frantic persons; being a noble errhin, and purger of the brain: Ainsw.

HELLENIZE; *Ἑλληνισμός*, *Hellenismus*, *sermo Græcicus*; a *Greek expression*.

HELM; "*a cottage*, or *bovel*; I suppose," says Ray, "*because a covering*: from the Sax. *belan*, *celare*:"—consequently Gr. as in the next art.

HELM } if all the Northern words pro-
HELMET } duced by Jun. Skinn. and Ray, signify *testum*, *culmen*, *tegere*; and the Greek word *Ελυμα*, quod Hesychio et Suida inter alia exponitur *σικπασμα*, signifies *operimentum*; there could have been no great objection why Mr. Lye should discard it; but he says, *derivare malo ab Iceland. bilma*; *obtegere*: and may not *bilma* be derived ab *Ελυμα*? i. e. ab *Ελω*, *involvero*, *tego*; *to cover*, *hide*, *conceal*.

HELOE, or *belaw*; *bashful*: "*Sax. helo*, *health*: Ray."—*bashfulness*, or *blushing*, being a sign of *health*; but then this art. seems to be Gr. not Sax. which is but a various dialect of *Ἵλος*, *totus*; *integer*; *whole*, *healthy*.

HELP, "*Ελπις*, *spes*: Casaub. and Upt."—it is with great diffidence I dissent from these etymol.; but whenever a derivative contradicts, or differs widely from the original, we ought then to suspect such a deriv.: thus *Ελπις* signifies *hope*; but *to hope*, and *to help* are two different ideas: *help* indeed is *hoped for*; and so far Casaub. is right, cum *spes*, et *præsidium* sint affinia; but not so near related, as to be derived from the same source: *help* we might rather derive à *Λεπις*, *cortex*, unde *levis*, unde *levo*; *to lift*, *to raise a person out of difficulties*, *to alleviate his distress*, *to help him out of danger*: *Λεπις*, by transposition quasi *hæp̄is*:—Junius is of opinion, that *help* may be derived à *Συλλαβειν*, *opitulari*, *adjuvare*; fortasse, sibi tantummodo in aspiratum commutato; sc. *Συλλαβειν*, quasi *bullabecin*; *help̄ein*, *help*.

HELVO, commonly written *belluo*, à *Λω*, *lavo*,

ζαβο, eluo, beluo, ab eluendo, eluere enim bonis dicitur beluo, vel prodigus: or perhaps à Λαω, soluo, solvi, solutum, quasi soluo; to squander away, to dissipate his patrimony; a spendibrift:—sometimes this word is applied to a hard student, who is called a keluo librorum; a devourer of books, as if he really eat, instead of read them.

HEM! “ab interjectione Lat. *hem!* clamore aliquem revocare; to call one back: credo à sono fictum: Skinn.”

HEMI-CYCLE, “*Ἡμικύκλος, hemicyclus; a half circle: R. Ἡμι, dimidium; half; and Κύκλος, circulus; a circle: Nug.*”

HEMI-PLÉGIA } *Ἡμιπληξία, dimidii corporis*
HEMI-PLÉXIA } *resolutio, paralysis; hemi-*
plexia, quæ est partis corporis; sicut apoplexius,
totius corporis; a stroke of the palsy, which de-
prives a person of the use of half his limbs, or one
side of him: R. Ἡμι, hemi, semi; half; et Πληξίω,
percutio; to strike; half struck dead.

HEMI-SPHERE, “*Ἡμισφαίριον, hemisphæ-*
rium; from Ἡμι, dimidium; and Σφαίρα, sphaera;
a sphere: Nug.” *half a globe.*

HEMI-STICH; “*Ἡμιστίχιον, hemistichium;*
from Ἡμι, dimidium; half; and Στίχος, versus;
a verse: Nug.”

HEMP, “*Καννάβις, et Καννάβος, cannabis; Sax.*
hænep; Belg. kennep; unde bemp, τοῦ, flax: K
mutato in aspiratam: Casaub. and Jun.”—Cle-
land, Voc. 209, derives it à *cannab, bannab, banb,*
and at length *bemp:—but still Gr.*

HEN: Junius has been extremely profuse in his remarks on this art. the sum of which is concisely collected by Skinn. viz. *ben*, à Sax. Dan. Belg. Teut. Fr. Gall. et Gr. *Ανα, voc. nom. Αναξ, rex; à cristá, simili regio diademati: vel ab Ανα, pro Ανασε, surge; ab excitando; quia cantu suo homines ad labores excitat:—and any one would suppose that these gentlemen wanted to have been roused out of their slumbers; otherwise they would never have applied all this to the *ben*, which belongs to the cock; and is just such another misapplication, as Upton’s word *Χην, or Χαν, to goose, instead of gander.**

HEN-BANE: “Fr. Gall. *banebane; byoscyamus;* sic dictus fortasse quòd *gallinaceo generi venenum aut est, aut olim habebatur: Skinn.*”—but this is not telling us what *benbane* is, whether it be a seed, leaf, root, plant, mineral, or what: “dicitur autem,” continues the Dr. “ut optime monet Doct. Th. Henfh. *la mort aux oyes; anserum venenum; (then it ought to have been called goose-bane) qui ενσοχος, ut solet, dict. autumat quasi ben-bean, non quasi ben-bane; i. e. faba gal-
linarum; loculi enim feminum, seu siliquæ fabis aliquantum similes sunt; et herba ipsa Ἰος-κυαμος,*

*byos-cyamus; Teut. saew-bobnen; utrobique fabæ nomine appellatur:—still we are unfortunate even in this deriv.; for now it ought to have been called sow-bean;—which makes it appear with the greater oddity, that this plant should have been called the ben-bane; because it was the goose-bane, or the sow-bean:—however, to get rid of all this rubbish at once, and not to trouble ourselves any farther with the *ben, the goose, and the sow, this gallin-anfer-suovia, it seems most natural to suppose, that the Dr. and his learned friend have been misled by the common orthography; for Vossius, under the art. venenum, explains this byoscyamus by Ἰος τῶν βελῶν, and not; as our etymol. have puzzled themselves, and their readers with ὕς, ὕος, sus; a sow: but Ἰος signifies poison; so that ben-bane should be more properly written bion-bean, or ion-bean, (transformed into ben-bane) to signify the baneful-bean, or poisonous-bean, Ἰος-κυαμος, not Ἰος-κυαμος: ioscyamus, not byoscyamus.**

HENCE; *Ενθεν, hinc, illinc; hence, thence.*

HEN-DIA-DIS, “*Ἐν-δια-δουιν, bendiadis; a rhetorical figure; when one thing is split in-*
to two.

HEN-RY: Verstegan acknowledges, that “the first syllable heerof was anciently written *ban*, for *have*; and to this day, in some parts of England, they say, *ban you any?* for *have you any?* *ryc* signifies not only *riches*, but also *a kingdom, power, jurisdiction;* so that *Han-ryc*, which now wee wryte *Henry*, importeth *a haver of wealth:*”—should all this be right, the whole compound would be Gr.

HEPATIC, “*Ἡπαρ, hepar, jecur; Ηπατικός, jecoralis; qui morbo hepatico laborat; a disease of the liver.*

HEPLY } “Sax. hæplic; compar: vel potius
HEPPEN } à Belg. *bebbelick; babilis, decens,*
aptus: vel q. d. helply, i. e. helpful: Skinn. and
Ray:—but if bepely, and heppen signify bebbelick,
babilis; it may be derived ab Αβω. habeo; unde
babilis, as well as cobibilis, and debilis, quasi deba-
bilis: and if it signifies helpful, it is Gr. still.

HEPTA-GON; “*Ἑπτάγων, heptagon, septan-*
gula; a mathematical figure, having seven-
angles: R. Ἑπτα, septem, seven; and Γωνία, angulus;
an angle.

HEPT-ARCHY, “*Ἑπταρχία, heptarchia; a king-*
dom divided into seven principalities; as the king-
dom of England, in the time of the Saxons,
was divided into seven principalities, or king-
ships, called the Saxon Heptarchy; which were
governed by as many chiefs: R. Ἑπτα, septem;
seven; and Αρχή, imperium; power, dominion,
or sway.

HER-ALD } Whenever a word, through
 HER-ALDRY } length of time, is evidently
 HER-ALT } degenerated, the talk of an
 HER-AULD } etymol. becomes the more
 HER-OLD } difficult, in proportion as
 HAR-OLD } is the orthogr. of that word
 HAR-OLDRY } is the more obscure; which
 happens to be the case at present; for etymologists
 have formed different conceptions of this word,
 according to the different languages from which
 they have deduced its origin: I shall not there-
 fore follow them through all the variety of con-
 jectures they have made; but mention only two
 of the most probable:—Clef. Voc. 208, is very
 short, and derives “*herald* à Κερας, *cornu*; *a*
born; meaning a person who blows *the born* :”—
 hence he looked on this word not as a compound;
 but it seems rather to be compounded, either of
 the foregoing word Κερας, or of the Alman. or
 Theotic. word *baren*, *clamare*, *vociferare*; accord-
 ing to Jun. and Lye; but then they likewise have
 deserted us as to the latter half of this compound
 (if it be really compounded) viz. *ald*, *alt*, *auld*,
ault, *aut*, *aute*, and *old*; for we find all these dif-
 ferent terminations, every one of which may be
 derived ab Αλδ-ω, as we have seen in *baughty*; to
 signify *altè*; *aloud*: so that the whole word, if
 compounded, may bear the sense of the person
 who *blows the born aloud*; or the person who *calls*
aloud: these interpretations have been preferred
 before all the rest, and particularly the latter;
 because it approaches nearer to the idea, which
 Homer has frequently given us of those attendants,
 whom he has mentioned as being remarkable,
 not for *blowing the born*, but for their *clear, loud,*
sonorous voices;

Αυτὰρ ὁ Κηρυκεσσὶ Λιγυ-φθογγοισὶ κελυε :

The king then bade his *clear-voiced* heralds call.

Il. B. 50, &c. &c.

HERB, “*ut herba* Græcis dicitur Ποα, et Βόλανη,
 à Παω, et Βωω, hoc est *pasco*; sic *herba*, sit à Φεβη,
 quod communi linguâ Φορβη, sit à Φεβω, *pasco*;
 Hesychius Φορβη, exponit Βόλανη, Voff.” any *green*
plant, proper for the *food* of animals: unless we
 chuse to derive *herb* à Chaldaïco *beba* inserto *r*,
berba; as we have already observed under the
 art. ARBOUR: Gr.

HERCULES; Ἡρακλειος, *Herculeus*, *Hercules*;
of gigantic strength: R. Ἡρακλειος, Ἡρακλῆς:
Hercules:—Clef. Way. 9, says, “this word af-
 fords a remarkable conjecture; *er-k-ol* in the Cel-
 tic signifies *a man club-valiant*: (or perhaps more
 properly *a club-warriour*; from Ερ-ις, *contentio*,
bellum, *war*; and ὑλ-η, *syl-va*, *wood*, *club*, or *staff*)
arkol signifies, in the same language, *a distaff*; and
 at this moment *arcolais* is, in the modern Italian,

a distaff: now, is there any thing very forced in
 supposing that this similarity of sound originally
 furnished the idea of putting *a distaff* into the
 hands of *Hercules*; especially on combining with
 it, that *Omphale* signifies *the deceiver of man*; and
Lydia, *pleasure*, or *luxury*?—the moral is, that
pleasure may deceive the heart of the stoutest man,
 and convert him into *a spinster*.

HERETIC; “*Αιρεσις*, *heresis*; *a rooted and*
fixed opinion; *an attachment*, and *obstinacy* in some
 way of thinking: R. Αιρω, *hæreo*; *to take*, *to lay*
bold of, *to take possession*: Nug.”—“*malo*,” says
 If. Voff. “*ab Αρω*, i. e. Αρλω, *appendo*; Αρλωμαι,
pendeo ex aliquo, *spem in aliquo collocatam habeo* :” or
 else we may take the Dr’s. Αιρω, in the sense of
eligo, *opinor*, *antepono*; *to chuse*, *to prefer their own*
opinions, contrary to the sound principles of re-
 ligion; because those who differ from the estab-
 lished religion of any place, are said *to chuse*
for themselves:—Clef. Voc. 117, gives us a Cel-
 tic deriv. viz. *heresy* from *bir-ish*, or *cir-ish*;
bir, or *cir* signifying *kirk*, or *church*; and *ished*,
expelled, or *outed*; i. e. *curfed*, or *excommunicated*:”
 —but still it may be Gr.; for *bir*, *cir*, *circle*,
kirk, and *church*, may all originate à Κη-κος,
kir-cus; *a cir-cle*; the Druids, as Cleland acknow-
 ledges, p. 117, above all figures affecting *the*
circular:—and *ished* may be no more than *ished*,
 from *iEtus*, *a blow*, or *stroke*; i. e. *driven out*, or
expelled:—consequently Gr.: see HIT: Gr.

HERM-APHRODITE, Ἑρμ-αφροδιτος, *herm-*
aphroditus, *qui utriusque sexus membrum habet*; quasi
ex Mercurio, et *Venere mixtus*: R. Ἑρμης, *Mercurius*;
 et Αφροδιτη, *Venus*:—but why that gentleman
 should be coupled to her ladyship, in preference
 to all others, I am yet to learn.

HERMETICAL, Ἑρμητικος, *hermeticus*; *a term*
in chemistry.

HERMOGENES, Ἑρμογενης, *Hermogenes*; *born*
of Mercury: R. Ἑρμης, *Mercurius* (so called from
 Ερω, *dico*, *nuncio*; because of his being the mes-
 senger of the gods) and Γεινομαι, *gêo*, *nascor*:
 Nug.”

HERN } “*Ερωδιος*, *ardea*; *a bird of prey* :

HERON } Hom. Il. K. 274: Upt.”

Τοις δὲ δεξιῶν κεν Ερωδιον εγγυς ὀδοιο :

Illis utique dextram misit *ardeolam* prope viam:
 that *Ερωδιος* signifies *ardea*, and that *ardea* signi-
 fies *a bern*, or *beron*, nobody can deny; but that
 therefore *bern*, or *beron* should be derived from
 Ερωδιος, no etymol. will allow: we might rather
 suppose, with Casaub. that *bern* is derived ab
 Ορως, *avis in genere quævis*; any *large bird*.

HERO, Ηρως, *beros*; *a man of singular valor*.

HERRY: if this is not derived from the same
 root with *barry*, or *barafs*, we must either, with

RAY, derive it from the Sax. hepan, vel hepanian; *spoliare*: or, with Junius, derive it ab *Αἰρω*, *tollo, aufero*; *to bear, or take away by violence, and rapine*.

HESITATE, *Αἰρω, bæreo, hæsi*; *hæsito*; *to hamper, flutter*; *doubt*.

HESPERIA Ἑσπερος, *Hesperus, Vesper*; *stella HESPERUS* Ἑσπερος, *Veneris, quæ Hesperus dicitur solem sequens, phosphorus, solem antecedens*; et Ἑσπερος, quasi *Ἑως πέρασ, the evening, and morning star*:—Clef. Voc. 192, supposes, that "*Hesperia, and Hesperus are only Latinisms for Hesperia*:" i. e. to originate ab *ibb, iber*; *iv, iver*, signifying *the west, the eve, or EVENING*, which are Gr.

HEST: Skinner censures Junius, the father, for deriving the Sax. "*hæge*; *mandatum, preceptum*;" (Junius, the son, says *hætan, hetan, jubere*; Belg. *beiten, et bieten* Goth. *baitan*); à Gr. *Ἀίρω, satis violenter*:—"but there is no violence in such a deriv. since *Ἀίρω, signifies peto, posco, postulo, which carry the sense of jubeo*; *to demand, or command*.

HETERO-CLITE, Ἑτεροκλίτος, *beteroclitus, alter declinatus*; *qui in diversas declinationes cadit*; *a noun varied from the common method of declining*; *irregular in its numbers, cases, gender*; *declined after another manner than common nouns*: R. Ἑτερος, *alter, alius, diversus*; et *Κλίνω, inclino*; *to decline*.

HETERO-DOXY, Ἑτεροδοξία, *opinio diversa*; *a heterodox opinion*; *one who entertains any opinions, contrary to what is generally received*: R. Ἑτερος, *alius*; et *Δόξα, opinio*.

HETERO-GENEOUS, Ἑτερογενής, *alienigena*; *alterius, et diversi generis*; *a foreign mixture*; *a discordant composition*: R. Ἑτερος, *alius*; *another*; and *Γένος, genus*; *kind, or species*.

HETERO-SKIANS, Ἑτεροσκίος, *betero-scius*; *quorum alterum latus umbram facit*; *quorum umbra aut ad Septentrionem, aut ad meridiem spectat*; *inhabitants within the tropics, whose shadows are cast to the north, or to the south, according as the sun happens to be to the south, or to the north of them*: R. Ἑτερος, *alter*; and *Σκία, umbra*; *the shadow*.

HEW wood; "Sax. hepanian; *dolare, findere*: Skinn." Alman. *bowen*; Belg. *bauwen*: ab *inufit. Κεω, unde Κεάζω, σχιζω, scindo, rumpo*; *to cut, chop, or cleave*: see likewise **HUE**: Gr.

HEXA-GON, Ἑξαγωνος, *hexagonus*; *sexangulus*; *qui sex angulos habet*; *a mathematical figure, having six angles*: R. Ἑξ, *sex*; *six*; and *Γωνία, angulus*; *an angle*.

HEXA-METER, "Ἑξαμέτρος, *hexameter*; *a verse of six feet*; *an heroic verse*: R. Ἑξ, *sex*; *six*; and *Μέτρον, mensura*; *measure*: Nug."

HEY-DAY! "*interjectio admirandi*: q. d. *big-day*; *ob festum diem*! i. e. *letum, et felicem*! Skinn."—and consequently Gr.; viz. *Ἄδω-δαος, quasi altum diem, quasi baltum diem*; Fr. Gall. *baut*; Teut. *hoch*; Belg. *hoog*; Sax. *heah*: Dan. *bey*; English, *big*; or *bey day*!

HEYM; Versteegan has given this word so strange an appearance, that it is no wonder he mistook it for Sax. which, however, he has explained by "*a coverture*; *metaphorically a bows, or residence*:"—now, had he said but *a home*, he might perhaps have found that *beym, or bome*, was derived from *Δωμα, domus*; *a house, a home, a dwelling*.

HIATUS, *Χαυ, bio*; *hiatus*; *a yawning, chasm, or gap*.

HIBERNIA: Clef. Voc. 189, has evidently shewn, that "*Hibernia, Ierne, Hiver, Hiber, Ivar, and Ireland, all signify the Western land*; and all originate from the same root with **EVE, or EVENING**:"—i. e. Gr.

HICHEL; "*Ἀχη, acies, cuspis*: unde Alman. *bechele*; Dan. *begle*; Belg. *bekel, bake, bæck*; *book, bamus, mucro*; whether strait or crooked: Jun."

HIDE, *conceal*; "*Κευθειν, occultare*; by changing *x* into *b*, and *θ* into *d*; as if the Greek word *Κευθειν* was written *bendein*; *bidden*: thus *x* is frequently changed into *b*; as *Κολωνη, collis*; *a bill*;

Ἐστὶ δὲ τις προπαροιμία πόλεως αἰτια Κολωνη.

Est vero quidam ante urbem collis editus.

II. B. 811.

Κοῖλος, cavus, hollow; *κερας, cornu*; *horn*; *κυν, canis*; *a bound*: Upt."

HIDE, or *skin*; from the foregoing root; because it *covers, bides, and conceals, the flesh, intestines, &c.*

HIDEOUS, *Δεος, Δειος, metus*; *fear*; *frightful*: the syllable *bi* seems only to be augmentative: R. *Δεῖδω, timeo*; *to fear, or dread*.

HIE out; "*Κίω, eo, ire*; *to go, seek out*: Cleland:" Voc. 208.

HIER-ARCH; Ἱερεὺς, *sacerdos*; *a priest*; and *Ἀρχή, principium*; *chief*; *heirarchia*; *a government of priests*: R. Ἱερευω, *sacrifico*; *to sacrifice*.

HIERO-GLYPHIC, Ἱερογλυφικά, *hieroglyphica, sacra monumenta apud Ægyptios, non literis, sed variis figuris animalium aliarumque rerum constantia*: R. Ἱερος, *sacer*; and *Γλυφω, sculpo*; certain mystical characters, or symbols in use among the ancient Ægyptian priests, composed, not of letters, but various figures of animals, and other articles; such as we see on their mummies, obelisks, &c. but difficult, at this distance of time, to be explained; this being, if not the first method of writing, yet certainly very antient.

HIEROM,

HIEROM, "or *Jerom*, Ἱερωνυμος, quasi Ἱερωνομα, *sacrum nomen; a sacred name*: Nug."

HIGH: no person at first sight, would imagine, that *high* should be derived ab Αλδω, and yet it seems but natural to deduce its origin from thence, by following these easy gradations; Teut. *boeb*; Belg. *boo*, *boogh*; Sax. *heah*; Fr. Gall. *baut*, olim *bault*: all hitherto evidently derived from the Lat. word *altus*, by only adding the aspirate *b*, quasi *baltus*; as may be collected from all our etymol.: what follows must depend upon indulgence, if I endeavour to deduce *altus* from Αλδω, thus; Αλδω, extrito δ, Αλω, *alo*, *alui*, *altum*, *alatumque*, *alitus*, unde *altus*; *high*, *lofty*; as if *grown*, or *nourished to that size*; *reared to that height*.

HIGH-WAY-MAN: see each of those art. Gr.

HILARITY, Ἰλαρος, *hilaris*; *joyful*, *glad*.

HILDE-BRAND, "in antient Teut." says Verst. "was *baelt*, or *beld*, signifying *stout*, or *valiant*; and because of the addition *brand*, it seems to be a title given to such, as *valiantly* invaded the enemy's country by *fire*:"—should this interpretation be right, the derivation is absolutely Gr.; for *baelt*, or *beld* is no more than a different dialect for *bealtby*, *stout*, *strong*, or *valiant*: and **BRAND**, as we have seen, is Gr. likewise.

HILL, Κολων, *collis*; *a little bill*; *an easy ascent*:—Clel. Way. 71, and Voc. 211, supposes, that "*bill* is derived ab *ill*, *cell*; and thence," says he, "*Helvetii*; the present Swiss inhabitants of the *bills*:"—but if *al*, *el*, *il*, *ol*, and *ul*, Way. 71, be the same, the vowel being in fact indifferent; and if *el*, *cell*, *col*, *collis*, *culmen*, all signify *bills*, *eminence*, and *height*, then we may affirm, that they all originate à Κολων, *coll-is*; *a bill*; as we have just now seen above.

HELPE-RIC: Verstegan is so curious in his investigation of this word, that I shall think it worth while to quote him; in p. 216, he says, "*Hilperic*, or rather *Helpe-ric* is found among the names of the ancient kings of France written *Cbilperic*; this error has arisen from finding the letter *C*, which was only an abbreviation of *Cyning*, i. e. *King Hilperic*; as likewise *C*. Lothaire, for *Cyning Lothaire*; some, afterwards ignorantly joining the *C* to the subsequent letters, made of *C*. Hilperic, *Cbilperic*; and of *C*. Lothaire, *Clothaire*: *Hilperic* is as much to say as *rich in help*, or *abounding in assistance*:"—thus has this good old Saxon shewn, that he understood every thing relating to this name, except the etym.; for both *help*, and *rich* are Gr.

HIM: "Sax. *him*; Belg. *bem*; *ihli*, *illum*, *eum*: *Lye*."—but Junius, as this gentleman acknowledges, has derived our word *bis* from the Gr. as we shall see presently.

HIND, or *deer*; Ἴννος, vel potius Ἴννος, *binnulus*, *binnulus*, *pullus equinus*, *mulus*, *cervus*; *doe*, *fawn*, *call*.

HINE, "*bence*; Cumberland; various dialect: *Ray*."—but **HENCE** is Gr.

HINGE; "Belg. *binge*, *bingene*; ab *bangen*; *pendere*; because the door *bangs on the binges*: *Skinn*."—but **HANG** is Gr.; or perhaps *binge* may be derived from the Greek, through the German *tür-angel*, which is a palpable derivation of Θυρα-αγκυλος, vel *αγκυλη*, *angulus*, or rather *αγκυρω*, *bamus*; *the bent iron*, or *hook*, on which the door swings.

HINT: *Κανδανω*, *Κανδω*, *hendo*, *prebendo*; unde Sax. *hendān*; Norman-Sax. *hende*: *capere*; *assequi*, *arripere*; *to seize*, *to take hold on any thing*; *an intimation*, by which we may apprehend a person's meaning.

HIP, Ἡβη, *pubes*; *the groin*, or parts adjacent.

HIP, when used for the vapors: see **HYPOCHONDRIACAL**: Gr.

HIPPO-LYTUS, "Ἱππολυτος, *Hippolytus*: R. Ἱππος, *equus*; and Λυτο, *solvo*: *Hippolytus*, the son of Theseus, is celebrated among the poets; he was killed by his own *horses*, who ran with such fury, as to tumble him out of his chariot: Nug."—so that the young gentleman was fairly *spilt* by his *horses*.

HIPPO-MANES, Ἱππομανης, *hippomanes*, *insano amore equorum flagrans*; quid sit, non satis constat apud auctores: *a raging humor in mares*: also *a simple*, made use of in philtres: R. Ἱππος, *equus*; and Μαινομαι, *furo*; *to rage*.

HIPPO-POTAMUS, Ἱππο-ποταμος, *hippo-potamus*, *equus fluvialis*; a monstrous creature in the rivers Ganges and Nile, with a back and mane like a horse, hoofs like an ox, and tusks like a boar; and is sometimes called *the river horse*: R. Ἱππος, *equus*; *a horse*, et Ποταμος, *fluvius*, *a river*.

HIRE, "Ωρα, *bora*; *an hour*; unde Sax. *hýran*; Dan. *hyre*; Belg. *bueren*; ex Fland. *bùere*; *bora*; ut primitus denotaverit ad tempus, vel certam destinatumque *boram*, *conducere*: Jun." *to hire* labourers for a certain, stated, limited time; or perhaps antiently *by the hour*:—though, with Clel. Voc. 208, we might rather derive *bire*, à Κερδος, *lucrum*, *lucre*, *gain*.

HIS, "Ος, *suis*; Sax. *hýr*, *hýr*; Alman. *is*; Goth. *is*: Jun."—*bis own*; or *belonging to him*.

HISPANIA; Clel. Voc. 191, 2, looks on this word as purely Celtic: and to take for its radical *ibb*; as if it was written *Hesibhamia*; but under the art. **EVENING**, we have seen that *ibb*, *iber*, *ivar*, &c. are Gr.

HISS, Σιζω, *fibilo*; *to hiss as snakes*, or *serpents*.

HIST! under the art *still*, *Lye* says, "*mihi tamen still* proprie olim videtur dictus *taciturnus*;

ac præcipue quidem qui jussus tacet; ab illo nempe *st!* quo utebantur *silentium* alicui indicentes:—this interjection of *silence* is explained by Littleton and Ainsworth, as if it was an abbreviation of the imperative mood *sta*: we might rather suppose, from our writing the word *bist*, that it was an abbreviation of the imperative mood *sisse*: however, in both cases, it originates ab Ἰσημι, mod. imp. Ἰσαι, Ἰσα: and then, by abbreviating the last letter, is formed Ἰς, *bist*; *stop*, *stand still*, *listen*.

HISTORIAN, “ Ἱστορία, Ἱστορικος, *historiarum scriptor*; a writer of *history*, or the *transactions of past times*: R. Ἱσως, *sciens, peritus*: Nug.”—a person well knowing, well informed of past events: ab Ἰσημι, *scio*; *to know*.

HIT, either from Θίξις, *ielus, tactus*; à Θίγω, *tango*; *to touch*; or from Εἶακα, perf. Ἴημι, *mitto*, unde Ἡμα, *missile jaculum*; hinc *icere*; unde *ielus*; a *blow, stroke, impression*: Voss.

HITCH; “ Sax. hiczan, *moliri, niti, locum cedas successori*; *move*; *give place to your successor*: vel à Fr. Gall. *bocker, quater*: Skinn.”—*stir*, or *make room*:—it seems to be derived from the foregoing art. *bit*; because *bitching* implies the idea of *shoving*, or *pushing away*:—consequently Gr. as in the above art.

HIVE, Ἱψα, Ἱφαινω, unde Ἱφν, *textura*; Ἱφος, *textilis*; *straw*, or *wicker woven together, to make a covering for the bees*.

HO! Ω! eho! an interjection of exclamation.

HOARD, written both by Jun. and Skinn. *bord*; and so indeed it ought: but the A seems to have been retained for distinction's sake; for we have another word written *bord*, to signify *clan*: but *board* may be derived either from Κρυθω, *occulo*; *to hide*; or, as Junius observes from Cafaub. Κορδ-υλη Suidæ πᾶν τὸ ἐξικον, και συνετραμμενον, *quicquid eminet, et convolutum est*: est enim Κορδ-υλη, περιελημμενα τῆς κεφαλῆς, *involutum capitis*: Angl. a *bood*: hinc Sax. hord, *thesaurus*; et hordcleofa, *gazophylacium*; propriè tamen *firmis foribus munitum*: any thing rolled up, secreted, and laid by under a safe guard: however, Lye adds, quid vetat, quo minus *bord* (i. e. *board*) ab Icel. *birda*; *servare, custodire, petas*?

HOAR-HOUND: both Minsh. and Skinn. allow, that the herb *marrubium*, sic dictum quia *incanum* est, et valet ad *morsus canum rabidorum*: I should be sorry to dispute with a physician against the efficacy of this herb; but, as an etymol. must affirm, against them both, that this compound is not of Sax. but of Gr. origin; only observing, that all our etymol. write it *bore-bound*, and then refer us to *hoary*; which the Dr. himself acknowledges to be Gr.

HOARSE, Βραγχος, *raucus*; *rough, hoarse, jarring*.
HOARY, “ Ωριος, *tempestivus, maturus, canus*; *ripe, aged, grey*: Skinn.”

HOBBLE, Ἰποπηδᾶω, *refilio*; *to bound back*; unde Cymr. *bobelu*; Sax. *hoppetan*; *gestire*, præ gaudio *subfilire*; *to skip for joy, to give a spring*: “ Belg. *bobben, boppen, est saltare*; et frequentativè *bobbelen, boppelen, bippelen, buppelen*; *subfilire, tripudiare*; *to have a kind of dancing-gait*: Jun.”—perhaps it might be better, with Cafaub. to derive our word *hobble* ex Καβαλλειν, pro Καλαβαλλειν, ita proprie vocatum equum *caducum*, et *sternacem*; a *blundering, stumbling horse*: Anglis *to hobble, subsultare* est; quod equi *succussarii*, i. e. *caballi*, proprium.

HOBLERS, “ Ἱππος, *equus*; *hobbellarii*, in Angl. jure municipali vocantur, qui lege prædii sive *equum cursorium* ad publicos usus alere tenentur: Cafaub.”—whether there be any such tenures now-a-days, I am unable to say.

HOBBY-hawk: Belg. *buybe*, et *buybeken*; Flandr. *bobbiie*; Ant. Brit. *bebog*; Sax. *hafoc, hearoc*, contracted to *hawk*; *accipiter palumbarius*; the *pigeon-hawk*; a small species.

HOBBY-horse, a repetition of terms, Ἱππος-horse, *bobby-horse*; genus quoddam *equi*; a little *dapper horse*.

HOB-GOBLINS, “ Καβαλλοι-κοβαλοι, *resilientes larvæ*; qui inter incedendum *subfliunt*; q. d. *bobbling-goblins, lame devils*; quod uno pede *subsalsarent*; *verius quam incederent*: Jun.”

HOCK } Οκλαζω, in genua *procumbo, ingeni-*
HOCKLE } *culor*; Sax. *hoh*; *bough*; *poples*; *the knee, or ham*.

HOCK-day: “ *fugalia*; diem observatam tradunt,” says Lye, “ in memoriam omnium Danorum eâ die *clanculo* et simul in Angliâ, ubi tum dominabantur, à mulieribus fere *occiforum*; et adhuc (Matt. Paris) in eâ die solent mulieres *jocose vias oppidorum funibus impedire*, et trans-euntes ad se attrahere, ut ab iis *munusculum* aliquod extorqueant, in pios usus erogandum:—ab Icel. *bogg*; *cædes*; *occifio*; et *dag, dæg, dæg, dies*; q. d. *cædis, et occifionis dies*:”—from all this account, it seems to be derived from the Gr. thro’ a double channel; either from the foregoing root Οκ-λαζω, in genua *procumbo*; expressing the action of the British women in obstructing the streets with ropes, and thereby entangling the Danes, and causing them *to drop on their knees, or tumble down*, and in that situation rushing on them with their seaxes, and putting them to death; Nov. 13, 1002: or else it may be derived from the same root with HACK in pieces: Gr.

HOCQUE, or *cough*, seems to be a variation

of *coqueluche*, or *hooping-cough*; as *coqueluche* itself seems to be another variation of *Καφ-ω*, *levo*, *allevo*; to *lighten the breast by expectoration*; or, as they sometimes express it, *to hawk up phlegm*.

HOCUS-POCUS, an evident corruption of *Hoc est corpus*, the words used by a Romish priest at the celebration of the mass, when he offers the wafer; *Hoc est corpus, This is the body*, or *this (wafer) is now changed into the body*; and from that sudden change at the pronouncing of those words, the deviation of them into *bocus pocus* is to this day used by those who would *conjure*, and seemingly *convert* one substance into another by legerdemain, or dexterity of hand. I am very glad it is in my power to subjoin, “celeberrimi Tilletsoni conjecturam pluribus vehementer placere compertum habeo, qui vult conflatum corruptumque ex *Hoc est corpus*: quæ conjectura an propius absit à vero dijudicat lector: ego non magno opere laboro: Lye.”—it is at least probable.

HOFF: Clcl. throughout his Vocabulary, understands *hoff*, and *coff*, or *koff* (or more properly *κεφ*) in the sense of *head*:—consequently derived à *Κεφ-αλη*, *cap-ut*; *the head*.

HOG: it is something remarkable, that Skinn. should venture to derive the word *bog* from *ῥς*, yet these are his own words; “Sax. *γυγε*, *γυγυ*; Belg. *soegb*, *soecb*; *sus*; utrumque à Lat. *sucula*: quanta autem affinitas sit inter spiritum *b*, et sibilum *f*, apparet in vocibus *ῥς*, *sus*; *ῥλη*, *ῥλυα*; *ῥδω*, *ῥδωρ*; et sexcentis aliis: Skinn.”—all this is undoubtedly true; but it is to be feared this just piece of criticism is misplaced, and would have been more applicable to the *sow*, than to the *bog*: I do not pretend to know, whether *γυγε*, or *γυγυ*, in Sax.; and whether *soegb*, or *soecb*, in Belg. like *ῥς*, in Gr. and *sus*, in Lat.; are as applicable to the male, as to the female of that species; but it seems as odd to derive the words *bog*, and *sow*; *cock*, and *hen*; *goose*, and *gander*; from the same origins; as it would be to derive *horse*, and *mare*; *bull*, and *cow*; *buck*, and *doe*; from the same root, merely because they happen to be male and female of the same species; we might as soon suppose, that all and every of those animals came from one and the same creature:—with regard however to the word *bog*, nothing more can be said, till a better etym. may be found.

HOGGET: Skinner writes it simply *a bog*; but has properly explained it by “*ovis bimus*, vel *secundi anni*:” *a sheep of two years old*; but how *a sheep of two years old* came to acquire the name of *a bogget*, no farmer as yet has been able to resolve me: the Dr. thinks it is called so, à Sax. *hogan*; *curare*, *observare*; *hoga*; *cura*; quia

tunc temporis præ tenerâ ætate, maximâ curâ indigent:”—perhaps so; but they were *more tender*, and consequently wanted *more care*, at one year old, than at *two*.

HOGS-HEAD: Clcl. Voc. 209, has given us a very satisfactory deriv. of this word; for, he says, that *bog* signifies *liquor in general*; and *head* he very properly derives à *Καδ-ος*, *cadus*; *a cask*, meaning *a liquor-cask*, of any size: only now it were to be wished he had told us in what language *bog* signifies *liquor in general*; perhaps it is only a barbarism of *aq-ua*, contracted to *aq*, and then converted into *baq*, *boq*, *bsq*; *water*; or *liquor in general*:—but *aqua* is Gr.: see AQUATIC: Gr.

HOISE } a very pretty dialect of *Αλδεω*, *Αλδω*,
HOIST } quasi *Αλω*, *alo*, unde *altus*; *bault*,
baut, *bauffer*, *boise*, or *boist*: Ital. *alzare*; *elevare*,
attollere; *to lift*, or *raise up*; *to elevate on high*.

HOL-BOURN, commonly written *Holborn*, and pronounced *Hoborn*; “means *the bounds, boundaries, or limits of the college*: Clcl. Voc. 73; and 131, n.”—consequently Gr.

*HOLD: Sax. *healdan*; Belg. *bouden*; Teut. *balten*; Iceland. *balda*; Dan. *bolde*; *tenerè*, *servare*, *prohibere*: Casaubon nostrum *strong-hold* defleat ab *Ειλαρ*, *propugnaculum*; *Ειλος*, *frænum*, *vinculum*; ab *Ειλλω*, *prohibeo*; *to restrain*, *withhold*, *keep in*: it is rather Sax.

HOLE, *Αυλος*, *tibia*; *a pipe, hollow, or with a hole quite through*; there are several other deriv. as we have seen in the art. HELL: Gr.

a HOLE-dish; “opposed,” says Ray, “to *shallow*:”—it seems to be but a dialect, and contraction of HOLLOW, or *deep*: consequently Gr.

HOLI-DAME; “ego autem,” says Skinner, post secundas cogitationes sententiæ, Somnero prorsus accedo; idque eò quòd cognata vox *beylig-thumb*, etiam Teutonibus *sacras reliquias notat*:”—how glad is the Dr. and how eagerly does he catch at every opportunity of running into the arms of the Sax. Belg. and Teut. *wives*, if he can but run away from the Grecian *musès*! for both HOLY, and DAME, are Gr.

HOLLOW, *Κοιλος*, *cavus*; *excavated*, *scooped out*: Casaub. and Cleland.

HOLLOW; *a turf expression: he beat him hollow*; *he carried it hollow*: “credo dictum quasi, *he beat him wholly*; *he carried it wholly* (converted to *hollow*) *omnino, totaliter; absolutely, altogether, incontestibly*: Skinn.”—but WHOLE, and WHOLLY, are Gr.

HOLLY } though both these words signify one
HOLM } and the same tree, yet Skinner has given us two different deriv. “*bolly* à Sax. *hollegen*.

legen; and *holm* à Sax. *holm*; *collis, clivus*:—"we might rather suppose, with Jun. "antiquissima, ac maxime propria vocis *holm* acceptio propemodum suadet, ut abscissam putam ab *Αλμη, falsugo, aqua falsa*; ac tandem quoque usurpatam pro *insulâ in mari, vel amne sitâ*:"—to which let me add from Skinn. et est terminatio multorum, quæ in usum nostrum durant, nomen.

HOLO-CAUST; "Ὀλοκαυστον, a sacrifice where in the whole victim was burnt: R. Ὀλος, totus; and Καίω, fut. Κυσω, to burn: Nug."

HOLPEN: perfect. and particip. of **HELP**: Gr.

HOLT, or *wood*, says Clel. Way. 71, comes from the Celtic radical *il*, (*ol*, or *ul*) in the sense of *wood*; and this *il*, he says, is likewise radical to ὕλ-η, to *syl-va*; &c. and Ray says, *holt* is an antient Saxon word:—but can we suppose, that the Greeks had not the word ὕλ-η, till they borrowed it from the Celts and Saxons?

HOLY: Sax. *halig*; Teut. *beylig*; Belg. *saligb*; *sacer, sanctus*: Calaubon deflectit ab Ἅγιος, *sanctus, beatus*; *holy, blessed*: though perhaps *holy* may be contracted from Ζηλωτός, *beatus*.

HOL-Y-head } "in the North," says Clel.

HOL-Y-island } Voc. 69, "it was *hol-ey*, not in the sense of *holy, sanctus*; but from their having been the seats of a famous *bal, beil, bol, or college*, from the remotest ages:"—consequently Gr.: see **HALL**: Gr.

HOMAGE, Ὁμω, inquit. *juro*; to take an oath of fealty.

HOME, Δωμα, *domus*; a house, habitation, dwelling.

HOME-BRUED, Δωμα-βρυλον, *beer which is brewed at home*; in private families.

HOMELY: "alludit, sed tantum alludit, Gr. Ὁμαλος, *planus, lævis*, potius *levis* (non potius *levis*) *æqualis*: Skinn."—then why did the Dr. make choice of this *allusion*, when he might have known there were two other words in Greek, which answered more closely to his own interpret. of *incultus, domesticus*; viz. *home*, vel à Δωμα, *domus*; vel à Δωμος, *servitute domitus*; *one bred up at home*; or in *servitute*.

HOMER: "Ὁμηρος, *Homerus*, prince of the Greek poets; so called because he was *blind*: R. Ὁμηρος, *blind*, or *given in hostage*; he was called before that, Μελησιγενης, *Meligenes*; i. e. *born on the river Meles*: R. Μελης, *Meles*; and Γαινομαι, *fo, nascor*: Nug."—besides these, there are several other interpretations, given to the name of this poet, who flourished above seven and twenty hundred years ago:—there can scarce be a greater instance of any author's shewing a strong attachment to his favourite subject, than what Cleland has given in Voc. 3; where he says, "if then

my idea should not be absolutely a false one, of the *Iliad* and *Odysey* being only a translation into Greek from an Etruscan, or Celtic bard (then it is the very best translation that ever was made) the name of *Helena*, the adulterous concubine of Paris, may have been allusive to that situation:"—*Helena* indeed may signify a *loose woman*; but that will scarce be sufficient to establish an opinion of Homer's being only a translator of those admirable poems.

HOMI-CIDE, Ἡμων-κοπή, *hominem-cædo*; unde *bomicidium*; *manslaughter, accidental murder*, or rather *killing*: vel ab Ὁμω, *simul*; unde *bomo*; quia *bomo est animal sociale*.

HOMILY; "Ὁμιλία, *colloquium*; a *spiritual discourse*, or *entertainment*: R. Ὁμιλος, a *multitude*, or *assembly*: Nug."

HOMO-GENIAL, "Ὁμογενης, *homogeneous*; of the like species: R. Ὁμος, *similis*; and Γαινομαι, *nascor*: Nug."—or rather Γενος, *genus*.

HOM-ONYMOUS, "Ὁμωνυμος, *of the same name*; *ambiguous*: R. Ὁμος, *milis*, (it should have been *similis*) *like*; and Ονομα, *nomen*: Nug."

HOMO-OUSIUS, Ὁμο-ουσιος, *homo-ousius, co-essentialis, consubstantialis*; *co-essential, consubstantial*: R. Ὁμος, *similis*; and Ονοσια, *essentia*; *essence*.

HONE for a razor; "Αχων, *cos*; a *wetstone*; or *stone to sharpen razors on*: Casaub."

HONE, or *whining noise*; Φων-η, *vox*; *the voice*, or *any kind of noise*: hence *to bone after any thing is to cry after it*.

HONEY; "vel ab Ονημι, Ονημημι, *juvo, presum*; ob insignem utilitatem, quam affert mortalibus: vel Saxonica mellis denominatio fortasse desumpta est à celeberrimo quondam melle *Hymettio*; mutato *m* in *n*, quasi *Hynettio*; sicuti factum videmus à καθημα, *catena*; à Μη, *Ne*; à Μειδιω, *Nideo*; Πυγμα, *pugnus*; Σιγμα, *signum*: Jun."

HONOR, Αιως, *laus, collaudatio*; *honor et bonos*; unde *honestas*; *respect, regard, dignity*, vel ab Ονημι, *juvo, presum, fruor*: vel ab Ὄνος, *pretium, merx*: Clel. Way. 47, says, that "*honor* derives from the genitive of the Latin word *bonus*, which the Romans sometimes wrote *bonor*, without eithers affecting the true etym. of the word; of *bone, to sing*, and *os, or or, praise, the song of praise*: *os* for *praise* was retained in the Latin, in the purest age of Latinity: Perseus employs it in that sense, *os populi meruisse*:"—but even then it may be compounded of two words bearing an equal import, viz. Φων-η, *vox*; and Οσσα, *vox*; unde Φων-ος, *hon-os*.

HOOD: Casaubon derives *hood* à Κορυδα, περιελθημα της κεφαλης, *involutum capitis*: we might rather suppose, with Jun. and Upt. that *hood* was derived from the same root with

HIDE, or *conceal*: Gr. unless, with Clel. Voc. 157, n, we may derive *hood* from **HEAD**:—but even then it would be Gr.

HOOD in compositione postpositum nomini, semper designat personam, quam unusquisque sustinet; genus vitæ, quod quisque sectatur; munus, ordinem, functionem, quâ ornatus est aliquis; ita *child-hood*, *man-hood*, *priest-hood*, *knight-hood*; &c. pro quo Saxones dixerunt *had*, *cild-had*, *man-had*, *preost-had*, *cniht-had*; &c.: videri potest abscissum ex *ὁδος*, *via*; prout Græcis *ὁδος βίω*, est *via vitæ*; i. e. *ratio vivendi*: Jun."

HOOF; "Sax. *hop*; Iceland. *boofur*; Belg. *boef*; Teut. *buff*: concisa sunt ex *ὄπλη*, *ungula*; quasi *ὄπ*, quasi *ὄφ*, quasi *ὄφ*, inde *boof*: Jun."

HOOK, *ὄγκη*, *ὄγκινος*, *uncus*, *uncinus*, *hamus*; *any crooked iron*: Junius supposes it to be derived "ab *ἄκν*, *muco*, *cuspis*, *acies ferri*:"—but that may be *strait*, and is applicable either to the *point of a spear*, or the *edge of a sword*.

HOOP and call } "Fr. Gall. *bouper*; incon-
HOOPING-cough } *ditè exclamare*; Teut. *buffi de jager*; *clamor venaticus*; à Gr. *ὄρις*, quod Hesych. exponit *ὄων*, *vox*; *the voice*; *any loud sound*, or *noise*: Jun. and Skinn."

HOOR: "I fynd this anciently written *bure*; and I fynd *bure* to bee also vsed, and written for the word *byre*; and because that such incontinent women do comonly let their bodyes to *byre*, this name was therefore aptly applied vnto them: Verst. 335."—but among all his fyndings, he could not fynd that even *byre*, or *bire*, was Gr.—but he goes on; "it is, in the Netherlands, written *boer*, but pronounced *boor*; as wee yet pronounce it, though in our later English orthography (I know not with what reason) some wryte it *wbore*:"—the reason however was evident enough; as may be seen under that art.

HOP, *skip*, and *jump*; "Ἀποπηδᾶω, *resilio*; *cupidè*, *celeriterque me subdaco*; *to bound*, *leap*, or *limp*: Jun."

HOPE; Casaubon. derives it ab *ἐλπίς*, *spes*; *expectation*, *reliance*, *dependance*: but perhaps our word *hope* may be derived "ab *ὄπῳ*, *ὄπλομαι*, unde quoque *opto* apud Latinos; *to wait*; *to look for*: Voss."

HOPPER of a mill; from the same root with *hop*; "nomen enim accepit ab *hop*; *subsilire*; quod semper *in motu versetur* (it were to be wished this great critic had rather said *quatitur*, or *concutitur*) ita legas apud Chaucerum Re. T. 119,

The hopper *waggeth to and fra*.

HOPPET: this word must have strangely degenerated, if we may admit the conjectures of our etymol.: in the first place, Ray tells us, it

signifies *a little hand basket*: then Skinner says, "nescio an à *corbe addita term. dimin. et asperam caninam literam r propter euphoniâ elidendo*; et quod satis frequens est *c* initiali in spiritum *b*; et tum *b* in *p* mutando:"—so that in this word *hoppet*, there is almost all the dexterity of an etymologist displayed; and only wants a little farther help from Vossius, who tells us, that it is written *corbis*, quasi *corruis*, vel *corvis*, seu *curvis*; à *Φορμος*, vel *Φορμῖς*; *sporta*, *calatbus*; *a basket*.

HOPPLE, or *tie a horse*; "à Lat. *copulare*; q. d. *pedes copulare*: Skinn."—then the Dr. ought to have traced out the word *copulare*, as we have already done, under the art. **COUPLE**: Gr.

HORIZON, "ὄριζον (or rather *ὄριζων*) *horizon*; a circle which *limits*, or *bounds* our hemisphere; *ὄριζω*, *finio*, *termino*: R. *ὄρος*, *finis*, *terminus*; *a boundary*, *border*, or *limit*: Nug."

HORN, "Κερας, *cornu*: Cleland."—*a weapon of defence*.

HORN-work; not from the foregoing art.; but, as Lye in his *Addenda* very justly observes, "vocabulum est munitorum proprium: posterior compositi pars patet. prior est à Sax. *hörn*, *angulus*; cui respondent Armor. *corn*; et Hibern. *cearna*:"—a **CORNER**, which happens unluckily to be Gr.

HORNET; "Sax. *hörnnet*; Teut. *burnis*; *crabro*; sic dictus, quia *cornicula* in capite gerit; q. d. *musca corniculata*: Skinn."—so does the bee, and the wasp; i. e. their *feelers*, or *antennæ*: but if the *hornet* has any connexion with *cornu*, it must be derived, as in the foregoing art.

HORO-LOGIUM, "ὄρολογιον (it should have been *ὄρολογιον*) *horologium*; R. *ὄρα*, *hora*; and *λεγω*, *to say*: Nug."—*a clock*, or *machine*, *to measure time*, or *tell the hour*; or, as the Dr. says, *say the hour*.

HORO-SCOPE; "ὄροσκοπος, *horoscopium*; a *dial*: R. *ὄρα*, *hora*; *an hour*; and *σκοπεῖν*, *video*; *to see*, *to consider*.

HORROR, ὄρρωδιω, *horresco*, *horribilis*; *terrible*, *dreadful*, *tremendous*.

HORSE; "ὄρσαι, Æol. a. i. inf. à verbo *ὄρω*, *citato gressu incedo*, *proripio me cum quodam impetu*: hujus etenim verbi futurum secundum activum, peculiari quadam consuetudine, non *ὄρω* faciunt Æoles, sed *ὄρω*: Jun."—and Skinner says, "Belg. ant. *ors*, et *hors*: but that the Teutones, and modern Belgæ, have translated the word, and write *rosz*:"—unde *Roszinante*, the famous *horse* of Don Quixote:—the Dr. seems to have borrowed this observation from good old Verstegan; tho' he takes no notice of him.

HORSE-LEACH: when a physician blunders.

ders in etym. particularly in a science which has in some measure a connexion with his own profession, it would not be wondered at if we were to proceed to the heaviest censure against Dr. Skinner, for making such an egregious piece of work, as he has done on this art. :—let me first produce his own words: under the art. *bors*, he says, “ hinc et nostrum *bors-leech*, pro *birudine*, quia sc. *equis* se affigit, eorumque sanguinem sugendo, *iis* quasi *medicatur*.”—but suppose this *leech* sucks a *man*, or a *bear*, would not his benefit be equally the same? eorumque sanguinem sugendo, *iis* quoque *medicatur*: and would it then be called a *borsleech*, because it sucked, and cured a bear?—in short, the Dr. has made a very miserable mistake, of the animal for the man: let us now then hear Junius; under the art. *leach*, *medicus*, he says, “ quamvis autem Anglicanum *leach* nunc quodammodo videatur obsoletum, mansit tamen antiquæ vocis usus in *borsleach*, *cowleach*, *veterinarius*, *bippiatrus*, *mulomedicus* :” i. e. a *borse-physician*, *borse-doctor*, *borse-curer*; or what we now call a *farrier*; (eorumque sanguinem sugendo *iis* quasi *medicatur* :) nay, Skinner, even according to his own deriv. of the word *leech*, ought to have seen the absurdity of applying it to the animal; for, he says, “ *leech*, Sax. læce; Dan. en *leger*, *medicus*: Sax. læcnian, lacnian; *fomentare*, *curare*; Belg. *laecke*; *birudo*, *sanguisuga*; Dan. *leger*; *medeor*; *legdom*; *medicamentum* ;”—but it seems this *blood-sucking creature* ran so much in the Dr’s. mind, that he could not perceive we had two words in our language, similar in sound, but widely differing in sense; viz. *leach*, a *physician*; and *leech*, an *animal*; and that *the borseleach* was *the borse-doctor*: see LEACH: Gr.

HORTATIVE, ὄρω, *excito*, *concito*; to *exhort*; to *encourage*.

HORTULANE, ὄρος, ut significet, Συγχορῆα, *hortum*; eodem septo *comprehensa*; *hortulanus*; *hortus*; a *garden*, *orchard*: vel ab ὄρχος, quod idem signat; any *place walled in*.

HOSPITAL } ἔσπιος, idem quod ἑπεσιος,

HOST } ἄεολ. ἑσπιος, unde *hospes*, vel *hospis*; an *entertainer*; also a *guest*, or *person entertained*: If. Voff.”

HOST, or *army*: ὄσνης, et ὄσαι, unde ὄσιζω, *trudo*, *pello*; to *drive*, *beat*, *thrust away*; *contend in opposition*; *drawn up in battle array*.

HOST, or *waser*, ὄσια, *solemnitas in re divina facienda*, *vieltima*, *hostia*: *the mass*, *expiatory sacrifice*, or *waser consecrated*:—Clel. Voc. 210, would derive “ *hostia* from *coff*; *bead*; in the double sense of a *devoted bead*; and of *coff*, *purchase* ;”—but *coff*, in the sense of *bead*, is derived à Κεφ-αλη:

and *coff*, *purchase*, is Gr. likewise: see COPE, or *buy*: Gr.

HOSTAGE: ἔζομαι, ἔδειν, *sedere*, *obses ab obsidendo*: “ *obses* autem dictus quia *solvendæ obsidionis causâ dari consuevit*; a *person*, *surrendered*, as a *pledge*, for *maintaining the articles of a truce*, in order to *raise a siege*: Voff.”—it is true, ἔζομαι does give origin to *obses*; and it is as true likewise, that *obses* is Latin for a *hostage*; but we may very much doubt, whether either ἔζομαι, or *obses*, gave origin to our word *hostage*; which seems to be more naturally derived from ὄσνης, unde ὄσιζω, *trudo*, *pello*; unde *hostis*; an *enemy*: now, though a *hostage* is not strictly an *enemy*, yet he is a *person delivered up to an enemy*, in order to insure the observance of a *treaty*.

HOSTLER, ἵσημι, ἵστο, *stabularius*; a *stall*, or *stable keeper*, belonging to an *inn*, where *horses are put up*.

HOT, ἄιδω, *uro*; unde ἄιδος, *æstus*; *heat*, *burning*, *inflammation*.

HOT-COCKLES: never was a compound more disfigured than this now before us: any Englishman would at first sight suppose, that *bot-cockles* was a very good dish to eat; he would little imagine, that it was a Christmas gambol, and signified *lift up your bum*; from an absurd similarity of sound between *bot-cockles*, and *bautes-coquilles*; *high-buttocks*; “i. e. verbatim *altæ-cocbleæ*, quia *nates*, quæ aliquo modo rotunditate suâ *cocbleas* referunt, in hoc lusu incurvato corpore *sustolluntur*: Skinn.”—it were to be wished the Dr. had traced this compound in the Fr. Gall. tongue (*bautes coquilles*) up to its true source, under the art. *altæ cocbleæ*; and then he would have found them to have been of Gr. extract. viz. Ἀλδ-Κοχλίας, vel Κοχλιωδης:—but as for our stupid expression (*bot-cockles*) it has neither sense, nor meaning.

HOVEL: Junius supposes this word to be derived à Teut. *houwen*; quasi *bowel*; quod inter alia quoque est *alere*; i. e. locus ubi armenta et greges includuntur, et *aluntur*:—to which Lye adds, “ ego malim derivare ab Iceland. *bybile*; *domicilium* :”—but with Skinn. we might rather suppose, “ *bowel* was derived à Lat. *caveola* :”—only we ought to go a little farther, and derive that word, as we have seen it in the art. CAVE, and CAVITY, from the Gr.

HOVEN-bread; “ οἷ he pær eall ahafen; *usque dum fermentaretur tota*: Ray.”—*boven* is only the partip. præter of *beave*; and consequently will take the same root: Gr.

HOVER-ground; Ray explains it only by *light-ground*:—then it seems to be derived from the foregoing art.

HOVER;

HOVER; "forte à verbo *to cover*; satis manifestè à Lat. *cabare*: Skinn."—but if so, then satis manifestè à Gr. *Κυβη, Κυβή, cubo, cubo, caput declino*; *to incline the head, to hover over*; or, as Milton has so tenderly expressed it,

he on his side

Leaning half raised, with looks of cordial love
Hung over her enamour'd.

HOUGH, or *instrument*; "ligo; Gall. *houë*; Belg. *bouwe*; Alman. *bouwen*; Sax. *heapan*; *concidere, secare*: Lye."—all which looks as if he intended to derive it from the same root with *bew*, or *chop*; if so, it is Gr.:—there is however another deriv. given by Skinn. "nec tamen absurdum efficit," says he; "Fr. Gall. *houë*, et nostrum *hough* *αμαρος* deflectere à Lat. *occare*:"—if so, then we may go on, and shew that *occe* is derived either from *Καίω, cædo*; vel *Καίω, scindo*; *to beat*, and *break the clods*; or *cut up weeds*, &c.: for, whatever might be the use of the antient *occe*, we make use of our *hough* only *to cut down useless plants*: as *to thin*, or *hough out turnips*; in which sense it may be very properly derived from either of those two verbs: Gr.

HOUGH } *bills*; Anglica sunt obsoleta pro
HOW } *monte*; à Dan. *bæi*; *altus, excelsus*; *item collis, tumulus*; Iceland. *haugur*, est *tumulus*: Jun."—to which Lye adds, "in transitu notare liceat, quòd hæc syllabæ tam in initio, quam in fine nominum locorum, videntur situm loci editiorem designare; ut *Hough-ton, High-town, Cogen-hough, or Cogen-boe*:"—but, without running after these Northern languages, *hough* here signifies *high*; and is consequently Gr.

HOUL, commonly *bowl*; "Ολολυζαν, *ululare*; *to shriek*: Upt."—I can find no such verb as *Ολολυζαν*: Hederic gives us *Αλαλαζω, clamo alala*; *fremittum edo inter pugnandum*; *to shout in battle*: though we might even then doubt, whether this word be true Gr.; it seems to have been adopted from the Hebrew *balalujab*: Hesychius indeed gives us *Ολολυγμος*, which he explains by *θρονος, κλαυθμος, clamor*; *shouting*: and Vossius likewise has derived *ululare* ab *Ολολυζαν*: so that we must admit of that etym. tho' the lexicons are deficient; or else derive it ab *Ἰλαω, latro*; *to bark*, or *boul like a dog*.

HOUND; "Κυν, Κυνος, *canis*: Upt."—but Casaub. and Jun. have made choice of *Κυνιδιον*, only for the sake of gaining another letter, quasi *bunidion*, contracted to *hound*: see **HIDE**, *conceal*: Gr.

HOUPO; Εποψ, *υπρηρα*; *a lapwing, or puet*.

HOUR; "Ωρα, *bora*; Nug."—*a determinate portion of time*.

HOUSE; Οικος, *domus*; *a dwelling, or habi-*

tation: Clcl. Voc. 209, derives it à *αεσα*; *a cottage*: Gr.

HOUSE-LEEK: it is very remarkable how this plant, or herb, should have acquired the name of *leek*, when it has no connexion with that species of plants:—perhaps it was called so, only from the perpetuity of its color; for which reason, according to Skinn. it is in Latin called *sempervivum* (it should have been *sempervivum*) *an ever-green plant*: this being the true name, he ought to have derived it from the Gr. under the two art. of *house*, and *leek*.

HOY; "navigii genus, *velox*: nescio an à Belg. *hoogh*; Teut. *hoch*; *altus*; q. d. *navigium altius*: consequently Gr.: vel à Lat. *orca*: Skinn."—still the Dr. holds aloof from the Gr. tho' he has unluckily quoted Voss.; who, as we have seen under the art. **HOGS-HEAD**, derives *orca* from the Gr.

HOY-DUC; sometimes written *haiduc*, and *heiduc*: "non defuero," says Jun. under the art. *haiduc*, "qui putarunt se aliquod vestigium vocis *haiduc* deprehendere in *bodidocus*, i. e. *latro*, vel *raptor*: vide Voss. etym. in *bodidocus*:"—I have turned to Voss. under the art. *bodidocus*, vel potius *bodadocus*, and find he derives that word ab *ὄδος, via*; et *δρακῶν*, quod Hesych. exp. *τηρεῖν, φυλασσαν*: idem Hesych. *ὄδοιδοκος, κλαψ, ἐπιδρευῆς, χακουργος, ἐνοδος ληστῆς*: Festus, *bodidocus, latro*, atque *abfessor-viarum*: Suidas *ὄδοιδοκῶν, ὄδος ἐπιτηρεῖν*: literally a *highwayman*: see likewise **HAYDUC**: Sax. Alph.

HUCKLE-bone; since both Jun. and Skinn. have derived this word à *coxa*, they ought to have traced *coxa* up to the Gr.: but as our word *buckle-bone* probably is not derived from *coxa*, tho' it really signifies *the hip*, or *buckle-bone*; let me endeavour to trace it up to the Gr. through another source: Junius refers us to *hough*; which is the same with *hoch*, and *hockle*, from whence *buckle-bone* may be derived, tho' it really does not signify *the hip*, but the *ham*; and then, as we have seen, it may be deduced from *Οκλαζω, in genua procumbo, ingeniculor*; from *Οκλαζω*, the Belg. *bucken*; and Iceland. *buka* seem to be derived, and both of them signify *incurvare, desiderare, in terram se submittere*; quia sc. illà parte, *coxendice, desideramus*:—should however *coxa* be rather approved of, let me trace the origin of that word from Voss. since there is something in it that will discover the sagacity of that great etymol.: "sed accuratius de hac voce cogitanti, in mentem venit *coxam* non tantum *ισχια*, sed etiam *Κοχωνη*, et *Κοχωνον*, appellari: Hesychius *Κοχωνη τιθειαι και επι τῷ ισχια*: idem, *Κοχωνα, τὰ ισχια, και τὰ ομονα*: ex *Κοχωνα* igitur

per syncop. fit *cocha*, et inserto *f* (quod veteribus frequens) *cofsa*, seu *coxa*.

HUCKLE } Junius derives all these three
HUCKLER } words "à Belg. *boecker, bucker* ;
HUCKSTER } *infitor, propola, caupo*; et *boecker*

quidem fatis manifeste est ab *boeck*, vel *baeck* ; *bamus* ; quòd semper iis pendeat *bamus*, quo advenas inescatos ad se pertrahant : Dan. interim *bycker* est *propola* ; *byckler, palpator, adulator* ; quod an temere acciderit, aliis judicandum relinquo, contentus monuisse miram quoque affinitatem esse inter Dan. *byckler, adulator* ; et *beggler, propola* :—"this affinity perhaps induced Skinn. under the article *begler*, to derive "*biggler, buckler, or buckster*, à Teut. *beuchelen* ; *adulari* ; quia sc. institutores hi huc illuc ad domos nobilium cum mercibus suis circumcurstantes, blandis sermonibus, et mendaciis, gratiam eorum, quibus merces exponunt, aucupantur, ut inde uberius lucrum faciant :"—then, it is the greater wonder that neither of these etymol. should see the much closer affinity between *buckle*, or *buckler*, and our word **HOOK**, which Junius himself acknowledges to be Gr. :—as to the word *buckster*, it seems to come from a different root : see **TRUCKSTER** : Gr.

HUDDLE ; " Teut. *budeln* ; *contemnere* : Skinn."—Casaubon à Κορδύλη, quicquid eminent, et convolutum est :—to which the Dr. adds, "longe speciosius potuisset deducere à Χυδην, *xemerè, effuse, sine delectu* :"—Junius refers us to the art. *bat* ; and would derive it "à Κεϋθον, *occultere*, mutato K in aspiratam ;" quasi *beutbein* ; to *bide* ; and indeed to *buddle up any thing, is to bide it*.

HUE, or *color* ; perhaps from ἴω, *irrigo* ; to *dip*, or *moisten in any tinged liquor* : or if, with Junius, we write it *hiew*, it may then originate from the same root with **VIEW** ; viz. Εἶδω, quasi *Fuideo, video* ; to *see* ; the *color which strikes the sight*.

HUE and cry, or buing-cry } Clel. Way. 73,
HUE and back } says, "Θυω, *maſto* ;

to *kill* ; a *buing-cry* being primarily understood to signify an *outcry for murder*, in order to raise the country on the criminal :—"whenever any robbery, says Minshew, is committed, the constable of the next town is obliged to make pursuit after the offender ; and if not found, he must give notice to the next constable ; and all within hearing must make pursuit even to the sea-side : the Scots call it *buesium* ; which is done by blowing a horn, and making an *outcry* ; after which, if the robber will not yield himself, within a time to the king's bailif, he may, whenever taken, be lawfully slain, or hanged up upon

the next tree :—vel *bue*, or, as it is commonly written, *bew*, may be derived, according to Junius, à Κω, Κεϋω, *scindo, rumpo* ; to *cut, or break the thread of life* ; tho' the former seems to be more preferable.

HUFF : " Belg. *biigben* ; *anbelare* ; vel potius à Sax. *heopen* ; *elevatus* ; quia qui *densum spirant*, et magno nisu prostant, scapulas *attollunt* : Skinn."—consequently the same with *beave, beaven, leaven* : Gr.

HUFF a man at play ; from the same root ; viz. "à Teut. *beben* ; *tollere* ; vel Sax. *heofan* ; *elevare* : quia latrunculos, quos abjicimus, prius è tabulis *tollimus* : vel à Teut. *bauff* ; *cumulus, acervus* ; i. e. latrunculum captivum reliquo latrunculorum *cumulo* reddere : Skinn."—but this will be the same with **HEAP** : Gr.

HUGG ; " Ἰγγεμος, Συλλαβη, Σαλαμινιοι : Hesych. as quoted by Jun." and there is only one objection ; viz. the difference of pronunciation : if we only look at them both, the affinity is great ; but since the Greeks pronounced γγ, like υγ, as the Latins have always observed in Ἄγγελος, *angelus*, &c. our ancestors, if they had attended to this rule, should have wrote it *hung*, not *bugg* : however, the similarity of letters is remarkable ; and the more so, since they signify likewise an *embracing, comprehending, containing, laying hands on* ; *comprehendo* ; *complector, manum alieni injicere*.

HUGGER-MUGGER : Skinn. thinks it sufficient to derive this compound à "Sax. *hozan* ; Belg. *buggen* ; *observare* :—(but what connexion, or, to use his own word, what allusion he could find between those originals, and their derivative, must be left to more sagacious etymol.) and the Dan. and Swed. *morcker* ; *tenebræ* ; q. d. *observando, captando, vel querendo, tenebras* :—"as to the former part of this compound, he had already given us that word in the same sense, under the former art. : and as to the latter, we shall plainly deduce that likewise from the Gr. under the art. **MURKY** : in the mean time, this expression signifies *the doing any thing in a private, clandestine, clandestine manner*.

HULK ; " Ὀλκας : Upt."—very short : *navis oneraria* ; a *ship of burden* ; ab Ὀλκη, *onus, pondus, a weight*.

HULL of a ship ; either from the foregoing, or from the following art.

HULL, shell, or pod : Æol. Φυλλis, pro Θυλλis, *foliis, sacculus* ; the *husk that encloses the seed* : Junius derives it ab Ἰλικος, *materialis*.

HUMAN, " Ἡμων, ἑμπερος, Ἡμοσυνη, ἑμπερια, ab *intellectu sic vocatum hominem verisimile est* :

H. Voff."—vel ab ὄμς, *simul*; quia homo est animal sociale; because man is a social animal.

HUM-BER, quasi *Kumbro*, i. e. *Kymbro*; and consequently takes the same origin with KYM-BRO Britons: Gr.

North-HUMBER-land: many have supposed, that this county has taken its denomination from its locality; as being situate to the North of the Humber; but so likewise are the counties of York, Durham, Westmoreland, and Cumberland: Humber therefore seems rather to take the same origin with KYM-BRO Britons: Gr.

HUMBLE, Χαμῆλος, *humilis*; meek and lowly of heart: R. Χαμαί, *bumi*; the ground; brought low, even unto the dust.

HUMIDITY, ἴμα, ab ἴω, *humeo*, *humeōto*, *humidus*; moist, wet, dewy.

HUMM, Βομβέω, Βομβός, *bombum edo*; to make a loud buzzing noise.

HUMMOCK; Clcl. Voc. 202, 3, is of opinion, that "*hummock* is derived from *kym*, or *kean*, or *head*:"—but, according to this deriv. it would take the same root with KYM-BRO Britons; which, as we shall see, is Gr.: let me however only suppose, that as *hummock* signifies only a small bill, it may very naturally take the same derivation with HUMP; meaning any gentle rising, or swelling ground, a small eminence, or protuberance; which, as we shall presently see, is Gr.

HUMOR, ἴμα, ab ἴω, *humeo*, *humeōto*, *humor*; moisture: Vossius derives *humor* à *Χυμός*, *succus*; vel. *sanguineus humor*, quem è chylo ventriculi per myenterium attracto, coquit hepar.

HUMP; ἴβος, *tuber in dorso cameli*; the bunch on a camel's back.

HUNGER; Κενός, *vacuus*; Κενάγγια, *vasorum vacuitas*, *fames*, *inedia*; an empty stomach: Casaub. and Junius."

HUNT; Κυνή, *canis*, quasi *huon*; unde *bound*; a dog to hunt with.

HURDLE, Κορδύλη, Εγκορδύλεμος, *intextus*, *involutus*; hinc *burdles* sunt crates ex viminibus textus, parietum usum ad includendos homines pedesque præstantes: *wicker work*, being slender twigs woven, entwined, and twisted together: Casaub."

HURL, "see *wbirl*: WHIRL, see *burl*: Skinn."—such satisfaction does the Dr. afford us!—then let us hear Jun. who, tho' he does not refer us to *wbirl*, yet as our word *burl* seems to come from thence, we may trace its etym. thro' that word under its proper art.

HURLY-BURLY, seems to be a reduplication to express the same thing, and may perhaps be derived from *burl*, or *wbirl*, in the sense of *burry*

and *commotion*: and *burly* may be derived from the Fr. Gall. *brouiller*, by transposition of the letter *r*: or, perhaps both *burly*, and *brouiller*, may be derived from the same root with BROIL, or tumult: Gr. to signify a mighty bustle, a much ado about nothing.

HURRY-SKURRY: either from Συρῶ, *trabo*; to drag along; as Skinner derives it: or else from *curro*; i. e. COURSE: Gr.

HURT: "si Græcus essem," says Skinn. "deflecterem ab Οὐλαῶ, *vulnero*, per epenth. sc. τῷ *r*, et lenis spiritus in densum mutationem: quoniam tamen nostra, et vicinæ gentes longe majus cum Romanis, quam cum Græcis commercium habuerunt, mallet à Lat. orig. deducere: Italicum enim *urtare* videtur frequentativum verbi *urgere* formatum, sc. ut cætera omnia frequentativa, à supino *urtum*, *ursum*:"—all this is most strictly true;—but, what if the Romans borrowed a great part of their language from the Greeks? and, what if they borrowed this very word *urgere*? and that they did borrow it, is evident from what will be produced under the art. URGE: Gr.

HUS-BAND; "Sax. *hup*, and *band*, q. d. *domus-vinculum*: Skinn."—consequently Gr.

HUSH; "Belg. *sus*; *tus*; inde iis. *sussen*; *ver-sussen* est *sinistros rumores opprimere silentio*; *celare*; huic *busb* valde simile est illud *kuisste*, (or *wbist*) quod Chaucerus Festis, p. 485, a, exponit *peace*, and *be still*: Jun."—consequently Gr.: see HIST, or WHIST: Gr.

HUSK, or *shell*: "*busken*, vel *bnyssen* est diminutivum Teut. *bus*, vel *buys*; *domus*: Jun."—the *busk* being as it were *the house of the grain*; or, as Martinius, quoted by Junius, very properly says, *siliqua sonat quasi domuncula*:—consequently Gr.: see HOUSE: Gr.:—Clcl. Voc. 209, supposes it to be Celtic; and derives "*busk* à *cusg*, or *cus-ig*; what forms *the case*, especially of grain:"—but CASE, as we have seen, is Gr.

* HUSTINGS: ἴστατος, *ultimus*, *supremus*; *summa apud Londinenses curia*; the highest court in the city of London: this, however, is not delivered as the absolute root of this word, which bears rather the stamp of our Saxon ancestors; as will be more particularly shewn under that art. in the Sax. Alph.

HUS-WEARD, or "*bovsweard*; a *bovs-keeper*: Verft."—who supposes it to be Sax.:—but both HOUSE, and WARD, are Gr.

HUS-WIFE; evidently compounded of *house*, and *wife*; and consequently Gr.

HUT, according to Skinner, is derived à "Sax. et Fr. Gall. *hutte*; *tugurium*; Teut. *buette*; *tensorium*, *casa*; à Teut. *bueten*; *custodire*:"

—however, the Dr. is so gracious as to permit that it alludes to the “Gr. *Κύσος, civitas* (which by the way is a mistake of the press for *cavitas*) *cœvus sinus*; ut et *Κοῖνον, cubile*; *Κοῖνον, cubiculum* :” —but still the Dr. is not happy in this deriv.—and we might rather suppose, with Lye, that “our word *but* is derived from the Belg. *butte*, or the Iceland. *bydda* : et ita dicitur, ait Kilianus, à *tegendo*, sive *protegendo*, quod Teut. est *boeden, bueden* :”—all which most evidently shews, that every thing, which has been here advanced, ought to be referred to the same etym. with our words *bidden*, and *bide*; a *but* being a hovel to *bide* themselves in; and ought to be traced up to *Κύσος*, as we have already seen under the art. **HIDE** : Gr.

HUTCH-POT, sometimes written, and pronounced *hodge-podge*; and sometimes *botch-potch*; but is undoubtedly derived “à vocabulo merè Teut.” says Jun. “liquidem *butts-pot* Belgis denotat varia eduliorum genera, minutim conficita, atque in copioso jure ita cocta, ut crebrâ ferventis ollæ succussione mutuo sibi misceantur: *butsen* enim, vel *butselen*, Belgis est *quaterere, concutere* :”—from hence the French, those common deformers of every language, have changed the word *butsen* into *boche*; and we, in order to improve it still farther, must write it *hodge*, or *botch*: from this Teut. *butsen*, are derived likewise both *bitch*, and *bustle*: so that *butch-pot* signifies *bitch*, or *bustle-pot*, i. e. the ingredients must all be well mixt together by *bitching*, *butching*, *bustling*, or *shaking the pot* in which they are boiled, or rather stewed: so that *butsen*, *bustle*, *butch*, *botch*, *hodge*, *bitch*, and *bit*, are all but deviations from *istus*, ab *ico, icere*; i. e. ab *Εἰσα, perf. Ἰμι, mitto*, unde *Ἡμα, missile jaculum*, a weapon to give a *blow, stroke, impression, or motion*: **POT** likewise is Gr.

HUZZA, *Ἀῶν, Ἀῶνας, clamor, resonans, boos, to bawl, to bellow, or to shout aloud*: Hom. Il. II. 566, *Δαιμον αἰῶναςτες, horrendum clamantes; shouting dreadfully to battle*: we *huzza* for joy; but still it conveys the idea of making a loud noise.

HYACINTH; “*Ἰακινθός, an herb, and a precious stone*: Nug.”—it is rather a flower;—the precious stone is commonly called a *jacinth*; and is of a fine violet color.

HYADES; *Ἰαδεις, ἀπο τῶν ὀνῶν, pluviam effere, à pluvendo*: the seven stars on the nose of *Taurus*, which rise generally with wet weather; “quas Græci *pluvio* nomine *hyades* appellant ab *Ἰα, plus*; non ut Latini putaverunt, qui *suculas* vocaverunt ab *Ἰς, sus*: Voss.”

HYÆNA; *Ἰαῖνα, hyæna, quasi porcella*; quod dorsum ei *setis* tanquam *suis* rigeat: a wild beast, with a *bristly back and mane*, like a bear.

HYALINE, *Ἰαλινός, hyalinus; a glassy, or bright color; transparent*; R. *Ἰαλός, vitrum; glass*.

HYBERNAL; *Χαιμων, vel Χαιμας, hyems, hyemalis*, unde *hybernus*; *winterly, rainy, and rough*.

HYDRA; *Ἰδρα, Ἰδρα, hydra, serpens aquaticus; a water-snake*.

HYDR-AULICS; *Ἰδραυλός, hydraulica organa; musical instruments, or organs; that play by water-works*: R. *Ἰδρα, aqua; Αυλός, tibia; a pipe*.

HYDRO-GRAPHY; “*Ἰδρογραφία*: R. *Ἰδρα, water*; et *Γραφω, to write*: Nug.”

HYDRO-MANCY; *Ἰδρομαντία, hydromantia*; qui, vel quæ ex aquâ prædicit futura; *a divination by water*: R. *Ἰδρα, aqua; water*; and *Μαντις, a foreteller*: jocularly a *water-doctor*.

HYDRO-MEL, “*Ἰδρομελις, hydromeli; aqua mulsæ genus ex imbre purissimo, et melle temperatum, et jam vetustate vini saporem referens; water mixt with honey*: R. *Ἰδρα, water*; and *Μελι, honey*: Nug.”—a kind of *mead*, or *metheglin*.

HYDRO-PHOBY; *Ἰδροφοβία, hydrophobia*; the dread of water; which happens to those, who are bitten by a mad dog, and to the mad dog himself: R. *Ἰδρα, aqua; water*; and *Φοβος, metus; dread*.

HYDROPICAL: “*Ἰδρωπικός, (it should have been printed Ἰδρωπικός) hydropicus*; from *Ἰδρωψ, the dropsy*: R. *Ἰδρα, and ὀφθαλμῶν, to see; ὤψ, gen. ὤπος, the eye*: Nug.”—what a wonderful disorder! the Dr. was certainly no physician, by his having placed the seat of *the dropsy in the eye*!—and yet Vossius gives the same definition; nam *Ἰδρα, aqua; ὤψ, adspessus, vel etiam oculi*.

HYDRO-STATICS, *Ἰδρωστατική, hydrostaticæ*; the science of liquids, or fluids, particularly the art of *weighing bodies in water*:—it is remarkable, that neither Hederic, Littleton, Ainsw. Minsh. nor any other etymologist, should give us this word; and yet they all have *Ἰδρα, aqua; water*; et *Ἰστική, Ἰστική, statica, scientia ponderum; statics; the knowledge of weights*:—so that it looks as if that branch of philosophy had been discovered since their times:—which is scarce possible to suppose.

HYE-away; “*Sax. hygan; contendere; festinare*: vel *huzgan; moliri, niti*; vel à Teut. *eilen*; Fr. Theotisc. *ilen, iilen; festinare*; quod suo more, Fr. Jun. desectit ab *Εἰλαῖν*: alludit et Gr. *Κινεο*: Skinn.”

HYEMAL, *Ἰω, hūmēs, humidus; Εἰμας; vel potius à Χαιμων, vel Χαιμας, hyems; wet, rainy, wintry season*.

HYGRO-METER; *Ἰγρομετρον, hygrometer; a scale to measure moisture*: R. *Ἰγρος, humidus; et μετρον, mensura*:—neither will the lexicons, or dictionaries afford us this word.

HYLLE; "a bil: Verft."—who fupposes it to be Sax.:—but HILL is Gr.

HYMEN; Ἕμνη, *Hymen*; the god of marriage.

HYMN; Ἕμνος, *hymnus*: R. Ἕμω, to *ſing*: Ἕμω, the ſame: Nug."—carmen in honorem Dei; a psalm ſung in praiſe of the Deity: quibuſdam placet dictum ἀπο τῷ Ὁμῷ ναίων— but ναίων ſignificat *habitare, incolere*.

HYPER-BOLE; ὑπερβολή, *hyperbole*; exſuperatio, exſuperantia; paſt all likelihoood of credit, or belief: R. Ὑπερ, et Βαλλω.

HYPER-BOREAN; ὑπερβορείος, *hyperboreus*; ſuperborealis; et ſuper aquilonaris; far Northern regions: R. Ὑπερ, et Βορείας, *Boreas*.

HYPER-CRITIC; ὑπερκριτικός, *hypercriticus*; a prodigious deep critic: R. Ὑπερ, et Κρίτικος, i. e. Κρίτης, *judex*; ἄ Κρίνω, *judico*; to *judge*.

HYPH-EN; Ὑφην, *una, uniendo, hypben*; a ſhort line between two words, to unite them in one: R. Ὑφ, vel Ὑπο, et Εν, *unum*; in *one*.

HYPO-CHONDRICAL; ὑποχονδριακός, *ad hypochondrii inflammationem pertinens*; an inflammation in the ſide, or that part of the belly under the ſhort ribs: R. Ὑπο, et χονδρός, *cartilago*; a *cartilage*.

HYPO-CRISY; ὑποκρισις, *diffimulation, pretending, deceiving*: R. Κρίνω, to *discern*; to *judge*: Ὑποκρίνομαι, to *ſeign*: Nug."

HYPO-STATICAL; ὑποſτατικός, *hypſtaſis, ſubſtantia, personalis*; a *perſon in the bleſſed Trinity*: R. Ὑποſτήμι, *ſubſiſto*.

HYPO-TENUSE; ὑποτέμνω, *hypotenufa, ſubtendo*; the line drawn under the arch of a circle, apud geom." ſay Litt. and Ainfw.—but no geometrician would admit of this, as a good definition; for this expreſſes only the chord of an arch; whereas the hypotenufe is that line which ſubtends the two angles of a triangle.

HYPO-THESIS; ὑποθεσις, *hypothefis*; baſis alicui rei ſuppoſita; a *philofophical ſubject*: Ὑπο-τίθημι, *pono*; a *propoſition, laid down as a principle in philoſophy*.

HYRED, "a lineage, a familie: Verft."—perhaps the good old gentleman meant our word hoy, a lineal ſucceſſor: if ſo, it is Gr.

HYSSOP, Ὑſſοπος, *hyſſopus*; the herb hyſſop; quaſi ὕσμινον, (it ſhould have been ὑσμινον) ἐπι τὸν ὄψα, *which ſpreads, or caſts its odor even to the eyes*: R. Ὑω, ὕω, *pluo*; and ὀψομαι, to *ſee*, Ὠψ, ὄπος (it ſhould have been ὠπος) *the eye*: Nug."—this is a very extraordinary deriv.; nor can I find a better, unleſs the reader will pleaſe to accept of the following from Minſhew; ὑόμενον, *pro χυόμενον ἐπι τὸν ὄψα, auxiliatur oculis*; it *helps ſee ſight*; or *makes an excellent eye-water*.

HYSTERICs, Ὑſτερικαὶ γυναικες, Ὑſτερα, *uterus*,

matrix, hysterica; the womb; and women that are troubled with fits of the mother.

HYSTERON-PROTERON, Ὑſτερον-προτερον, *hysteron-proteron*; a method in writing, when the latter article is placed before the former; or, as we ſay, *the cart before the horſe*; as in this expreſſion, ——— moriamur, et in media arma ruamus:

Let's die, and ruſh into the fight. *Æn. II. 353.*

I and J.

I Myſelf; "Εγω, *ego*; Ital. *io*: Upt."

JACENT, Ιακω, Ιακω, *jaceo*; to *lye along, or near*.

JACK, a ſiſb; "forte à Lat. *jaculum*; ut *pika*, et *pickeral*, à *noſtro pike*; *ſariffa*; ſc. à longiori corporis figurâ *jaculi*, ſeu *baſtae ſimili*: vel, quod eodem fere redit, quòd inſtar *jaculi* magno impetu et velociſſime ſe demittit, et quaſi torquet, et vibrat: Skinn."—and ſo far the Dr. is right; —but *jaculum* is Gr.; as will be ſeen under the art. **JAVELIN**: Gr.

JACK, a diminutive of *John*; Ιωαννης, *Joannes*; Gall. *Jannot*, vel *Janequin*; Ital. *Gianico*; unde *Jacky*, and *Jack*:—it is remarkable, however, that this word *Jack* ſhould be a diminutive of *John*, when it would have been more properly applied to *James*, i. e. Ιακωβος, *Jacobus*, *Jacque*, *Jack*, for *Jemmy*, not *Johnny*: but cuſtom has affixed it to *John*.

JACKANAPES: none of our etym. will help us to the explan. of this word, or rather expreſſion; perhaps it may be only a contraction of *Jack-an-ape-is*:—conſequently Gr.

JACK-DAW } "à noſtro *Jack* ὑπο-
JACK, to draw off boots } *καρῖς καὶ τῷ Joannes*:
JACK, to roaſt meat with } q. d. *Joannes-daw*,
Joannes-ocrea; *Joannes-lixa*; quâ ratione etiam Italis Longobardis poſtremus *jack to roaſt with*, *Martino* appellatur, *Mr. Martin*: eadem ratione et lignum bifurcatum, cujus ope *ocreas detrahimus*, etiam *boot-jack* appellamus, quia vices *mediæſtini* alioqui *ocreas detrahuri* ſupplet: Skinn."—all this will be granted: only the Dr. ſhould have told us how *Jack* came to be ὑποκαρῖς καὶ τῷ *Joannis*: perhaps, according to the old adage, he thought that

Jack, or John
 Is all one:

but we have ſeen, in the foregoing art. how it is poſſible that *Jack* may be derived from *James*.

JACKET; "Belg. *jack*; *lorica, abrax*; Fr. Gall. *jaquo*; Ital. *giacco di maglia*; Hiſp. *jaca*, vel *jaca de malla*; *unica ferrea reticulata*; a coat of mail: quid ſi omnia à Lat. *ſegnum*: Skinn."

—and what could the Dr. mean by that? let us hope it was not offered as a deriv. — Junius writes it *jacket*, vel *kassock*; and then says *jaque*, *casaque*; *giacco*, *casaco*; *jaca*, *casaca*: Belg. *jacke*, *kajake*, *kasacke* Græcum est *Kaons*, *casa*, quod hic non domum, sed *vestem* significat; profus ut *teſtum* nunc ad ædificia, nunc ad *rem vestiariam* referri potest: ab hoc itaque *Kaons*, est *casa*, *kasacke*, pro quo etiam *kajacke*, et per aphær. *jacke* dicimus; unde *jacket*.

JAIL: common orthogr. writes it *goal*; in which case it may be derived à *Κοιλον*, *cavus*, *cavitas*; a *hollow cell*, or *prison hole*: but it might be much better to attend to, Clel. Way. 32, where he says, “*jail* is the confinement of *the ray*, quasi *ray-l*; or from *y-ey-ul*, or *y-ow-ul*; *the wooden cage of the law*, substituted to *the ray*; which was only *a circle*, drawn with a wand round *the delinquent*.”—but now all is Gr.; for *ray* descends à *Ῥα-βδος*, *ra-dius*; *the rod*, *staff*, or *wand*, with which the circle was drawn: *ey*, *vey*, *lex*; *ow*, *aw*, *law*, all descend à *Λε-γω*, *dico*, *jus dicere*: and *ul* is evidently descended ab *ύλ-η*, *fyl-va*, *fyl-vestris*; *wood*, *wooden*.

JAKES: Minsh. Skinn. and Lye could find that this word was deduced from the Lat. *cacare*: and Sax. *cac-hure*, *latrina*, *sentina*; but none of them could see that both the Lat. and Sax. were deduced from the Gr. *Kakaw*, signifying the same action.

JAMBES, Jun. and Skinn. with the addition of Lye, have derived this word à Fr. Gall. *jambes*, and *jambages*; Ital. *gambe*; Hisp. *jambas*; all which they have properly explained by *antæ*, *ostiorum latera*, *antepegmenta*; q. d. *tibiæ*, vel *pedes domûs*: after which, the Dr. refers us to *gammon*; and Lye is so far pleased with that deriv. as to say, “*Skinnerus non incommodè derivare videtur ab hamm*; *poples*.”—but with submission to both these gentlemen, it might be better to derive our word *jambes* ab *Αιβαν*, which Hefych. explains by *θυρα*, *janua*; a *door*; i. e. a *door-post*, or *door-stall*, to which the hinges are fastened on one post, and into which the bolt or lock shoots on the other post; and these two posts are called *the jambes*, or *upright door-posts*.

IAMBICS, *ιαμβος*, *iambus*; *pes metricus*; a *measure in poetry*, having the first syllable short, and the next long.

JANGLE: “*mihi Anglis a jangling fellow videtur dici petisuriens*; i. e. importunè discurrens, atque incessanter alios obtundens hoc aut illud petendo; à Teut. *jancken*, catellorum instar gannire, et veluti per ejulatum blandiri: Jun.”—by all which it seems as if *jangle*; and *jingle*, or *gingle*, were derived from the same root: Gr.

JANITOR, *Αιβαν*, *θυρα*, Hefych. *janua*, *janitor*; *door-keeper*; *porter*.

JANNOCK: “*nescio an à gbe-nood*; *necessitas*; q. d. *brood van gbe-nood*; *panis necessitatis*, *panis avenacci genus*, quo, præ inopiâ meliorum granorum, vulgus vescitur: Skinn. and Lye.”—but NEED is Gr.

JANUARY, *Αιβαν*, *θυρα*, *Janua*, *Januarius*; quod sit quasi *Janua* cæteris mensibus; *primus nempe Jani mensis*—this is not strictly true, according to the Roman method of computing the year; for they began in *March*:—however, it is certain *January* is derived from *Janua*:

causam nunc discite figuræ;
Jam tamen hanc aliquâ tu quoque parte vides:
Omnes habet geminas hinc atque hinc *Janua*
frontes,
Equibus, hæc populum spectat, at illa *Larem*.

Fasti. I. 133.

but Vossius derives *Janus* à *Χαιων*, *bisco*, *debisco*: and says nothing farther:—since this month undoubtedly received its name from *Janua*, or *Janus*, let us endeavour to trace the deriv. of that word:—Clel. Voc. 133, n, tells us, that “*Janus* originates ab *y-ban*, or *i-an*; *the year*: *Janu-ar-ius*; *the head of the year*, or *spring*.”—and in p. 171, he likewise tells us, that “*an*, or *antb* signifies *the head*,” and this, he thinks, “gave origin to the Greek word *Αυθ-ος*, which, on tracing into the elementary language, presents clearly the sense of *head*, or *termination of the stem*.”—so that *Αυθ-ος* *Eag*, is *i-an*, *y-ear*, *Jan-u-ar-ius*, *January*, *the beginning*, or *head of the year*:—consequently must be either Gr. or Celt.

JAR, or *vase*; “*nescio an à Χοαριον*, hoc à *Xon*, *inferiæ*, *enequia*; sc. vase quo liquor funebris, puta melicratum, lac, vel vinum, omnia mixta in mortui sepulchrum more ethnico olim effundebantur: utrumque à *Χεω*, *fundo*: Skinn.”

JARR, or *quarrel*: Minsevus, Jun. Skinn. and Lye, have derived this word from every language but the Gr.; whereas, if the Northern words, as they all acknowledge, are derived from *garrio*; then *garrio*, as Vossius observes, “*omnino est à Γαρρω*, converso *v* in *i*, quomodo à *φωω*, *fit*; *λυγος*, *figo*, &c. est autem *Γαρρω*, Dor. pro *Γηρω*, quod Hefych. exponit *φωων*, *λεγειν*, *φθγγων*, est à *Γηρως*, quod notat *φωων* apud Hom. II. Δ. *any loud noise*, or *disturbance*.”

JARGON: from the same root: Gr.

JASMIN; “*ιασμος*, vel *ιασμινον μυρον*, dicebatur olim unguenti genus in Perside confectum: Jun.”—a flowering shrub, commonly called *jessamin*.

JASON, “*ιαων*, *Jason*, i. e. *sanaturus*: R. *Iaw*, *ew*: *to cure*: Nug.”

JASPER, " *ιασπίς, jaspis, gemma; a precious stone: Nug.*"

JAVELIN, " *επιβολή, vel ab ειακα, præterterito verbi ἵημι, unde ἵακω, jacio; unde jaculum: Voff.*" *a dart, or spear; to hurl, cast, or throw.*

JAUNDICE: all the etymol. allow this word to be derived "à Fr. Gall. *jaunisse, jaunne, flavus; à Lat. vocè labentis imperii galbinus: Jun. Skinn. &c.*"—but *galbinus* is descended from *galbus*; and *galbus* ab *ἄλφος, albus*; which is *white*; but *jaundice* is derived à *Γλαυκός, glaucus, flavus, cæsius, cæruleus; a greenish blue, inclined to yellow.*

JAUNT; *ἄλλα, ante*; unde "Itak. *inanti, pro inanzi; ante, prorsum; q. d. inantare; eliso sc. n; gradum promovere: Skinn.*" *to take an agreeable trip; to go abroad.*

JAW; " *ἦιον, maxilla: Casaub. and Jun.*" vel à *Γένος, gena; the cheek*:—but the deriv. of *ἦ. Voff.* is far more preferable, who deduces *fauces, à Βωκίης, Βοάκεις, à Βοῦν: unde et vox, Βωξ, vox faucibus hæsit: Skinner* supposes it to be derived à Sax. *zearl; maxilla*; and then quotes his friend Th. Hensh. who, "monet scriptum esse antiquis *cbawes*; quod si ita sit, palam est ortum esse à verbo *to CHAW*:" (a word which *Skinn.* has omitted;) and *Lye* says, "vide tamen an non huc faciat *Hib. giall; quo maxilla denotatur.*"

JAY; *Skinner* quotes *Junius* for deriving "a *jay* from *Χαίω, vel à Γαίω, glorior, exulto*:"—but, in the first place, my edition of *Junius* has no such art. as *a jay*, or bird: but the article "*gay*, or, as he writes it, *gai*, he has derived à *Χαίος, quod Hesych. et Suid. exp. αγαθος, bonus, probus; nisi malis derivare à Γαίω, superbio, effector*:"—this evidently belongs to *gaity, or gaudy*; and the bird likewise may be derived from the same root, on account of the *gaity* of its plumage, particularly of its wings: unless *jay* may be derived à *Γα-ρῶ, Dor. pro Γη-ρῶ, sono; from its loud, and chattering noise.*

IBIS; *ἰβίς; ibis, avis Ægyptia serpentes devorans; an Egyptian bird, resembling a stork*:—but probably *ibis* itself is no Greek word.

ICE-bone; from the common manner of writing this word, it would be impossible to conceive its meaning: etymology therefore will help us to correct the orthogr.; and by correcting it, discover the true meaning: see *ISCH-bone: Gr.*

ICHNEUMON, *ἰχθυεμῶν, ichneumon; quasi investigator crocodili; a rat of Egypt, about the size of a cat, which steals into the crocodile's mouth while he sleeps; and then, by eating his bowels, kills him*:—neither can this word be purely Gr.

ICHNO-GRAPHY, *ἰχθυογραφία, ichnographia,*

descriptio operis futuri; a plan, or draught of a future building, garden, &c.

ICHOR; *ἰχώρ, sanies, tabum, proprie deorum, secundum Hom.*

ἰχώρ, οἶος περ τε βίη μακαρισσῶν θεοῖσιν

Ichor, qualis nempe fluit beatis diis:

An ichor clear, as goddeses might shed.

Il. E. 340.

ICHTHYO-LOGY, *ἰχθυολογία, ichtyologia; a treatise on fishes: R. ἰχθύς, piscis; a fish; and Λογος, sermo; a treatise.*

ICHTHYO-PHAGY, *ἰχθυοφαγος, ichtyophagus; qui pisces comedit; one who lives upon fish; a fish-eater: ἰχθύς, et Φαγω, edo; to eat.*

IDEA, " *ἰδέα, idea: R. εἶδω, video; to see, to know: Nug.*"—*the first form, or notion of a thing subsisting in the mind.*

IDENTIFY: *ὅς, is, isdem, quasi idem; the same personality, or being.*

I-DES, *εἰς-δύω, unde Hetruscum iduo; hinc idus, uum, ibus: dies decimus quintus mensis, Martii, Maii, Julii, et Octobris; in reliquis decimus tertius; dies qui dividit mensem; nam iduare apud Hetruscos signat dividere; to divide the month into two equal parts; the ides therefore might properly be called mid-month-day.*

IDIOM, *ἰδιωμα, idioma, proprietas linguæ; propriety of language; the peculiarity, or genius of a tongue: R. ἰδιος, peculiaris, proprius.*

IDIOT; " *ἰδιώτης, idiota; foolish, simple: R. ἰδιος, peculiaris: Nug.*"—*peculiar, sui generis; as if a fool were of a species by himself.*

IDLE: "perhaps from *εἰδῶλον, idolum, vanum quid, res nihili: vel ab ἄθλιος, miser: Upt.*"—neither of these deriv. is so good, as with *Casaub. Jun. and Skinn.* to derive *idle* ab *ἴθλος, nugæ, loquacitas; a trifling, insignificant prater; one who does nothing but talk.*

IDOL: " *εἰδῶλον, idolum: R. εἶδω, video: Nug.*"—"quia in *idolo* quodammodo *videmus* cujus est *imago: Voff.*" *Eidos, species, forma; a visible representation.*

IDO-LATRY, " *εἰδωλαλατρία, idololatria: εἰδῶλον, and λατρία, a Heathenish worship of images: R. λατρίαι, ιος, servant, slave, hired workman: Nug.*"

IDYLL, *εἰδυλλιον, idyllum, parvum poema; diminut. ab εἶδος, forma, genus; as we may call it a little trifle, an essay.*

JEALOUSY, " *Ζηλωσῶ, zelotypus sum; by changing Z, in J; so from Ζευ-πάτης, Jupiter; Ζευγος, jugum, &c. Upt.*"—*fearful, lest another should obtain the favor we are seeking; a rivalship.*

JEER; " *Γωρῶσῶ, subsaxno, irrideo; to joke, make a mock of: Casaub.*"—vel à *Γηρῶσῶ, garrus; to laugh at any body.*

JEJUNE,

JEJUNE, *ἰεῖν*, *κένω*, *vacuo*, *vacuus sum*; unde *jejunus*; *fasting*, *meagre*, *crude*, and *immature*.

JELLY; from whence this orthogr. could be deduced, is not easy to imagine; since even the French write it *gelée*; evidently derived à *Γελα*, *gelu*; *Τελευδρον*, *ψυχρον*, *frigidum*; *cold*:—though there is another deriv. in Skinn. which seems to give some countenance to our orthogr. viz. *jelly*, q. d. *jus gelatum*; i. e. *coagulum*, seu *concretum*: (à *gelu*, derived as above) so that there is some probability of its being right.

JEO-FAILE; “Gall. *j’ay failli*; *ego lapsus sum*, *defectus aliquis actionis*: Skinn.” *labor in vain*:—consequently Gr.: see **FAIL**: Gr.

JEO-PERDY; commonly written, and pronounced *jeopardy*; but derived à *ἥρω*, *perdo*; not *perdo*; unde Fr. Gall. *j’ay perdu*, verbatim *perdidi*: Skinn.” vel ut doct. Th. Hensh. placet, q. d. *jeu perdu*; *a lost game*, *a bazard*.

JERKIN: “Sax. *cýptel-kin*; *tunicula*: Skinn.” who then refers us to “*kerle*: credo à verbo *to gird*; quia *tunica accingi* olim solebat;” and *gird*, he himself acknowledges, may be derived à Lat. *gyrus*, *gyrare*, i. e. à *Γυρος*, *Γυρον*, *gyro*; *to encircle*, or *surround*.”

IERNE; *Hibernia*, *Hiber*, *Hiver*, *Iver*, all expressing *the West*, and *Western-land*, or *Ireland*; as Clel. Voc. 189, acknowledges, and supposes them all to be Celt.; but will undoubtedly take the same deriv. with **EVE**, or **EVENING**: Gr.; for the reasons given under that art.

JESSES; “Gall. *getz*; Ital. *geti*, *getti*; *lemnisci accipitrum*: Jun.”—the small leather thongs, hanging at the legs of hawks, to which the ver-vails are fastened; and therefore very probably are derived from *Γεῖλα*, *intestina*; because at first they might have been made of *cat-gut*: Shakespear has finely introduced this word *jesse* in that soliloquy of *Othello*; Act III. sc. 6, where, in the first workings of his jealousy against *Desdemona*, he says,

————— If I prove her haggard,

Though that her *jesse* were my dear *beart-strings*,
I’d whistle her off, and let her down the wind

To prey at fortune. —————

the whole passage is an allusion to terms in falconry, and signify, that if he should be able to prove his wife false (as *Iago* had suggested to him) then, though the *bonds of wedlock*, which united her to him, were his most tender *cords of affection*, his very *dear beart-strings*, yet would he turn her off, as the falconer does his hawk, and let her go down the wind for ever, to prey at fortune on other credulous fools, who might fall in her way, and be deluded by her, as he now supposes himself had been.

JEST: since all our etymol. allow it may be derived à *gestus*, et *gesticulari*, they ought to have traced those words; as we have already seen them, under the art. **GESTICULATION**: Gr.

JET, *Γαγάτος*, *gagates*; vel *Αγάτης*, *agate*, or *jet*.

JETSON; “*sunt merces increbrescente tempestate à navi projectæ*, fluctibusque in terram *ejectæ*; quæ ad thalassiarum pertinent: vox Hybrida est à Gall. *jetter*; à *jacio*, *ejicio*; et Sax. *fund*; *mare*: Jun.”—but why did he stop there? this is not the ultimate deriv. of this word; for *jacio*, *ejicio*, and *projicio*, are all derived ab *Εἶαμι*, *ἴαμι*, *ἴμι*, *mitto*, *jacio*; *to send forth*, *hurl*, or *cast away*: and *fund* is Gr.: see **SOUNDING-line**: Gr.

JETT of water; from the foregoing root: *to cast up water to any height*.

JEWEL; *Ἰών*, *jocus*, *jocalia*; “*quibuscumq; sceminae ludere amant*; i. e. *quibus delectantur*: Skinn.” ornaments with which women are *pleased*.

IF; “*Εἴπερ*, *Εἰ*, *si*, *ficubi*; *if*, *since*: Jun.”

IGNIS-FATUUS; *Γύρομας*, *nascor*; quia elementalibus ignis *ingenitus* omnibus; quasi *gignitur*, and *gigniferous*; unde *ignis*, *fire*; and *fatuus* likewise is Gr.; *an igneous meteor*, *seen in moist places*, and generally called **WILL** with a *wisp*: Gr.

IG-NOMINY; *Όνομα*, *nomen*; *a name*, *title*, or *note of disgrace*, prefixed to a man’s *name*, by the censor: or else it may be derived à *Γινωσκω*, *γνωω*, *a person of notorious*, *known*, or *infamous character*.

IG-NORANCE; *Αγνοια*, *Αγνοος*, *ignorantia*; *unknowing*; *Αγνοριζαν*, *agnosco*, *cognosco*, *ignosco*; *ignorant*:—it is something remarkable, that when the Greeks said *Αγνοος*, and *Αγνοια*, the Romans should say both *gnarus*, *gnariter*; *ignarus*, and *ignoro*, *ignorans*;—we have followed both.

JIFFELLING-fellow, seems to be a contraction of *j’ay failli*:—consequently Gr.: see **JEO-FAILE**: Gr.

IL-CHESTER; “*il*, *heil*, *al*, *cal*, *hal*, are all significant of *school*, or *college*,” says Clel. Voc. 70:—consequently seem to be derived ab *Αυλ-α*, *aul-a*; *a ball*, or *college*: **CHESTER** likewise is Gr.

ILIAC; *Ἴλος*, *lutum*, *caenum*; *ilia*, *iliacus*; *mud*, *dirt*; *the bowels*: *iliaca passio*; *the colic*, or *twisting of the bowels*, so as to cause a stoppage.

ILIAD, *Ἰλιάς*, *Ἰλιάδος*, prius Homeri poema, quòd *de rebus agit Iliacis*; *the Iliad*, or first poem of Homer, because it treats of *the siege of Troy*, or *Ilium*.

ILKIN; “Sax. *ælc*, *ilk*; *quilibet*; *whosoever*, *any one*: Ray.”—but it seems to be Gr.: see **WHICH**, and **WHILK**: Gr.

ILL, a contraction of *I will*:—consequently Gr.

IL-LABORATE:

IL-LABORATE: see **E-LABORATE**, or rather **LABOR**: Gr.: — We have many other words in our language, beginning with the prepositions **IL**, **IM**, **IN**, **IR**; which will be more properly found under their respective articles; unless when the primitives themselves are not in use; as in the following words, when compounded.

IL-LICIT, Ἀίτιον, *licet*, *illicitus*; *unlawful*: *il* is neg.

IL-LUSION, Ἀυδίζω, *ludo*, *illusio*; *a mocking, scorning, deriding*: *il* is aug.

IMAGE } “Εἶγμα, transposed to *imago*:

IMAGINATION } R. Εἰκω, *to resemble*: Nug.”

—there is another deriv. by Voss. de Permut. lit. viz. *imago*, quasi *imitago*, ab *imitor*; ἄ Μιμημαί.

IM-BECILLITY; Πολεμιος, *bellum*; *war*; *imbellis*, *imbecillitas*, *weakness*; *of an unwarlike disposition*: *im* is neg.

IM-BELLISH; Ἐλλος, *ayados*, *bellus*, *bonellus*, *bonus*; *good*, *beautiful*, *handsome*; and here used to signify *to deck*, *grace*, *beautify*, and *adorn*: *im* is aug.

IM-BUE, Βουω, *impleo*; *to fill*: *im* is aug.

IMITATION, Μιμημαί, *imitor*, *imitatio*; *a mimicking*, *mocking*, *representing*, and *resembling*.

IM-MANITY, Μανος, *mollis*: Εμμανης, *furibundus*, *Μανώμας*, *insanis*; *furious*, *mad*, *cruel*: *im* is both neg. and aug.

IM-MERGE; Μυρω, *fluo*; *unde mare*; *the sea*; *unde mergo*; *immergo*; *to dip*, or *plunge under*, or *into water*: *im* is aug.

IM-MINENT; Μναιω, *moneo*; *minor*, *minae*, *imminens*; *threatening immediate danger*: *im* is aug.

IM-MOLATION; Μυλα, *mola*; *immolatio*; *a sacrifice*, or *offering*; generally of *flour*, *meal*, or *ground corn*: *im* is aug.

IM-MUNITY; munus, *officium*; *vacuus à munere*, *immunitas*; *exemption*; *freedom from duty*, *office*, *exence*: *im* is neg.: see **MUNERATION**: Gr.

IMP, or *scion*; Εμφουω, *ingenero*, *inserto*; *Cymæis imp* est *furculus*; *impio*, *inoculare*, *inserere*: Casaub. and Skinn.” R. Φουω, *fit*, *nascor*; *to ingraft*, *inoculate*, *insert a young scion*: and also hence is used the term in falconry, *to imp a hawk's wing*; i. e. *to mend her broken feathers*.

IMP, or *spirit*: Skinner supposes it to be only contracted à Lat. *impius*; or perhaps from *impurus*: but in both cases it would be Gr.: — Clel. Way. 46, with great justice, supposes that “*imp* is derived ab *Αν-ιμ-ος*, *animus*, quasi *an-EMP*, *an-imp*, or *spirit*.”

IM-PARE, “Αμπηρος, pro *Αναπηρος*, *mutilatus*, *claudus*, *lesus*: Casaub.” *hurt*, *mutilated*, *lame*, *injured*: *im* is neg.

IM-PARLANCE; “Cowell linguâ fori Romani exponit *petitionem induciarum*; ubi sc. alter litigantium alium diem petit; à Gall. ant. *em-parler*, olim, ni fallor, *intercedere*: Skinn.” — but *parler* is Gr. see **PARLIAMENT**: Gr.

IM-PARI-SYLLABIC; Παρα-συλλαβη, *parasyllabicus*, *imparasyllabicus*: *an increasing noun*; that has more syllables in the gen. than in the nom. i. e. *a noun of unequal syllables*: *im* is neg.

IM-PAVID, Φοβειω, *paveo*, *impavidus*; *unfearful*, *fearless*, *intrepid*, *undaunted*: *im* is neg.

IM-PEACH; Ποθειω, ποθω, *peto*, *impeto*, *criminari*, *accusare*; *to make an attack on a person's character*, *conduct*, or *administration*; *to arraign*, or *accuse him of high crimes*, and *misdemeanors*: *im* is aug.

IM-PEDIMENT; “Εμποδιζω, *impedire*: R. Πης, ποδος, *the feet*: Nug.” *to entangle*, or *obstruct the feet*: *im* is neg.

IM-PELL, “Απειλλω, *pello*, *arceo*; *A initio ablatum*; ut ab *αμειλω*, *mulgeo*: Voss.” *to drive*, *push*, or *thrust*: *im* is aug.

IM-PERIOUS; Πειρω, πειρω, *paro*, *prorsus paro*, *impero*; *commanding*, *bidding*, *ordering*: *im* is aug.—Vossius rather chuses to derive *impero* from *Τηρη*, *super*, *supero*: nam veteres dixere *indupero*, *pro impero*: *im* is aug.: — Clel. gives us a different deriv. which may be found under the art. **EMPEROR**: Gr.

IM-PETRATE, Παινη, *pater*, *impetro*; *to attain by intreaty*; *to achieve*, *finish*, *get*: *im* is aug.

IM-PETUOUS; “Ποθειω, ποθω, *peto*, *impetuosus*, *impetus*: Voss.” *force*, or *violence*: *im* is aug.

IM-PINGE; Πηγγυμι, *pango*, *impingo*; *to strike against*, *to disobey a law*: *im* is aug.

IM-PINGUATE, Πιος, vel Παχυς, *pinguis*, *impinguo*; *to fatten*, *to make fruitful*: *im* is aug.

IM-PLEMENT } “Πλω, unde Πληθω, et Πμ-
IM-PLETION } πλημι, *pleo*, *verbum obsoletum*: vel si malis fuerit à Πλεος, *plenus*; unde Διαπλεος, Εκπλεος, Εμπλεος, *pleo*, *impleo*; *implements*, *furniture*, *instruments*, and all things necessary *to fill*, and *complete a house*, *shop*, &c.: *im* is aug.

IM-PLEX; Πλεκω, Εμπλεκω, *plico*, *implicatus*, *implicitus*; *wrapt up*, *intangled*, *twisted*: *im* is aug.—Milton has elegantly used this word in his Par. Lost, B. VII. 320, where, speaking of the creation, and mentioning trees and shrubs, he says,

Forth flourish'd thick the clust'ring vine; forth crept

The smelling gourd; up stood the corny reed
Imbattled in her field, and th' humble shrub
And bush, with frizled hair *implicit* —

i. e. *entangled*.

IM-PORT
IM-PORTANCE
IM-PORTATION } *ἄπορτος, porto, portus, ur-*
bis porta; vel quòd
merces per eum porten-
tur; brought into port, or haven: im is aug.

IM-PORTUNE; from the foregoing root; now signifying *qui caret portu*, i. e. *quiete; uneasy, fretful, ungovernable: im is neg.*

IM-POSITION: *ἔω, pono; ut à δω, dono; pono, impositio, impostor; to lay, put, or place; to fix, or establish; also to cheat, or deceive; to defraud, or beguile: im is aug.*

IM-POSTUME "for *apostume*, from *Ἀποσμία, abscessus*: R. *Ἴσμη, sto; Ἀπισμη, abscedo; secedo; to draw back, to divide; because the impostume divides the parts: Nug.*"—we might rather suppose, because it was *secreted, separated, or divided* from the rest of the juices by *suppuration: im is neg.*

IM-PREGNABLE: at first sight any one might suppose, that this word was derived the same as *pregnant*; but they have not the least connexion together; and therefore, it were to be wished, that the *g* were utterly discarded, as the French have done, in writing it properly *imprenable*; only now they have abbreviated this poor word in such a manner, as would have rendered it very difficult to have found the true source, had not Skinner assisted us; for the Dr. says, "ab *in* negat. et *pre*nabile, quod capi potest; hoc à verbo *prendre, capere; omnia à Lat. prebendere; q. d. imprebendibilis, imprendibilis, imprenibilis, imprenable:*"—but here the Dr. stops; whereas, if he had gone a little farther, he would have found it was Gr.: see **AP-PRE-HEND**: *impregnabile*, or rather *imprenable*, signifying a fortress so strong that it cannot be taken, is *untakeable*.

IM-PRIMIS, *Ἦρο, Ἦροσπος, Ἦρωσος, primus, imprimis; in the first place: im is aug.*

IM-PROPRIATION, "*Ἦρο, præ, prope; quia operam hanc dare omnes solent, ut proxime, et quasi in conspectu ipso adsint, quæ possident: prope, propius, inde proprius; r inferto; ut à vuos, nuxus: propriassit, proprium fecerit, teste Festo: sibi proprium vindicare: sacerdotium gentilitium et avitum: Voss.*" an hereditary living, claimed even by a layman in his own proper right; exempt from episcopal jurisdiction: *im is aug.*

IM-PROVE; *Ἦροβαίω, prægredior, antecello; to go before, excell.*

IM-PUDENCE: *Ἦβη, pubes, pudet, pudicitia, impudentia; shamelessness, effrontery, immodesty: im is neg.—vel potius ab ant. putus, puta, Ποδην, hoc est τὸ Αἰδοίω, unde et Ἦροποδίων, dictum est præputium: so that the origin of this etym. is evident enough; and im would be then aug.*

IN: *Ἐν, Ενδον, in, intus; into, inward.*

IN-A-MEL: if this word signifies the same with *enamel*, it must take the same deriv.; but Junius says, "quamvis autem in hac conjecturâ olim acquieverim, nunc tamen censeo Teut. *maelen*, et Sax. *mæl*, rectius deduci à Gothico. *melgan, scribere; quod valde affine est Gr. Μελαυ, atramentum; ink:*"—it is indeed so *valde affine*, that the one undoubtedly gave origin to the other: and is now used for the art of *staining glass by fire: see SMELTING: Gr.*

INANITY, *Ἰνᾶν, Ἰνᾶν, Hesych. Ἰνᾶνενος, ἰνᾶνενος, inanis, inanitas; emptiness, and vanity.*

IN-AUGURATION; "*augur, auguratio; ab avis gestu: i. e. ab Ἀβίς, οπίς, nempe οἰωνός, avis, volucris: Voss.*"—unde *augurium; a prognostication of omens from the actions of birds: with us it is used in the sense of an installment of a prince: in is aug.*

IN-CARCERATION, *Ἀρχῆω, arceo, coerceo; carcer, carcerarius; a prison, goal, or place of confinement: in is aug.*

IN-CENDIARY } *Καῶ, Καῶσα, candentia,*
IN-CENSE, enrage } *incendo, incendarius; a*

IN-CENSE, perfume } *person who sets fire to*
houses, stacks, shipping: in is aug.—there is, how-
ever, another deriv. which seems to point out a
different orthogr. when it signifies infuriate: see

IN-SENSE: Gr.

IN-CEST; *Κεσος, Dor. Καρος, Ἀνακτορ, καστόρ, castus, incestum; impurity, unchasteness: in is neg.*

INCH, *Ὀνυμία, ὀνυμία; the twelfth part of a foot: also an ounce.*

IN-CHOATIVE, *Χαος, chaos, inchoatus; begun, but left imperfect: in is aug.*

IN-CIPIENT, *Καίω, capio, incipiens; beginning: in is aug.*

IN-CISION; *Καίω, deorsum; cædo, inciso; a cutting down; felling timber: also making a gap, or wound: in is aug.*

IN-CUBUS; *Κυβῆω, caput declino; Κυβω, cumbo, incubo; Ἐπιμαυπόλες, incubones; to lie, or press an: also a disease, called the night mare; lying like a heavy load: in is aug.*

IN-CULCATE; *Λαῖ, calx, inculcatus; to tread down, drive in, repeat often: in is aug.*

IND-AGATION, *Ἐνδῆ-αγῶ, intus-ago, indagatio; searching, diligent seeking: in is aug.*

IN-DEED, *Ναὶ τὸν Δία, ita, per Jovem; yes, by Jove, in sooth, in truth: or else it may be derived from deed, i. e. do; as when we say in fact: Gr.*

IN-DEX, *Δεικνύμι, indico; Ἐνδεικῶ, ostendo; to shew, to point with: also the table of a book, shewing the references to each subject.*

INDIAN, *Ἰνδός, Indus.*

INDICO, commonly called *Indigo*; *Ἰνδικόν*, *Indicum coloris et medicamenti genus; a species of Indian color; a fine blue.*

IN-DICTED of crimes; commonly written, and pronounced *indited*; not from *dico*, *dictus*; but from *δική*, *jus, justitia*; or perhaps from both; since the Romans said *in jus dici*; to be cited to law; and *diem dicere*; to appoint a day for trial.

IN-DIGENCE, *Ἐνδεῖα*, *indigens, indigentia*; need, want: R. *Ἐν*, and *Δειομαι*, *indigeo*; to be destitute, necessitous.

INDI-GENOUS: “*Ἐνδοί*, Syracusan. *præverbium, quod idem ac Ἐνός, intus*; et *Γινομαι*, *gigno, geno*; unde *indigenæ*: Voff.”—*the original natives of any particular place*; born within such a country; sometimes called *Autochtonones*.

IN-DITE a letter; *Δεικνύμαι, δέξω, ostendo*; unde *dico*; nihil interim aliud est *dicere*, quam ostendere animi sui sententiam; *dico, dixi, dictum*; to show, speak, or pronounce words to be written.

IN-DOLENCE, *Ἀλγειν, Ἀλγησις, doleo, dolentia, indolentia*; feeling no pain; insensibility; or apathy: *in* is neg.

IN-DULGENCE; “*Ὀργᾶω, urgeo, appeto impotenter*; vel potius *urgere* est *Ἐργοδοιῶν*: eoque videtur esse ab *Ἐργον*, ut quod nihil sit aliud, quam *ad opus excito*; aut *stimulo*: et est ab *urgeo, indulgeo*: Voff.” to urge, to press upon, to pursue with eagerness: *in* is aug.

INDU-STRY, *Στοιχάζω, instruo, struo, industria*; ab *endo*, i. e. *in*, et *struo*:—*struo*, according to Littleton and Ainsw. is derived from *Στρωω*, vel *Στροω*; *sterno*:—but *struo* signifies to build, and *sterno* to pull down: see **STRUCTURE**: Gr.

IN-ERT, *Ἀρήν, ars, artis*; unde *iners, inertia*; without skill, stolid, inactive, stupid: *in* is neg.

IN-FANT } *Ἐφημι, dico*; to speak; for,

IN-FANTI-CIDE } *faris, fatur; fans, infans*; the state of childhood, unable to speak:—in the last article joined to *κτενω, κωπῶ, καινω, cædo*; to express the horrid action of *babe-murder*.

IN-FAUST; *Βονθῶ, faveo; faustum, faustum; favoured*: *in* is neg.

IN-FECTION: *Φωω, fo, inficio, infectus*; stained, poisoned, envenomed: *in* is aug.

IN-FERENCE, *Φερω, Εισφερω, fero, infero*; to apply, conclude: *in* is aug.

IN-FERIOR } *Ἐφεω, fero*; unde *inferus, in-*

IN-FERNAL } *fernalis*; ut proprie hæ voces significant *Καταχθονία*: quia mortui terræ inferuntur; *inferior, low, mean*: also *the lower regions; under-ground*.

IN-FEST, *Ἐστία, focus, Vesta dea; festus dies,*

infesto, infestus, injucundus; uneasiness, vexation, trouble: *in* is neg.

IN-FUCATION, *Φυκος, Φυξίς, usæ sunt mulieres ad conciliandum ori ruborem; fucus, infucatio*; a coloring, disguising, or painting; *in* is aug.

IN-FUSCATION, *Φωσκω; fusco, infuscatio*; a darkening, gloominess, tarnishing: *in* is aug.

IN-GENDER } *Γινομαι, Γιγνομαι, Γενος, gigno,*
IN-GENIOUS } *genus, ingenuus, ingenuitas:*
IN-GENUOUS } *nature, quality, disposition;*

sincerity; well bred, gentleman-like behaviour: *in* is aug.—*ingenium*, as Littleton and Ainsw. observe, is *proprie-natura dicitur cuique ingenita*:—but this is not tracing the etym.; *ingenitus* then is evidently descended from *ingenor*; *ingenor* is as evidently descended from the *geno* pro *gigno*; and *gigno* is undoubtedly derived à *Γεννωω*, or *Γινομαι*, vel *Γιγνομαι, nascor*; as above:—so that *ingenium* signifies *the natural genius, or disposition inborn, or inbred in any person*; and an *engine* is only an *ingenious performance, contrivance, machine,* or any artful piece of mechanism.

INGLE, “*Hisp. ingle, inguen*: Minsh.”—“*hoc manifeste ab inguine*: Skinn.”—et hoc manifeste ab *ingen*, ab antiquo *ingeno*, i. e. à *Γινομαι*, quia ibi partes *genitales*: vel ab *Ἐγκυου*, quia in sequiori sexu ibi fit *Κυολογία*:—Ray tells us, that this word *ingle* in Cumberl. signifies “*fire*, as derived by transposition from the Lat *ignis*.”—but if so, *ignis* itself would be derived from the Gr. as we have seen under the art. **IGNITION**.

INITIAL } *Ἐισινημι, inco, initialis, initiatus;*
INITIATE } *beginning, entering upon, introduced*: *in* is aug.

INK, “*Τεγγεν, tingere; Τεγκλος, tinctus; ink; a tincture*: Upt.”

INKLING, or rather **IN-CLIN**, it being only a contraction of *inclination*: and consequently derived from *Ἐγκλινω, inclino, inclinatio*; a disposition: also a surmise, jealousy, suspicion:—should this not be the proper deriv. it would be difficult to trace it out according to our present orthogr. of **INKLING**: there is, however, so curious a deriv. given by Jun. that I must desire leave to produce it:—“*inkling* Anglis videtur dici præfaga illa sollicitæ mentis conjectura, quæ animis nostris quandam futurorum imaginem præfiguratur: vocabulo fortasse desumpto ex Teut. *in-klincken*; *interius personare*: quum itaque dicunt, *I have had some inkling of the matter*, tantundem est ac si dicerent, *præsenferam, præmonitus tacito quodam veluti instinctu*.”—now, after this, it were to be wished he had traced the etym. of this Teut. word *klinckin*, which seems to have given origin to our word *clink*;

and both of them to be derived from Κλαγγη, *clamor, sonus, sonitus; a tinkling sound.*

INN, “Ενδιον, *domicilium, diverforium; a public house; a house to receive strangers: Casaub.*”

IN-OCULATE, Οικκος, οφθαλμος, *oculus; inoculatio; an art in gardening; a grafting, or inoculating trees: by taking a bud from one tree, and fixing it on another: in is aug.*—it is also used to signify the communicating, or transferring a disorder from a person infected to one not infected.

IN-QUINATION, Κοινωω, *inquinō, polluo; Koivos, impurus; unde cœnum; to defile, pollute, stain, render impure: in is aug.*

IN-SENSE; *enrage: Gr.:—since now it signifies to provoke a person to so high a degree, as to drive him out of his senses, even to madness; it is undoubtedly derived from the same root with SENSE; and in now is neg. meaning to un-sense him, to render him in-sensate: Gr.*

IN-SENSE: “to inform: a pretty word,” says Ray, “used about Sheffield in Yorkshire:”—but wherever it is used, it would have been more commendable in this gentleman, as an etymol. to have given us the deriv. of this pretty word, which seems to originate from SENSE: Gr.

IN-SIDIOUS, Ενεδρα, ab Εζομαι, *sedeo, insidiae; an ambush; ambuscade, lying in wait: in is aug.*

IN-SINUATION; “Ιγνυς, *cavitas, sinus poplitis; the cavity, or hollow part of the ham: the Romans understood sinus in the sense of a bosom; quod brachiis comprehenditur: de mari igitur dicitur μελαφορικως, nam in mari sinus est maris pars quasi brachiis terræ interjecta: à sinu hominis est insinuo; quo proprie usus Apuleius, cum ait manus insinuatæ (with arms impleached thus) i. e. in sinu conditas; quod hominum est otiosorum: Voss.*—*insinuo, insinuatio; to wind, and turn as a serpent; and hence used in English to signify the crafty address of a sycophant, who endeavours to creep, and wriggle himself into favor.*

IN-SIPID; Οπη, Æol. pro Οπος, *sapor, insipidus; unsavory, without taste: in is neg.*

IN-SIST, Ιστω, Ιστημι, *sto, insisto; to stand peremptorily, to urge, to be instant in: in is aug.*

IN-SOLATION; Όλος, *solus; sol; quod solus apparet cæteris sideribus suo fulgore obscuratis: insolo, insolatio; drying in the sun: in is aug.*

IN-SOLENCE; Όλος, *solus: insolentia; unusual behaviour; uncommon actions: in is neg.*

IN-SPIRATION: Lord Bollingbroke, vol. I. 140, is of opinion, “that this word *inspiration* is derived from a Latin verb (*spiro*) which

signifies *to blow-in*; and it has been said, that the image might be borrowed to denote an action of God in an extraordinary manner influencing, exciting, and enlightening the mind of a prophet, or apostle:”—but here again, as before, in the art. DIS-COURSE, his lordship stops short in his deriv. by deriving this word *inspiration* from the Latin verb *spiro*; since *spiro* itself is but a derivative from Σπαιρω, *tremo, palpito, spiro, sive expirare animam*, more animalium palpitando animum efflantium; and from hence applied to *breathing* in general; which is always performed by a *heaving, palpitating motion of the lungs*:—though there is another Gr. verb, from which *spiro*, by transposition, may be derived; viz. *spiro* à Ξπιζω, quasi Σπιρω, *sto, ventilo; à Ππιε, idos, flabellum, ventilationis instrumentum; to blow, to breathe, to ventilate; and from thence might be used to express that extraordinary, and miraculous operation.*

IN-STALLATION, “Σταλω, *ordinor. aor. 2. Εταλον*: others chuse to derive it from *stallum*, formed by contraction from *stabulum*, which comes from *sto*; (and farther the Dr. would not go) and signifies properly *locus ubi statur*; the place where one *stands, or is*; being taken not only for a *stable*, but likewise for a *house, or habitation: stallum* has been also said of the quire seats in the church; from whence we have taken the English *stall*; and of the seats, or benches of judges; from whence comes *installare; to install*; as if it were *in stallum mittere*: Nug.”—with regard to this latter deriv. the Dr. ought to have deduced it from Ιστημι, Σταω, Σταω, instead of *sto*, which is but a derivative.

INSTANCE, Ισσω, vel Εισγω, *ιπλωω, Εισηγε, Ισηγε, instar; like, a similitude, an example.*

IN-STANT, *subst. Ήμιστημι, insisto, instantia;*

IN-STANT, *adject. Ήμιστω, præsens tempus; the present Now.*

IN-STAUARATION; Εισηγε, Ισηγε, *instar, instauero, i. e. ad instar alterius facio; to renew, begin again, succeed: in is aug.*

IN-STIGATION, Σηζω, *ειγω, instigo, pungo; to urge: in is aug.*

IN-STINCT, from the foregoing root, both substantive, and participle; meaning *an inward motion, sensation: in is aug.*

IN-STRUCT } *Σχεμαζω, struo, instruo, xi,*

IN-STRUMENT } *ετιμ; instructio, instrumentum; unde aliquid instruimus; setting in order, teaching, training; also any implement to work with: in is aug.*

IN-SUING, commonly written, and pronounced *ensuing*; Επομαι, quasi equomai, *sequor, insequeus; following, pursuing: in is aug.*

IN-SULAR Ἰαλι, Σαλις, *salum, insula, in salo*
IN-SULATE } *posita; an island, standing in the*
sea; or any thing standing by itself, distinct: in is
aug. : If. Vossius says, insula is a diminutive of
Ἰσα, αλις, θαλασσα, Hesych. hinc pluribus insulis
nomen esse.

IN-SULT, Ἀλλομαι, *salio, insulto; to leap, or*
bound; to domineer, deride: in is aug.

IN-SURGENTS } Ἐγερω, *surgo, insurrectio;*

IN-SURRECTION } *a rising against authority;*
an open rebellion: in is aug.

IN-TAIL: this word appears the more remarkable, because we happen unfortunately to have another in our language, which bears a totally different sense from this now before us; for this is derived à Θαλλος, Θαλλια, *talea; a taly; a chip, or slip, or any slice of wood cut off; and "lands intailed,"* says Junius, "sunt terræ alicui relicte una cum aliis quibusdam hæredibus, nominatim expressis, ita ut earum possessio non simpliciter atque absolute concedatur hæredi: à Gall. *tallier; scindere, rescindere, amputare: fædum talliatum, inquit Spelmannus, est fœdum, quod ita talliatur, hoc est amputatur, et rescinditur; ut ad nullos transeat hæredes, nisi è corpore certæ alicujus personæ emanantes; exclusis interea non aliis consanguineorum ramis, sed et fratribus ejusdem, ipsisque interdum filiis ab uxore alterâ procreatis:"*—this is the law signification; but we seem to have understood the word *intail* in yet another sense; viz. when we say, *the distempers of disorderly parents are intailed on their children:* and yet it must be derived from the same root.

IN-TEGRITY, Ἐγρω, *tango; intago, inusit.*
integer, integritas; whole, sound, untouched, uncor-
rupted: in is neg.

INTEL-LIGENCE, Ἀγρω, *lego, intelligo, inter-lego, i. e. intus mecum lego, sc. loquor; intelli-*
gentia; knowing, understanding, perceiving: inter
is aug.

IN-TENT } Τενω, Æol. Τενω, *tendo, in-*

IN-TENTION } *tendo; intentus, intentatio,*
intentio; to stretch, bend, or strain; design, purpose;
meaning; attentive: in is aug.

INTER-CALARY, Καλιω, *voco, calo, ant.*
unde intercalarium, intercalaris: dies vel mensis
intercalaris dictus est cui inferebatur dies, qui
deerat ad complendum annum: the odd day of the
Leap year, which falleth every fourth year; viz.
on the sixth day of the calends of March, which
was reckoned twice that year; and from thence
it acquired the appellation of Bix Sextilis; be-
cause the sixth of the calends of March was twice
counted; i. e. a day intervened, or was intercalated,
or called twice over; in order to keep up a regu-

lar computation of time, as near as possible to the due course of the sun; which no method of numbering by days, months, or years, can ever exactly agree with; because the compleat period of the earth's annual revolution cannot be made to coincide with any computation, at present subsisting in the known world: and therefore different nations must have different methods of reckoning their dates; and none of them answering exactly, they are obliged to have recourse so often to make an alteration of their stile; to *intercalate* sometimes, and sometimes *expunge* whole days in their computation.

INTER-CEDE, Χαζω, χαδω, *cado, intercedo;*
to come, or pass between; to interpose; to plead in
behalf of any one: inter is aug.

INTER-COSTAL, Συν-ιστημι, *consto, unde*
costa; a rib, ribbed, between the ribs: inter is aug.

INTER-DICT; Δικη, *jus dico, interdicio: a*
prohibition, forbidding, repealing an act: inter
is neg.

INTER-EST, Ειμι, *sum, es, est, intersum, in-*
terest; it concerns me; it tends to my profit, and
advantage; also usury: inter is aug.

INTER-FERE; Φερω, *fero; to bear, or carry;*
to intrude between, to intermeddle: inter is aug.

INTER-IM, Εν, Ενδον, *inter, et im ant. pro*
eum; quasi inter eum temporis terminum; in the
mean while: inter is aug.

INTERIOR, Εν, *in, inter, interior; more in-*
ward; innermost, more internal.

INTER-LOPER; Λαυθηραζα, Hesych. *exponit*
σπειυδα, festino; to hasten, jump about; transito:
"mercatores παρεγγραστοι, qui contra commercii
regulas mercaturam exercent, et quasi invadunt:
Jun."—unregistered, unenrolled merchants, who
 are always *busy, and burrying about*, intruding
 their wares, contrary to the just rules of com-
 merce: see **LOPE**: Gr.

INTER-LUDE, Αυδιζω, *ludo, interludens; play-*
ing between, or any thing acted between the play,
and the farce: inter is aug.

INTER-PRET, Μεσοπραλαι, μεσοι τῆς φρασως
interlocutores, interpres; a mediator between two,
who may be of different languages: an explainer,
an expounder: inter is aug.

IN-TERR, "Ερα, *tera, terra; the earth; unde*
fortasse Ερεβος, erebus, quia subterraneus; nisi
hoc malis esse ab Ερερω, tego; to cover: Voss."
 who has likewise given us another deriv. of
terra; viz. à Τερω, hoc est Ξηρανω, sicco; quo-
modo Hesych. Æol. Τερεσαι exponit Ξηρανωσαι ὑπο
ηλιου: nempe à siccitate id terra nomen datum ob
 eam causam, ob quam, ut initio *Genesis* legi-
 mus, Deus ipse **ΠΩδ'** hoc est *arida* imposuit:
 the former however seems the more natural deriv.

to inter, to put into the earth, or ground; to bury, or cover over with earth: in is aug.

INTER-STICES, Ἰσαω, ἰσῶ, Ἰσημι, *sto*, interstitium; distance, space between, intervalls: inter is aug.

INTICEMENT; perhaps this may be only a transposition of the word *incitement*; and now used to signify an alluring, or moving to action by some agreeable object: should this be the true deriv, we may deduce it from the same root with the word CITATION: Gr.

INTIMATE } Ἐυδος, *intus, intimus, intimatio*;

INTIMATION } an inward friend; a sincere supporter: also a declaring, hinting, signifying.

IN-TIRE, commonly written, and pronounced *entire*, after the French; but it ought to be remembered, that the French themselves are only borrowers of this word; and have borrowed it with an ill grace; for they have disfigured it the moment it came into their hands; if we are to suppose, that they borrowed it from the Latin word *integer*, which was taken from the Greek verb ἴγω, *tango, tetigi, tactum*; from whence the Latins formed their old verb *intago*; which is only their negative *in* joined to the Greek; and they have very justly compounded their word *IN-tiger*; to signify any thing untouched, uncontaminated, uncorrupted; whole, sound, *intire*: in is neg.

IN-TO, Ἐυδον, *intus*; within.

IN-TOXICATE; Τεξον, *arcus*; unde *taxus*, quod ex eâ *arcus* faciebant; *toxicum*, quasi *taxicum*, à *taxo* arbore venenatâ: *poison*, and deadly juice, extracted from the yew-tree: and from hence, all persons intoxicated, and inebriated, were at first supposed to have been poisoned by some envenomed cup: this opinion is very naturally introduced by Xenophon, Κυρε παιδείας. A. p. 25. Ὅτι νη Δι, εφη ὁ Κυρος, εδεδοικεν μη εν τῷ κρατηρι φαρμακα μεμιγμενα εη: Καιγαρ ὅτε Εισιας συ τες φιλας εν τοις γενεθλοις, σαφως καλεμαθον φαρμακα αυτον (τον Σακαν) ὑμιν εγχεαυλα. Και πως δη, εφη, συ, ὦ παι, τελο καλεγων; Ὅτι νη Δι, εφη, ὑμας εωρων και ταῖς γνωμαις, και τοῖς σωμασι σφαλλομενες: Πρωτον μιν γαρ, ἂ εκ εἰλε ἡμας τες παιδας ποιειν, ταυλα αυτοι εποιησε: Παντες μιν γαρ αμα εκεκραγαειτε, εμανθανειτε δε εδε εν αλληλων ἠδῆτε δε και μαλα γελοιωσ' εκ ακρωμενοι δε τῷ αδοιωσ, ωμυνετε αδειν αρισα: Αεγων δε εκαστος ὑμων την εαυτε ρωμην, επει ανασαιητε ορχησομενοι, μη ὅπως ορχησθαι εν ρυθμῳ, αλλ' εδ' ορθοσθαι ιδυασθε. Επιλεησθε δε πανταπασι, συ ἴε, οἱ ὁ βασιλευσ ησθα, οἱ τε αλλοι, οἱ συ αρχων. Τοῖε γαρ δη εγωγε και πρωτον καλεμαθον, ὅτι τεσ' αρα ην ἡ ἰσηγορια, ὁ ὑμεις τοτε σπαιειτε: εδεπειτε γὰν ἰσιωπαῖτε.—Hogarth himself has not drawn a more lively picture in his *Modern midnight's conversation-piece*.

IN-TRICATE, Θριξ, τριχος, *capillus, seta, vil-lus*; a bead of hair, shaggy mane, lock of wool: metaphorically used to signify any entanglement, difficulty, perplexity: à Θριξ, τριχος, *intrico, intricatus*; *enwrapped, enveloped, entangled*: in is aug.

IN-TRIGUE; derived from the foregoing root; for, as Nugent observes, "this word is properly said of chickens, that have their feet entangled with hairs (feathers, &c.) according to *Tripaut*: and comes from *Ev, in*; and Θριξ, τριχος, a hair: *trica*, says Nonnius, sunt impedimenta, et implicationes (et *intricare, impedire, morari*) dictæ quasi *tericæ*; quod pullos gallinaceos involvant et impediunt capilli pedibus implicati: Nug."—we make use of this word in the sense of a person's being so deeply involved in an affair of honour, that he cannot possibly disengage, or disentangle himself from it: in is neg.

INTRINSIC; Ἐν, Ἐυδον, *inter, intrinsecus*; *internal, inward, real worth, and value*.

IN-TRUDE, Τρουω, *trudo, intrudo*; to thrust in, enter in unseasonably, inopportunately: in is aug.

IN-TUITION, Θωρωω, *tueor, intuitus*; to look into, or, as we say, to know by just looking at a thing: in is aug.

IN-URE; Πυρ, unde *uro, inuro*; to barden by fire: in is aug.

IN-VASION; Βαδιζω, *vado, invasio*; to go against, march against, assail: in is aug.

IN-VECTIVE, Οχιωω, *veho, invectus, invectiva*; a railing, slanderous speech: in is aug.

IN-VEIGLE; "pellicere, occæcare; à Gall. *aveugle*; *cæcus*; fuit *enaveugle*; *occæcare*; atque inde Angli fecerunt suum *enveigle*: Jun."—it were to be wished, this great etymol. had traced out for us that horridly barbarous French word *aveugle*; instead of informing us what the English have done after their ignorant example: perhaps then, by *aveugle*, those Barbarians might intend to have derived it à *visus*, i. e. ab *Eιδω, video*; since they explain it by *qui est privé de l'usage de la vue*; any one deprived of sight; and here used to signify the inticing, or leading any one blindfold into our snares: in is neg.

IN-VELOPE, Ειλωω, ειλῶ, præposito *digam*. quasi *Φυλω, volvo, involutum*; rolled up, involved: in is aug.

IN-VENT } Βημι, Βαινω, *venio, inventio*,
IN-VENTARY } *inventarium*; to find, devise; also to make a catalogue of whatever effects may be found on the premises: in is aug.

IN-VERT, Τρεπω, quasi *Περω, verto, inversio*; to turn inside out, upside down: in is aug.

IN-VETERATE, "Βαειης, quod à *Bz επισταλκῳ*, et *Ελος, annus*, i. e. *annosus*: Voss. et Scal."—*valde vetus*, unde *inveteratus, inveteratio*; a long-

worn

worn grudge, and confirm'd malice: also an obstinate, chronic distemper: in is aug.

IN-VIRON: another instance of barbarous French distortion; for no person at first sight could imagine, that we must trace this word up to *Γυρω*, *Γυρῶν*, *viron*; *whirl-round*, "in *gyrum colligere*, in orbem vertere; *gyrare*; unde Gall. *virer*; unde quoque fecerunt suum *environ*; to surround, encompass: Jun. and Skinn." in is aug.

IN-VITE; *Βιά*, *vita*; per syncop. unius vocalis o; et B in v abire insolens non est: "invito non à *vito* deducitur; sed cum de *conviviis* dicitur, à *vita* dictum videri; quasi ad se vocare *convivii causâ*: sane in hac ipsâ *convivii* voce *vivitur* ita sumitur, ut *vita* in *invitare*; siquidem ea vox *conviviis* proprie convenit: Voss."—to bid any one to an entertainment.

IN-WARD; *Εν*, *in*; and *Τρεπω*, quasi *Περω*, *verto*; quasi *warto*, *ward*; turned inward.

JOCOSE } "non ab *Ιαχνη*, *Ιαχος*, *Ιαχος*, ut
JOCULAR } nonnulli volunt; sed ab *Ιυγη*,
JOKING } *jocus*, *jocosus*, *jocundus*; *jesting*,
mirib, and *merriment*: Voss."

JOG, *Αωωω*, *expello*, *abigo*; to drive, or shove away.

JOICE, sometimes written *joists*; *Ζευς*; *jus*, *adjustus*; *tigna coarticulare*; which might lead us to derive it à *Ζευγω*, *jungo*; to join rafters, or beams together; as in the next art.

JOINT, *Ζευγω*, *ζυγῶ*, *Ζευγος*, *jugum*, *junctio*; connecting, uniting together.

JOIST-cattle: whether we write it *joist*, *jeist*, *agist*, or *agistment*, the word is so barbarously mangled, and transformed by those horridly ignorant etymol. the French, that no man can find out the deriv. of it; but by the sense it bears: *agist* then, or *joist*, is thus explained, "aliena armenta in regis forestam, i. e. incultum agrum, admittere; et eo nomine pecuniam exigere; à Fr. Gall. *giste*, *cubiculum*, seu locus in quo aliquis jacet; à verbo *gêstr*; *jacere*: Skinn."—thus far the Dr. has helped us, but no farther he. Vossius now will help us to deduce it from the Gr. thus; "ab *Ειακα*, vel *Ιακα* fit *Ιακω*; ab *Ιακω*, *Ιακω*, *jacco*; to lie down:"—so that these words *joist*, *jeist*, *agist*, and *agistment*, are derived from *Ιακω*, and signify the taking cattle to pasture, where, after feeding themselves full, they may lay themselves down to rest.

JOLE, commonly written, and pronounced *jowl of salmon*, &c.: à *Γυλιος*, vel potius *Γυαλον*, *gulo*; Ital. et Hisp. *gola*; Gall. *gueule*; *fauces piscium*: "vir longe doctiss. Gerardus Langbainius, in quâdem epistolâ olim ad me datâ, (says Jun.) retulit ad Sax. *ciol*, *ceole*; *guttur*:"—to which Lye adds, "quâs originem debere videntur Armor. *gueol*; et Hib. *giall*; vs. *rißus*:"—but

undoubtedly all these words originate à *Γυαλον*;—or it might rather be derived from *γ-hoff*, *Jove*; quasi *Jovialis* contracted to *jowl*, in the sense of *γ-hoff*, *the head*; as Clel. tells us, Voc. 132, only *hoff*, *koff*, and *keph*, are evidently derived à *Κεφ-αλη*, *caput*, *the head*.

JOLLY: more barbarous French transmutation from the Gr. words *Ζευς-παλη*, or (supposing they never went so high) from the Lat. *Jupiter*; thus: *Jupiter* forms *Jovis*; *Jovis* gives origin to *Jovialis*; and *Jovialis* must be contracted by the Fr. Gall. gentry to *joli*; *pulcher*, *bellus*, *nitidus*, *latus*, *alacer*; a *jovial fellow*, a *boon companion*, a *trium literarum homo*.

JOLT-head, seems to be only a reduplication of terms; *jolt*, or *jole*, signifying *bead*: see JOLE: Gr.

JOLT, or *shake*; *Ιεω*, *Ιημι*, *mitto*, *jacio*, *jacito*: vel à *Ζευς*, *jus*, unde *justa*; unde "Fr. Gall. *jouster*; *bastis ludere*, *bastis impetere*: Skinn." to push, shove, or thrust: see JUSTLE: Gr.

IONIC, *Ιωνικος*, *Ionicus*, qui *Ionum* est; an *Ionian*; the *Ionic order*; from *Ionia*, a country of *Asia minor*, belonging to Greece.

JOT; *Ιωτα*, *iota*; the Greek letter ι: also any small thing.

JOVE; derived either immediately from the Hebr. *Jehova*; "vel verior fortasse aliorum opinio, qui censent ex *Ζευς* esse *Jovis*, ab antiquo nominativo *Jovis*, *Jovis*; nam *Æoles* dividebant diphthongos; itaque pro *παϊς*, dixere *παϊς*; pro *Ζευς*, *Ζεύς*; hinc *Æolicè* β inserto *Ζεβυς*, et Z in J converso; ut à *Ζυγον*, *Jugum*; sic à *Ζεβυς*, *Jovis*: Vossius, under the art. *Juvo*:"—but Clel. Voc. 132, n, says, "in this word *Jove*, or *Jovis*, which last was often nominatively used, and is in fact so irregularly the genitive of *Jupiter*, though a very different word, the common etym. pretends that it comes from *juvare*, to help; but the Celtic will tell you, that it comes from *γ-hoff*, *J-ove*, *the head*, or *principal of all things*; à *Jove principium*:"—however he has allowed in another place, that *hoff* is the same as *koff*, or *koph*; i. e. *keph*; and consequently even in this sense, *Jove* is Gr. à *Κεφ-αλη*, *caput*; *the head*.

JOURED, seems to be only a contraction of *journeyed*; i. e. a person tired, and fatigued with a long journey, or any wearisome labor; and consequently derived, as in the next art.

JOURNAL } no one would suppose, that this
JOURNEY } word was of Gr. extract. since it comes to us through the hands of those subverters of all etym. the French; in that strangely distorted word *journal*; for, "who expects to find *dies* in *journal*?" says Clel. Way. 84, "yet it is there; *dies*, *diurnus*, *journal*:"—but now he should

should have found, that *dies* was far more easily to be found in *Δαος*, *lumen*, *ignis*, *lampas*; to typify the sun, the great *torch of day*; and now used to signify an account of what is performed *in one day*, or *day after day*; hence a *journey-man*, “*qui olim de die in diem operam locavit, designavit; licet nunc, qui pactâ mercede in annum fervitutum stipulatur, denotat: Skinn.*”

JOY, Γαῖω, *gaudeo*, *gaudium*; *delight*, *pleasure*: vel à Γαυριω, *glorior*; *to boast with satisfaction*.

IRASCIBLE } Ὀργή, vel Χάρα, *ira*; *iracundia*;

IRE } } *wrath*, *anger*, *fury*: or else we

may adopt the deriv. of Is. Voss. from the *etymologicum* Μεγά, viz. et Εριννεν, κατὰ Ἀρκαδας, τὸ Ὀργίζεσθαι: and then it seems to originate ab Ερις, *contentio*; *strife*, *anger*, *debate*.

IRIS, Ἴρις, *iris*; *herba quædam aromatica*; *an aromatic flower*; also *the irradiated circle formed by the contraction, and dilation of the pupil of the eye*.

IRK-SOME: “*Casaub. ne quid dilectæ suæ Græciæ pereat, deflectit ab Εργωδης, operosus, difficilis, laboriosus: mallet,*” says Skinn. “(ne quid dilectæ meæ Saxoniciæ linguæ pereat) à γε-peccan; *punire*.”—“*prior interim compositæ vocis,*” says Jun. “*peti quoque potest ex Cimæis, yrk; facere, elaborare:*”—“*recte,*” adds Lye, “*nam yrk est opus, labor; cui terminatione some adjectâ, quæ dispositionem signat, formatur irksome, operosus:*”—what now, have all these gentlemen gained by deserting the Greek?—they acknowledge, that *yrk*, and *irk*, signify *opus*; and yet hesitate to derive them both from Εργ-ov, *opus*; *work*; *toil*, *labor*, *tediousness*, *wearisomeness*: or, if this should be altogether so inadmissible, there is yet another Greek word, from which *irksome* may be derived; viz. Γαρχ-av, γάρχρον, Μακρονοτες, according to Hesych. *a switch*, or *rod, to strike with*; and here used to signify *any blow*, or *stroke of misfortune*, which is always *grievous*, and *vexacious*, *tedious*, and *disagreeable*.

IRON, Σιδηριον, *ferrum*; *the most useful metal*.

IRONY, Ειρωνεια, *ironia*, *simulatio*, vel *dissimulatio in oratione*: a figure in *speech*, or an argument in *mockery*, *scoffing*, *jesting*, *jeering*.

IRRITATE, Ερεθω, *irrito*, *laceffo*, *provoco*; *provoking*, *urging*.

IR-RORATION, Δροσος, *ros*, *roris*, *irroratio*; *a moistening*, *wetting*, *bedewing*: *ir* is aug.

IS, Εστ, *est*; *it is*.

IS-CAR-IOT: it may appear strange to derive this word from either the Gr. or the Celt. tongue; and yet it is evidently derived from one of them; “*for there is great reason,*” says Clel. Voc. 114, n, “*to think that the word Iscariot, applied to Judas, who betrayed Jesus Christ, is*

not a Hebrew proper name, nor the designation of his birth place; but a Celtic term of reproach; viz. *Judas, ISH-CAR-food*; or *Judas, the accursed Jew*:”—but we have seen that the word CURSE is Gr.

ISCH-bone, commonly called *edge-bone*, and erroneously written *each-bone*, and sometimes pronounced *ice-bone*; none of which is right; but the last however has been properly derived by Lye, “*ab Ισχιον, ischium, coxendix, membrum bovis posticum:*”—*the bone adjoining to the hip*:—Ray has very erroneously called it *a rump of beef*, which is quite different from the *isch-bone*.

ISCHIAS } Ισχιας νοσος, *ischias, coxendicum*
ISCHURY } *dolor*: R. Ισχίς, vel Ισχιον, *lumbus*; *the loins*; *the disease called the sciatica, or hip-gout*.

ISING-pudding; Ισικιον, *iscium*; à Σικω, *seco*: *edulii genus, è carne diligenter intritâ, et minutissime incisâ: videtur Latinum, says Hederic*; but there can be no reason for it: *Anglicè a minced pyc*.

ISLAND } Ἴσα, αλες, θαλασσα: Hesych. or else
ISLE } from Αλς, Σαλος, *salus, salum*; unde *insula, in salo sita*; *an island, standing by itself in the midst of the sea*.

ISLES of a church: this is Ainsw. orthogr.: but, notwithstanding he is generally more correct than many dictionary writers, yet he ought not to be followed here; for the reasons which have been given under the art. AILES of a church, and ALLEY: Gr.: or else, if, with Clel. Voc. 70, and 142, we are to understand “*the isles of a church in the sense of wings, they seem to originate ab beils, or balls*; for such was the distinction of the Druidical collegiate churches; from whence they acquired the name of *alata*, or *ala*”:—but Vossius derives “*ala* from *ago*; ab *ago* est *axo*; unde *axa*; hinc *axula*; à quo *axilla*; ex quo *ala*”:—but *ago* he himself had deduced ab *Agw*, *duco*, *ago*, *agito*; being those *arms*, or *wings*, by which the birds *drive*, *force*, and *impell themselves along*; and which, being placed on each side, gave occasion to the naming those additional buildings, which are raised on each side the main body of a church, *the isles, the ailes, the ala, or the wings of a church*: this derivation likewise suits very well with *beil*, in the sense of *school*, when only an additional building; but when it signifies the building itself, as *a ball, or college*, it then originates from *Αυλ-α, aula*; *a ball, or college*.

ISO-SCELES, Ισοσηλης, *equalia habens crura, seu latera*; *a triangle of equal sides*: R. Ισος, *equalis*; et Συλος, *crus*; *a leg*.

ISSUE, or *event*: a Greek might look at, and admire

admire the prettiness of this Fr. Gall. and modern French word *issuë*, for ages, without ever once suspecting that it was distorted from his own verb ἔξινμι , *exeo*, *exitus*; an outgoing, an event, an end; a termination, and final close: also a passage for peccant humors.

ISTHMUS, Ἰσθμὸς , *isthmus*, *terra angusta inter duo maria*; a narrow neck of land, part of a country lying between two seas.

IT, Ὅς , *is, ea, id*; *that*: or rather ab Ὀῖλος , *hic, is, ille*.

ITALY, Ἰταλός , *Italus*; both the name of a Grecian commander, who settled in that country; and also the name for an ox, or calf; for herds of which that country was famous: but whether, as Antiochus says, (Roman Ant. Dionys. Halicar. book, i. sec. 35.) the country took this name from a commander, which, perhaps, is the most probable;

— — *Hesperiam Graii cognomine dicunt*;

— — — nunc fama minores

Italiam dixisse, ducis de nomine gentem:

Æn. III. 165.

or, according to Hellanicus, from *the calf*; yet this at least is manifest from both their accounts, that in Hercules' time, or very little before, it was called *Italia*: for before this, the Greeks called it *Hesperia*, and *Ausonia*:—Ciel. Voc. 196, offers us a different deriv.; for, he says, "let us a little examine, whether *Italy* may not be more satisfactorily traced to a geographical circumstance: on descending the *Alps*, the vales of Italy would naturally present the idea of *y-dale*, the *dale*, or *valley-country*: this was the prospect which Hannibal shewed to his army for their encouragement:—*Dalecarlia*, and the *Italian* grove, are evidently formed on this principle."—consequently Gr. still: as under the art. DALE, and VALLEY: Gr.

ITCH: "Casaub. deflectit (et proprie deflectit) à Κνίζαν , Κνίττον , quod, si Scal. fides sit, apud Tarentinos *prurire* signavit: Skinn."—but neither of these authorities satisfied the Dr. who says, "alludit idque longè proprius Ἰχμῆς , *serum, sanies*:"—but nobody else will think so.

ITEM, Ὀῖλος , *ita*; *sic*; *in like manner*; *also*; *likewise*: it is used to signify a *hint*, or an *intimation*.

ITERATION, Ἰτεροῦν , *iterum*; *again*; a *repetition*.

ITINERARY; Ἰτινῆς , *eo*, *ivi*, *itum*; *iter*, *itineris*, *itinerarius*; *belonging to a journey*; *upon a journey*.

JUBILEE: properly speaking, this word is derived from the Hebrew; and therefore Josephus hellenized, when he wrote Ἰωβηλῖος : which, however, he has very properly explained by Ἐλευθερία ,

Jubileus, vel *annus remissionis*; ab Hebr. יובל *Jobel*; unde et rectius *Jubilæus* dicitur per *o*, quam *Jubileus*: the year of *remission*, *redemption*, *forgiveness of debts*, *pardon of sins*; instituted every hundredth year.

JUDAICAL, Ἰουδαϊκός , Ἰουδαϊκός , *Judæus*, *Judaicus*; *Jewish*: strictly speaking, no Greek word.

JU-DGE

JU-DICATORY } Ζεὺς-δίκην , *judico*; vel Ζεὺς-δίκην , *jus-dico*, *judex*: Vos-

JU-DICIAL } sius has plainly proved,

that this is the true etym. of the verb *judico*; which is evidently compounded of *jus*, and *dico*: we must therefore trace out now the deriv. of both those words: in the first place then, under the art. *judicium*, he says, *judico* vero, et *judex*, (et *judicium*) sunt à *jure-dicendo*; *jus* forense à *juvando*, aut *jubendo*: then after other deriv. he seems to abide by the former: "Scipio Gentilis libro originum scribit, cum prisci in agris viverent, sæpe infirmiores opprimerentur à potentioribus, eos qui afficerentur, ad misericordiam excitandam, Ἰα , Ἰω , solitos exclamare: unde Tertullianus in *Valentinianum*; ut etiam in *clama-verit* in eam Ἰα , Ἰω , quasi *porro*, *Quirites!* et *fidem Cæsaris!* vult igitur ab Ἰα , JOUS, ut veteres loquebantur, dictum esse; quia infirmiores nil nisi JUS cupiant, atque exoptulent; ab Ἰωδοσ , cujus contractum Ἰδοσ . Alteram quoque etym. idem adfert, ut à *Jove* sit *jus*; quemadmodum Græci Δίκη , ut aiunt, quasi Δίος κρη , *Jovis filia*: probat autem hanc originationem ex Lactantio, qui ait, Ennium, Euhemeri interpretem, scribere, *Jovem* in monte Olympo maximam vitæ partem coluisse; eoque ad illum, si qua incidisset controversia, venire solere: sanè verisimilior hæc etym. quàm prior."—we should therefore now shew, from the same author, the deriv. of *Jupiter*, *Jovis*: but this has already been done under the art. JOVE:—so that *judico*, *judex*, *jus*, et *justitia*, are all of them evidently derived from *Zeus* et δίκην :—the former having been proved, let us now proceed to the latter: that *dico* is derived from Δεικω , Vossius shews in the following manner, under the art. *dico*: after mentioning the opinion of Cæs. Scal. he proceeds to that of Jos. "qui, uti ante eum Angelus Caninius, in Hellenismi Alphabeto, et post eos Petrus Nunnescius, *dico* ait esse à Δεικω , quod est Δεικνω , sive Δεικνωμι : nempe quia nihil aliud est *dicere*, quàm *sermone ostendere animi sui sententiam*:" and then he proceeds to the collateral derivatives of *dico*: so that having thus established the true etym. of the Latin words *jus*, *judex*, and *judico*, it is very easy to derive all those words in the English lang. from the Gr. Ζεὺς-δίκην .

JUG: Skinner derives this word from the name of his favorite mistress, *dear Joan*; "sæpe enim nomina humana rebus inanimis, etiam vasis tribuimus:"—but, with Junius, we might rather suppose it was cantharus talis, qui minoris aliqujus mensuræ duplum contineat; a double mug; à Sax. jucian; jungere; nam binæ res, ac pares, mutuo sibi additæ, plurimarum gentium idiotismo jugum vocantur: ita Lucæ II. 24. Ζευγος τουρανῶν, a pair of turtle doves; Dan. jugge; urna, hydria; a pot, or mug, containing two measures:—but jugum is undoubtedly Gr. see JOINT: Gr.

JUGGLE-*meat*; Ray explains it only by a *quagmire*:—but it seems to be nothing more than a Devonshire dialect for *joggle-meat*; or *joggle-mire*; i. e. mire, or mud that jogs, quakes, or shakes: consequently Gr.

JUGGLER, "Gall. *jougleur*; Hisp. *juglar*; Belg. *guybeler*, *gocbeler*, et *kokeler*; Alman. *caucalare*; videri possint desumpta ex Attico Κοκκω, pro ταχυ, statim; presto, pass, and be gone; quod spectantium aciem præstigiöse dexteritatis celeritate caucalatores eludant: Jun."—quick, nimble, dexterous.

JUGULAR; "Ζυγος, vel Ζευγος, jugum, jugulum; quod ea pars colli jugum ferebat: Perotus, as quoted by Litt. and Ainsw."—but perhaps there is not another instance, where *jugulum* signifies the hind part, or the nape of the neck; for that is the part which bears the yoke in beasts of burden: we might therefore rather suppose it was still derived from Ζευγος, or rather Ζευγυρις, and was called *jugulum* à jungendo; from joining the head and shoulders together.

JUICE, Ιαυ, Ιαυω, juvo; unde jus; broth, gruel; or any kind of nourishing liquid.

JUKE, "in perticâ ad dormiendum se componere, ut aves solent; à Fr. Gall. *joug*: Skinn."—the Dr. would not say, à Ζευγος, jugum; the beam of a balance, a thin pole, or perch; for fear it should come from the Gr.

JUJUBE, *jujuba*; an Italian plum, called *zizyphum*.

JULEP, *julepus*; aqua multo saccharo condita, et quasi incrassata, says Skinner, who certainly was no apothecary: a medicinal mixture of an agreeable flavor.

JULY, Ιουλος, *Julius*; the month of July; so called in honor of *Julius Cæsar*; whereas before his time, it was called *Quintilis*; being the fifth month of the Roman calendar, which always began at the vernal equinox in March: properly, Ιουλος is no Greek word.

JUMBLE; "quoniam Chaucer scribit *jombre*, malletm deducere à Fr. Gall. *combler*; *cumulare*: Skinn."—and for that very reason we might rather derive it à Κυμα, *fluctus*, seu *cumulus aqua-*

rum: and yet the Dr. has given us quite a different deriv. under the art. RE-JUMBLE; if that art. be compounded.

JUMP; "Belg. *gumpen*; lascivè tripudiare; hoc forte, q. d. *gup*, per epenth. τῶ μ; i. e. ga up, ascendere; qui enim saltat, corpus in sublime projicit: alludit Gr. Κομπος: Skinn."—Κομπος indeed bears so far an allusion to dancing, that it signifies sonitus, qui, à saltantibus (lascivè) pulsando pedibus terram, editur: but this relates to sound, not to action; and a person may go up without making any Κομπος; for instance, up a ladder: however, since the Dr. has made use of the expression corpus in sublime projicit, perhaps jump may be derived from Ιναι, mitto, projicio: to throw the body as it were into the air, by the action of jumping.

JUNE, Ινις, *juvenis*, *junius*; à juvene; the month June:

Junius est Juvonum, qui fuit ante Senum:

Fasti. VI. 88.

and yet, as Vossius observes, aliis placet fieri *Junius* è *Junonius*; itaque apud eundem Nasonem ibidem *Junio*;

Ne tamen ignores, vulgi errore traharis,

Junius à nostrò nomine nomen habet:

Fasti. VI. 25.

Tertium quoque etym. adfertur, ut à jungenda sit: unde de concordia, sic idem Naso;

Hæc ubi narravit, Tatium, fortemque Quirinum,

Binaque cum populis regna coisse suis;

Et lare communi foceros generosque receptos:

His nomen Junæ, Junius, inquit, habet.

Fasti. VI. 93.

JUNGLING: "a jungling; a youth: Verft."—but all evidently Gr.

JUNIOR; Ινις, *filius*, *puer*, quasi *juvenior*, à juvene; younger.

JUNIPER; Νεος, *junis*; and παριο; *juniperus*; the juniper tree.

JUNK, "nisi, quod verisimillimum est, originis Indicæ sit vox, cum Miservo deslecterem à Lat. *juncus*; quia navis hæc longâ caudâ *juncum* æmulatur: Skinn."—but then the Dr. ought to have considered, that juxta Nunnesium *juncus* per metath. fit à Σκωνος: "vel à jungendo," as he himself allows; but then again, he ought to have considered, that even *jungo* is Gr. à Ζευγω.

JUNKET; "Ιουγες, Græcis dicuntur illecebræ, bellaria, placentæ, epideipnides, i. e. cupidivæ, quibus minus bonæ frugi et libidinis in cibos atque in venerem prodigæ mulieres compotricum amatorumque greges ad gratiæ conciliationem accipiunt: Jun." riotous revelling.

JUNTO: "Ζευγυρις, *jungo*, conjunctio; cætus, seu conventus hominum: Skinn." a knot, club, or society.

JUPITER: Ζεύς-πάτερ, *Jupiter*: Cleland's derivation of this word *Jupiter* is so very critical, that it deserves to be transcribed: "strictly speaking," says he, Voc. 133, n, "*Jupiter* has no genitive; (nor any other case) etimologically written, it would be *Z-cu-pater* } synonymous to which is *Theutates*, but less latinized:

*Tb; the
cu; good
tat; father
es; idiomatic terminative:*

*Theutates, the
good father, or
Jupiter."*

—but now the point is, to determine whether *eu* be not derived ab *Eu*, *bene, bonus*; *good*: and whether *tad, dad, and daddy*; as Vossius observes, be not derived either from *Αττα*, ut apud Homerum, *Αττα γενων*: *Αττα* vero ex Chald. **אבא** *abba, pater*: vel fuerit *tata*, à *Ταττα*, ut apud Homerum *Ταττα γενων*: *Ταττα* autem quasi *Τίλος*, *honoratus, ever honoured fire*: and yet Clel. in his former treatise, Way. 80, seems to have given a happier conjecture of the Latin *Deus-pater*, from which *Jupiter* seems to have been formed; viz. from "*De-ey's-piter, the father of justice*:" but even now all appears to be Gr.; whether we consider *Deus* as derived à *Zeus*: or *De-ey's*, à *Αι-γω*, *ley, lex, law*: but it is very remarkable, that *piter* should be Celtic, and not descended either from *pater* in Latin, or *Πατηρ*, in Gr.; when they all signify *father*: *Jupiter* is supposed to have lived about 300 years before Moses.

JURY; from the same root with **JUDGE**: Gr.: let me only observe farther, that according to Shering, 272, and Sammes, 432, *juries* were first of all instituted by *Woden*; so high as the year 1094, bef. Chr. Shering, 364, i. e. about 2877 years ago.

JUSTLE: "*Διωστρα*, which, among the ancients, is taken for *λυετα*, coming from *Διωθεν*, as *εξωστρα* from *εξωθεν*, whereof the mod. Gr. have formed *Ζωστρα*: R. *Ωδιω, pello*: this is Saumaïse's opinion: others chuse to derive it from *juxta*: Nug."—but if it be derived from the last, it could clame no place in the Dr's. List; unless *juxta* were Gr. which he has not shewn: but, however, it certainly is; and so far he is right: but if *justle* be derived from *Διωστρα*, we might be tempted to think it ought to have been written *jostle*, not *justle*: it is however more probable, that it is derived from neither of those words, but from the following art.

JUSTS: *Zeus, jus, justa, orum*; *officia sancta, jureque debita; funeral rites*; at which public games were often exhibited: "quia olim," says Skinn. "in exequiis defunctorum gladiatores, tum pedibus, tum equis, sed pedibus frequentius, pugnaturi edebantur:"—to which Junius

adds, unde quoque videri potest originem traxisse Anglicanum *justle, impetuosè premendo, aliquem de loco turbare; to push, croud, shove, thrust any one about.*

JUTTY, *Εικα, jacio, projecta, jutting; extended out in length, like a promontory.*

JUVENILE, *Ivis, filius, nepos, juvenis; young; juvenilitas, youthfulness.*

IVORY; *Βαρος, immanis, barrus, unde ebur: the elephant.*

JUXTA-POSITION: *Ζευγνυμι, jungo, juncti, junctum; unde juxta; quasi juncta, conjunctim; et Θω, pono, positum; unde positio; placing near: bodies that are placed so near, as to be almost in the point of contact.*

IVY, "*Ευα, Bacchus; quia Baccho hedera gratissima: Casaub.*"—but Junius, with great probability, derives "*ivy* from *Ιφι, fortiter; quia fortiter adhæret rebus semel comprehensis: aut quia Επισται, i. e. appetit, vel amat alias arbores:*" from its *cleaving close to, strongly adhering to, or affectionately embracing every thing it lays hold on.*

K.

K A D E, *Kados, cadus, dolium; a butt, or cask.*

KALENDAR } "*Καλειω, καλω, calo; to call, or
KALENDS* } *summon; the calends, or first day of every month, when debtors were called upon, or summoned by their creditors to pay their interest money: Nug.*"—from whence they were often stiled *tristes calendæ, and celeres calendæ; the sad, and busy calends*; from their frequent, and quick returns: Cleland, Voc. 175, tells us, that "*kal*, among other significations, has that of *new, or young*; thence the word *kalendæ*, from *kal, new*; and *len, the moon*; *νεμηνια*:"—perhaps *kal* may come from *Καλ-ος, pulcher, nitidus, novus; fair, bright, new*; otherwise it must be original: but *len* is undoubtedly nothing more than an abbreviation of *Σε-λην-η, len, lun-a; the moon*: the chief objection however against this gentleman's deriv. is, that it would make the *kalends* moveable; whereas they were constantly fixt to the first day of every month, and not to the first day of every new-moon; unless every new moon happened on the first day of every month, which no astronomer will allow happened, even in the Roman kalendar, whatever it might have done in the Celtic.

KARSEY cloth; "*magnam habet affinitatem cum Καρσιος, obliquus; quod fila ejus panni non in rectum, sed in obliquum sint contexta: Jun. carsey:*"—so called on account of *the obliquity of its texture*:—should this *obliquity* be true, it would be more than affinity, it would be true

etymology: but, even then, it would be applicable to *fine*, as well as to *coarse cloth*; but the *kersey*, or *kersey*, or rather *chersey*, is always a *coarse cloth*; and therefore it might be better to derive *chersey* à *Χερσος*, *incultus*, *asper*; *rough*: “*proprie autem à Græcis de terrâ dicitur; nobis de panno, says Skinn. under the art. cours; by which the Dr. meant coarse; and yet, under the art. kersey, he would derive that word, ab insulâ nostrâ Anglo-Francicâ Gersey; Lat. Casarea; (nunc Fersey) ubi olim fortasse hujus panni opificium floruit:*”—but, flourish wherever it might, still it is a *coarse cloth*; and therefore most probably Gr. as above.

KARUAS: *Καρυα*, *caryota*; a kind of *date*, or *nux juglans*: also a *small agreeable seed, of which they make comfits*; which are reckoned good against flatulency; and therefore Clel. Way. 51, would derive *carraway seeds*, as he writes them, from “*car, or gar; to compell, or expell; and win; wind: the w converting, as it most frequently does, into the m:*”—but still the latter half is Gr. see WIND: Gr.

KATHARINE, commonly written *Catbarine*, and sometimes *Catherine*; and generally pronounced *Kattern*; but since it is derived from the Greek word *Καθαρος*, *purus*, *mundus*, *nitidus*; *pure*, *neat*, *clean*, or *bright*, we ought to adhere as close as possible to the original orthogr. that the derivation might appear the more visible; particularly since custom may as well establish a right, as a wrong method of writing.

KAZARDLY, seems to be only a different dialect for *bazardly*, or *casualty*; since, according to Ray, it signifies “*cattle subject to distempers, and casualties:*”—if so, it may be Gr.: for tho’ *bazard* is Fr. Gall. yet *casualty* is Gr.

KEALE; “*Sax. celan; frigescere; tussis à frigore contracta; a cold; or cough: Skinn. and Ray.*”—it seems to be nothing more than a different dialect for COLD; consequently Gr.

KEEL of a ship; “*Κοιλη, pars navis cava, carina: Jun. and Upt.*”—but this is either a bad deriv. or a bad definition; for *keel* cannot be derived from *Κοιλη*, because it is a very bad definition of a *keel*, to say it is *the hollow part of a ship*: on the contrary, nothing ought to be more *solid*, and *sound*, than *the keel*, which is the first piece of timber that is laid, like the foundation of a house, for raising the whole superstructure: it would therefore be better to suppose, that *keel* is formed, by transposition, from *Ὀλκίαν*, Ion. pro *Ὀλκειον*, lignum in infimâ navis parte, quo navis *trahitur*; *that beam (that hollow beam) of timber, which is laid at the bottom part of a ship; and by which it was antiently launched to*

sea, or drawn ashore; as occasion required: R. Ἐλκω, traho; to draw, or drag along.

KEELER; commonly pronounced *killer*; but meaning a *cooler*; “*Sax. celan: Jun.*”—“*celan: Skinn.*” *refrigerare*: but evidently Gr.: see COLD: Gr.

KEELS, *nine-pins*; “*fortasse, ob qualemcunque similitudinem, est à Κηλον, quod Suida expr. ξυλινον βελος, ligneum jaculum; ut Hesych. quoque Κηλα expr. ξυλα βελα: transfulerunt quoque Angli suum keels ad stipites illos pyramidales, qui lusoribus nine-pins, è numero nuncupantur: Jun.*”—*keels* seem rather to be derived à *Σκελος*, *crus*; *the thigh bone*; because, antiently the game of “*clash*, or rather *clash*, was the throwing of a boule at nine pins of wood, or nine *shank-bones* of an ox, or horse; and it is now ordinarily called *kailles*, or *kiles*, of the Gr. word *Κηλον*, i. e. *jaculum, a dart*, for that they are like a *dart*,” says the old law diction.—but it seems better to derive them à *Σκελος*, as above; particularly since they are sometimes called *skittles*, which is but a variation of *Σκελος*, quasi *Σκέλλος*, *skittles*.

KEEN, *Ακονη, cos*; a *bone*, or any *stone to sharpen iron on*.

KEEP; Minshew and Junius suppose it may be derived à *Κιβις*, vel *Κιβισις, pera*; a *purse*, or *bag*: Skinner says, “*fortasse alludit Gr. Κεπιτω, abscondo: malleum tamen declinare à nostro coop:*”—and “*coop* he derives à *cavea*.”—but, surely, *cavea* may be derived à *Κοος*, quod *Æol. Κυφος, cavus*; *cavea*; a *cage*, *coop*, or *prison*.

KEG of salmon, or *sturgeon*; “*dictum piscis hujus τὸ Κσαγμανον, in particulas divisum; à Κιω, vel Κιαζω, finda, divido: Minsh. and Jun.*”—“*non,*” says Skinner, “*sed à cadicus υποκοριστω, nominis cadus:*”—*non*, might we say; sed à *Καδος, cadus, dolium*; a *tub*, *cask*, or *barrel*: see KADE: Gr.

KELE, or *barge*; *Κελης, ηλος, celox, navigium parvum*; quod uno tantum remigio, seu potius conto, agitur: (non ut quidam puerili errore, quod uno remo, et non duobus ageretur) Casaub. quod *navigii genus ex uno remigum ordine constans ad velocitatis et prædationis usum comparatum significat:*—from this very description it is evident, that the *Κελης*, or *celox*, was a different species of vessel to that, which we understand by the name of *kele*; though perhaps it may have given origin to that kind of *lighter*.

KEMBO; commonly pronounced, *be set bis arms a kimbo*; but it happens to be neither; for it is evidently derived à *Καμπυλος, curvus*; *bent*; the arms set by the sides in a *bent posture*: R. *Καμπλω, σλετο, curvo*; to *bend*.

KEN, *know*; or *kenow*; *Γνωσκω, cognosco*; to *know*: Cleland supposes it to be Celtic.

KENN,

KENN, *view*: “Κοινον, i. e. συνιεναι, επισταθαι, *intelligere*; Κοινουσι, γινωσκουσι, *sciunt, intelligunt*; hinc *to kenn*; *videre, perspicere*; *the kenn of sense, judicium sensuum*: Casaub.”—any thing brought within *sight, view, knowledge*: *as far as I can kenn*; i. e. *as far as I can know, or distinguish objects*.

KEN-SPECK'D: “*nota insignitus*; q. d. *maculatus, seu maculis distinctus, ut cognoscatur*; à Sax. *kennan*; *scire*; et *precece*; *macula*; an artificial, or natural spot, or mark, *to know any thing by*: Skinn. and Ray.”—then both those gentlemen ought to have discovered that this Sax. *kennan* is either derived from Κοινειν, or Κοινειν from *kennan*: and as for *speck*, that is evidently Gr.

KENNEL-coal; “*carbo quidam in agro Lanc. frequens*: *nescio an à Sax. cene*; *acer*; et *ælan*, seu. *on-ælan*; *accendere, inflammare*; à *vehementi sc. igne quem concipit*; q. d. *accensu facilis*; Ευκαυτος, Ευφλεκτος: Skinn.”—since the Dr. is thus liberal of his Greek, let me remind him of perhaps the original word, which his Ευκαυτος might have pointed out to him; viz. that *kennel-coal* may be derived à Καειλα, *candentia*; *great heat, burning furiously*.

KENNEL for a dog; “Κυων, *canis, canilis*; q. d. *canum cubile*; vel simpliciter *canile*: Casaub.”—*a dog's house*.

KENNEL, or *gutter*; Καυνα, or Καυνη, *canna, storea*; unde *canalis*; *a gutter, trunk, or pipe, to convey water, &c.*

KENT, or “*Cantium, receives its name*,” says Clel. Voc. 71, “from the circumstance of its being *a head land*.”—now, in 141, he tells us, that “*ken* is one of the old Celtic words for *head*; because,” says he, “the antient custom of carrying on trade was chiefly by *heads of cattle*,” and he likewise tells us, that “*ken, pen, ven*, are all of the same import:”—then they all seem to originate from the same root with *ven-eo*, or *ven-do*; *to buy, and sell*: i. e. Gr.: see **VEN-AL**: Gr.: though perhaps it might be better to derive our word *Kent*, with Verft. 150, from “*cant, or kante*; for that it is *a nook, or corner*.”—only now **CANTLE** is Gr.

KEP; “Sax. *cepan*; *captare, apprehendere*: Ray:”—but both the Lat. and the Sax. are visibly descended à Καπιω, αποδεχισθαι, Hefych. *to seize, hold, restrain*.

KERN: “*an Irish kern, prædo Hibernicus*; nisi, quod verisimillimum est, vox Hibernicæ originis sit, possem deflectere à Sax. cýrpan; Belg. *keeren*; Teut. *kehrren*; *vertere, convertere*; quia, cum *agillimi* omnium fere mortalium, membra huc illuc facillime *convertunt* et torquent: Skinn.”—if the Irish are such *nimble, active* gentlemen, we may warrant them good *runners*;

and then we might as well derive *kern* à *curro, currens*, as from cýrpan; only indeed the Dr. might have this objection, that *curro* is derived from the Gr.; and then aliquid dilectæ meæ Saxonice linguæ pereat.

KER-N-EL, “*heart-in-bull, shell, or skin*: *ker* is radical to *cor, cardia, heart*: Clel. Way. 72.”—perhaps he meant Καρδια, à Κεαρ, *cor, the heart*: and both **IN**, and **HULL**, or **SHELL**, are Gr.

KETCH, commonly called *Jack Catch*; because he generally *catches* all rogues at the last; or, because after they are *caught*, and tried, and condemned, they are brought to him for their final punishment: consequently Gr.: see **CATCH**: Gr.

KETTLE, Κόβλη, *vasculum concavum*; *olla testacea*; *a pot, or pipkin*, or any such vessel to boil water in: Casaubon deflectit à Χόβλον, quod proprie oleum aquâ mixtum, quo perfundi atque inungi balneantium corpora solebant: hinc et vas, quod oleum continebat:—the former seems more preferable.

KEY, “Κλη̄ς, *clavis*: Upt.” *a key, lock, bolt, or bar*.

KEY, or *warf*; “*forte à quiescendo*: Minsh.”—the French write it *quay*; and we to be sure must follow them; but if they intended to derive their curious *quay*, from *quieo*, i. e. *quiesco, quies*, they are very far from the true etym.; for *quieo* originates vel à Καμαι, *jaceo, quiesco*; vel à Κιω, *quivo, quiesco*; *to remain at quiet*, as ships do; when they lie at a *warf* in order to unload their cargoes.

KIBE; “Κεβη, Κεβλη, Κεβαλη, quod in R. Constantini Lexico, non modo *caput*, verum etiam *calx* exponitur: Jun.” *the beel*.

KICK; “Κιχω, Κιχη̄ς, et Κιχανω; proprie, *cursum et pedum pernicitate aliquem assequor, et comprehendendo, corripio*; *pede ferire*: Casaub.” vel à Λαξ, *calx, calco*; *to tread on, or strike with the foot*.

KICKLE; seems to be but another dialect for *fickle*; since it signifies *uncertain, doubtful, not knowing his own mind*: Ray:—but *fickle*, as we have seen, is Gr.

KICK-SHAWS: if the French have been deservedly censured for their many unclassical, and ungrammatical distortions of both the Gr. and Lat. lang. they may now as deservedly retort upon ourselves in this art. before us; with this only difference, that where we have committed *one* such instance, they have committed *a thousand*: the French then make use of this expression, *quelques choses!* (where by the way *quelques* itself is an evident Gallic distortion of *quales*;) “sic autem appellamus,” says Skinn. “*varia gulæ scitamenta, intritus, et embammata, quibus parandis*”

parandis coqui Gallici palmam aliis præripiunt:"—and may they enjoy it without envy!—only now the Dr. ought to have acquainted us, that this expression is at least half Gr. half Gall. for both *quelques*, and *quales* are derived ab *Oios*, *Πιοιοs*, quasi *quotos*, *quoilos*, *qualis*, *quelques*; *what*:—as for *cboses*, it may be purely Gallic for *things*:—so that the whole compound means to express, delicacies drest up in such a manner, that we know not what to call them, and are obliged to ask, *quelques cboses?* converted to *kick-shaws?* *what things* have we got here? *what things* are these?

* KID, a small fagot of underwood, or brush-wood; "forte à *cædendo*; q. d. *fasciculus ligni cædui*: Skinn. and Ray:"—this is a very ingenious conjecture, if it had but reached the original Gr.; viz. "*cædo*, olim *caïdo*, à *Καïλω*: vel à *coïdo*, unde et *cudo*, à *Κοïλω*, idem quod *Κοïλω*, *scindere*: Voss." *to cut*:—Lye gives us a Welsh deriv. in the Sax. Alph.

KID, or young goat: our etymologists seem to have been greatly perplexed to find out the true deriv. of this word; for they have ransacked every language, but the Greek; and yet the word *goat* seems to be but a diminutive of "*Γαίος*, *bædus*," according to If. Voss.—every gramm. knows, that K, Γ, X, and T, Δ, Θ, are cognatæ literæ; and therefore, *Γαίω* may easily convert into *koit*, and then into *goat*, and *kid*.

KID, KED, KEG, KET, or KIT of salmon: see KADE, or KEG: Gr.

KID-NEY: "Minshew absurde deflectit à Belg. et Teut. *nieren*; *renes*: quanto melius fuisset tacuisse;" says Skinn. "quæ enim inter *nieren* et *kidney* vel minima est *παρηχησις*?"—with regard to etym. certainly none; but it is to be hoped, that even the Dr. would have allowed, that *nieren* and *kidney*, with regard to sense, are the same:—then now let us hear the Dr's. etym. "longe melius deflecti potest à Sax. *cynne*; *genus*, *sexus*; et secundariò partes sexûs indices, partes genitales; et *nigh*; à vicinia sc. partium genitalium, præcipue vasorum spermaticorum dictorum, quorum unum, sc. vena spermatica sinistra, à sinistra emulgente oritur:"—it is well the Dr. has wrapped up his etym. and anatomy so neatly in Sax. and Lat.:—as to his anatomy, it would be presumption in me to dispute with a physician; but as to his etym. we may desire leave to doubt his Sax. deriv.—nay, he himself seems to doubt it; I mean that above-mentioned; for he proceeds: "vel à Sax. *cennan*; *gignere*; quia sc. *renes* multum *generationi* conferre vulgo credebantur:"—I am unwilling to retort, quanto melius fuisset tacuisse! but it is impossible to trace the etym. of this word *kidney*, according to

our present orthogr. which appears to be totally depraved; and might first of all have been written *quidney*; and even then converted from *Χυδαν*, *copiosè*, et *Ναω*, *fluo*, quasi *Χυδανω*, the *kidnies* being the chief organs of urinary secretion, not of spermatic concoction.

KILDER-KIN; "Belg. *kindeken*, *kinneken*; *vasculum*, *doliolum*; octava pars *cadi*; quòd eandem habeat rationem ad integrum *dolium*, quam *infantulus* ad *hominem perfectum*: Jun." q. d. "filiolus *vasis majoris Skinn*."—literally *the big tub's child*, *the great cask's baby*:—but *kilder* seems to be descended à *Καδος*, quasi *Κιλδος*, *kilder*, a *cask*, *tub*, or *barrel*: and *KIN*, as we shall see presently, is Gr.

KILL, *Εκλυσι*, *animi defectus*; unde Sax. *cpæalm*; *mors*; *death*; *cpellar*; *occidere*; *to slay*; *deprive of life*.

KILN, *Καλειος*, Dor. pro *Κηλειος*, *Καυτικος*, *caleo*: "credo à *calendo*: Skinn." *fornax*, *ustrina*: Jun."—a *furnace*, *oven*, &c. or contracted from *Πακελος*, *aridus*; *to render dry*.

KIN, a child } "Κηδος, *affinitas ex nuptiis contracta*; Κηδνω, *affinitatem contrabo*: si quis tamen malit ex
KIN, relation } Γενος, non valde repugnem:
KIND }
KINDRED }
KINS-FOLK } Casaub."—the analysis of this

word in Clel. Voc. 141, shews his great penetration in the analytic method of decomposing words; "take," says he "the Latin words *nascor*, *natus*, *natura*, and the French *né* for *born*: analyze them, and you will find that

ascor is but a frequentitive;
atus, a common idiomatic termination;
atura, the same;
é, the same:

this reduces all these words to this single initial letter *N*, which offers no sense: restore the two elliptic letters *ge*, cut off by the usual tendency of (all Northern) languages to contraction, you have *geNascor*, *geNatus*; *geNatura*, *geNé*; in which *geN* becomes the radical of *geNerative*; *kiN*; *kiNd*; *kiNdred*; *begiN*; and of hundreds more:"—this observation will help us to account for that ancient method of writing *gnascor*, and *gnatus*, for *nascor*, and *natus*, viz. that all and every of these words arise from *ΓεNωω*, unde *ΓεNασκω*: but *ΓεNωω* originates à *ΓεNω*, vel *ΓεNομαι*, *nascor*, *gigno*: Voss.

KINDLE a fire: Skinner would derive this word "à Sax. *tyndepan*, *tyndelan*; *ignem admoveere*:"—but, according to this deriv. we might suppose, that *kindle*, or *tyndelan*, would originate à *Τινθαλειος*, *calidus*, *fervidus*; *bot*, and *glowing*:—though it might be more proper to derive *kindle a fire* à *Καω*, *Καινω*, *candentia*, *candeo*, quasi

quasi *kindeo*, or *kindeo*, to burn, or set on fire : see IN-CENDIARY: Gr.

KINDLE as rabbits ; “ Γενναίμας, *geno, gigno* ; unde Sax. *cennan* ; *accennan* ; *parere, edere* ; Skinn.” from all appearances we might suppose, that *kindle*, and *cennan*, or *accennan*, might be derived from *cando, eandeo* ; i. e. *Kaw, Καύω, candentia* ; to glow, become red hot, to burn ; both in a literal and metaphorical sense :—Clef. Voc. 174, is of opinion, that “ *kindle*, signifying the pregnancy of animals, is derived from *kint*, or *kin, a child*, or *one very young* ; an ancient word for *littere* :”—and consequently derived from the same root with KIN, above : Gr.

KINE ; *Καινωια, consartium* ; *cattle berding together* : though perhaps such a deriv. would be as applicable to any congregating fowl.

KING : if this word was antiently written *konig*, and signified *cunning, wise* ; then, according to Hesych. and Casaub. it may be derived à *Κονων, συνιεναι, επιστασαι, intelligere* : *Κονωσι, γνωσκωσι, sciunt, intelligent* ; “ *to kon, intelligere* ; et *cunning, peritus* : atque inde Belg. *konig* ; nunc *king* ; *rex* : Jun.”—and yet there can be no objection against deriving this word *king* immediately from *Γνωσκω, cognosco, cognoscens* ; *knowing, cunning, subtil, wise* :—Clef. in different parts of his Voc. gives us at least thirty different orthogr. of the word *king* for *head* ; and among them he gives us, p. 7, “ *konig, king, cyn, and quin* ; all signifying a *general, or head commander in war* :”—but they all seem to be derived from the Gr. as above.

KINK ; “ spoken of children, when their breath is long stopt, through eager crying, or coughing ; hence *the kink-cough*, called in other places *the chin-cough* : Ray :”—but indeed *chin* is so absurd and so perplexing a method of writing this disorder, that it is not to be wondered it has puzzled many people to account for its deriv. but certainly *kink* is much nearer to *Κερχνος*, than *chin* ; besides *chin*, in our language, sounds soft, not hard ; and bears a totally different sense from what it must be understood to mean in this distemper : see CHIN-cough : Gr.

KIRK, or rather KYRK, *Κυριακος, Κυρια-οικος, domini-domus ad dominum pertinens* ; *Κυριακον, templum Dei* ; a church, or temple ; unless, with Clef. Voc. 17, and 112, we might derive “ *kirk* from the Celt. *kir, or cir* ; signifying a church, shire, or community :”—but then it would be Gr. ; viz. à *Κιρκ-ος, cir-cus* ; a *cir-cle* ; the Druids, as he acknowledges, p. 117, above all figures affecting the circular.

KIRTLE : “ *credo à verbo to gird* ;” says Skinner, under his art. *kertle* ; quia Sax. *cýrtel* ;

et Dan. *kiortel* ; *tunica, accingi olim solebat* :—he then refers us to *gird* ; which he derives à *Γυρος, Γυρω, gyro* ;—so that he might as well have saved us all this trouble :—let me only observe, that now a days, we seem to understand the word *kirtle* in a different sense to what our ancestors did : the old facetious knight Sir John Falstaff, while he has his favorite doxy *Doll* on his knee, who had been flattering him with, “ I love thee better than I love e'er a scurvy young boy of them all ;” says to her,

Fal. What stuff wilt thou have a *kirtle* of ? I shall receive [to-morrow.

Money on Thursday : thou shalt have a cap now we cannot suppose that the knight's intended present should amount to no more than a *riding-skirt*, as we now understand it ; but rather to a *rich riding habit*, or some new fashioned jacket, not of the most costly, but, to be sure, of the most gaudy kind.

KISS, *Κυω, κυσω (τὸ Φιλω) oscular* ; to salute : *Κυσε, osculum dedit* : Hom. Odyss. XIII. 354 : Casaub. and Upt.

KIT ; “ a milking pail, like a churn, with two ears, and a cover ; à Belg. *kitte* : Ray :”—but probably, it did not derive its name from its shape ; for both *kit*, and *kitte* seem to be but diminutives of *Καδος, dolium* ; a *caik*, or *tub*.

KITCHEN ; both Junius and Skinner have given us a sufficient variety of lang. for the etym. of this word ; and have at last settled in the Lat. words *coquina*, and *coquere* :—which, as we have already seen under the art. COOK, are Gr.

KITE, “ *Ικτιν, ικος, milvus*, per metath. *kite* ; a bird of prey : Casaub. and Upt.”

KITLING } *Κυων, canis, catulus* ; the young of
KITTEN } any creature ; and with us of a
cat in particular : Skinner says it is only a diminutive of *cat* ; and has referred us to that art. ; which is Gr.

KLACK, commonly written *clack* ; à *Κλαζω*, item *Αηλω, Dor. Λαλω, sono, strepitum edo* ; to make a noise.

KLICK-up ; *Κλεπω, clepo* ; *furari, celeriter corripere* ; to snatch up, and be gone.

KLUTSEN ; “ *quaterere* ; vel à Lat. *clepere* ; hoc à Gr. *Κλεπω* : Skinn. and Ray.”

KNACK, *dexterity* : *Γενναιος, Γενναφος, Γναφεις, vel Κναφεις, “ gnavus, alacer, agilis, dexteritas, seu artificium agendi aliquid* : Skinn.”—as when we say, *be has a clever knack in doing it*.

KNACK, or make a noise : “ à *Καναχαν, resonare* ; to resound.

KNAG, or knot ; “ *divino olim scriptum fuisse knap, à Sax. cnæp* : Skinn.”—then it may be wondered the Dr. did not see it was derived à

Κνας,

Ναῖς, ΝαιΨος, Ναπος, *nævus*; an excrescence; a knot in wood; and here used to signify, as the Dr. himself acknowledges, *the knags that stick out of a hart's horn, near the forehead.*

KNAP of a bill; from the same root; meaning *protuberantia*; as now both Jun. and Skinn. allow: item *jugum, seu supercilium montis, saltus, clivus promontorii, sylvosus, et leniter cavus.*

KNAP, or *snap the bill*; Κορυβος, *sonitus, strepitus*; a sound, or noise.

KNAP, or *snap in pieces*; either from Γναμπῶ, *inflecto*; vel Καμπῶ, *curvo*; to bend, bow, or break: *he knappeth the spear afunder.*

KNAP-SACK: "videtur enim dici quasi *kap-sack*; à Καπῶ, *comedo*; prorsus ut Græci Πηρα, deflectunt à Παομαι, *edo, pascor*; to eat: and is called *knapsack*, in quam milites, iter facientes, vel exercitum sequentes, reconduunt victum diurnum: Jun." a sack, or short satchell, in which soldiers carry their provisions, &c.

KNAVE; Γενναῖος, ΓενναΨος, Γναφευς, Κναφευς, *gnavus, vel navus, et industrius homo*; a quick, lively, active, diligent man:—so that this word is another instance how mankind sometimes change their ideas of things: formerly it bore a good sense; now a bad one.

KNEAD; Κνηθειν, *scalpere, fricare*; nam panifices, farinam aquâ maceratam gravi labore *subigentes, eam veluti confricando emollire, atque in unam aliquam massam cogere videntur*: Jun.—"quod Belgis quoque *kneden* dicitur, *depfere, subigere*: Skinn."

KNEE; Γου, *genu*: Upt.—the gradation seems to be thus; Γου, *genu, gnu, gne*; knee.

KNELL } "Sax. *cnyllan; pulsare*; Teut. *knall*;

KNOLL } Cymræis, *cnill, and cnull*; *campanarum sonus*; *impellere, pulsare, deverbere campanas*: Jun. and Skinn.—but all these seem to be only different dialects of *Nola, civitas campaniæ*; vel *Nolanus episcopus, Hieronymi æqualis, qui primus in ecclesiâ suâ ad pios usus transtulisse putatur*: or perhaps only an abbreviation of *campanula*; and if so, then it would originate "forte à Καπανη, inserto *m, campana*; quomodo à Syro *sadin, syndon*; à *tappin, tympanum, &c.* Καπανη proprie, Hesychio teste, est *τριχινη κυνη, galea è pilis*; inde dicta fuerit *campana, quia forma ejus à campana non abluderet*: Voff."—from all this art. therefore, relating to bells, we might suppose, that our words *knell* and *knoll*, were rather of Gr. or Lat. than of Sax. origin; notwithstanding the invention was much later than the decline of the two former languages.

KNIFE, Ξιφος: Casaub. and Upt. *ensis, gladius, sica*; any edged tool:—Ciel. Way. 25, has much more probably derived "knife, à

segan-eaf; a cutting blade: the Welsh made of it, by contraction, *sganif*; the French *canif*; and *we-knife*:"—now, as for *segan*, it is manifestly Gr.; ab Ακω, *seco, segan*: and as for *eaf*, it were to be wished, this gentleman had shewn us how it came to signify a blade: it seems more likely, since both *Welsh*, and French, have converted it into *if*, that it originally came from *φι, valdè*, meaning the *deep-cutting, deep-wounding* instrument.

KNIGHT; "Langbainius vocem hanc habere aliquam affinitatem cum Καινῶν, *initiare*; putat: nempe ut Theotiscis, et Sax. nascendi primordiis puer vitæ *initiatum*, ita ab ipsis, et qui primum militiæ nomen dederit, ubi primum cingulo militari *accinctus* fuerit, utroque merito *cnihc* vocitetur: Jun."—and indeed, *knight*, or *cnight*, seems to be but a different dialect of *cinēt*; i. e. *cinētus*; girt with the military sword, or dress:—Ciel. Voc. 11, derives "knight from the Celtic *kon-icht*; *kon, power, or the qualification of power*: and *icht, toucht*:"—but in p. 70, n, he tells us, *kon* signifies *head*:—then *kon-icht* may signify *toucht on the head*; to express the power communicated by that action: modern knights are created, or DUBBED, by laying a sword gently on the shoulder: however, since the antient method might have been by *touching the head with the Druidical wand, or bough*, let me observe, that both *kon*, and *icht*, are Gr.: see either KING, or VEN-AL; and HIT: Gr.

KNIT: Νειω, *neo*; Νηθω, *necto*; to link, or join together; to frame, or contrive; to work as it were by *spinning*: Casaub."

KNOB; either from Ναῖος, ΝαιΨος, Ναπος, *nævus*; vel à Κορυβος, *condylus, nodus articularum*; a prominence in wood, bark, &c.: or else *knob*, may be derived from *con-boff*, or *con-bab*, signifying *the head, or any rising, swelling, or protuberance*; and then it might derive à Κεφ-αλη, *caput, the head*.

KNOCK; Κορυβος, *condylus, nodus articularum*; unde Sax. *cnucian*; Belg. *knocken*; *tundere, ferire*; to beat, cuff, or strike with the double fist.

KNOLL of a bill, or "ken-all; the top of a bill," says Ciel. Way. 71:—but *ken* is Gr.: see VEN-AL: and *oll* may descend à Κολλ-ωνη, *coll-is*; a bill: or perhaps *knoll* may be only a contraction of *NAVEL*: still Gr.

KNOT, to tie; Νειω, *neo, nectō, nexus, nodus*; a tying, or joining.

KNOW; Γνωσκω, Γνωω, *nosco*; to understand, comprehend: Γνωσις, *knowledge*: Κοειν, ηγουν Νοειν, η Φροειν: Pharnut. p. 41; Upt.—Ciel. Voc. 141, says, that "ken is one of the old Celtic words for

for *head*; in which sense it enters into Γνωσκω (as it appears twice in that page, for Γνωσκω) I *ken*, or *ken-ow*; contracted to *know*."—the connexion, the deduction, and the abbreviation, are all evident enough; but we might justly doubt the priority of *ken*, to Γνωσκω.

KNUBBLE } "Κονδύλος, *condylus, nodus arti-*
KNUCKLE } *culorum*; prima sua significati-
one nihil olim aliud denotaverint, quam inversa manu, et protuberantibus articulorum nodis, ja-
nuam, aut caput alicujus ferire; *to beat, or to*
strike with; the double fist: Jun."

KNUR; Teut. *knorr, nodus, seu tuber in ligno*: Skinn, "a *knot in wood* :—this Teut. *knorr* seems to be only a contraction of *nod-us*, by prefixing their favorite *k*, and adding two *rr*—consequently Gr.

KONN *over*, "Κοννῶν, Helychio est *γνωστικῶν, ενισαοθῶν, intelligere*; Κομμαί, γινωσκῶν, *intelligunt*: Casaub. "to *learn one's lesson; to know, to understand* :—it seems rather to be derived from the same root with KNOW: Gr.

KORE, commonly written *core*; Κεαρ, *cor*; *the heart, pith, or substance of any thing*.

KUN-EGETICS, Κυνηγίαιος, *cyngetica*; ad *venatorem et venationem pertinens*; de re venatoriâ libri agentes, cujusmodi scripsit Xenophon, et Oppianus apud Græcos; et Gratius, et Nemesianus apud Latinos; *books, or treatises written on hunting, and the breeding of hounds*: R. Κυν, *canis; a bound*; and Αγω, *duco; to train*.

KUTE; "Κύτος, *cavitas, sinus, venter, uterus, ventricosa cavitas; any hollow place, a cavity; the belly*: Ray."

KYE; "a various dialect for *kine, or cattle*: Ray :—but *kine* is derived from the Gr. as we have seen under that art.

KYM-BRO Britons; "Cimbris hoc nomen ex *fortitudine et bellicâ virtute partum esse mihi videatur*," says Shering. 56; "quo nomine *robusti milites, pugiles, et palestrici viri notantur*; Germanis *camp*; exercitum, aut locum ubi exercitus castrametatur, significat; inde ipsis vir *castrensis et militaris Kemffer, et Kempber, et Kemper, et Kimber, et Kamper, pro varietate dialectorum vocatur* :—according to this definition, it is purely Gr. : see CAMP: Gr. :—but Sheringham himself, p. 51, gives us quite a different deriv. from Didymus, and the etymol. magnum, where he says; "hinc apparet Græcos, quod orthographiam varie nomen hoc scripsisse, atque hisce populis indidisse; non quodd à Gomeri orti sunt, sed quia *perpetuam agerent bynem, vel quia nebulosum aërem haberent*; ad extremum enim calcem Tauri montis in Chersoneso (quæ propterea Taurica Chersonesus dicta est) sub frigido,

nebulis que obducto celo, habitabant :—non igitur *Cimmeriis, sive Kimbris, à Gomeri in Germania; sed Magagæis trans Araxim à primis sedibus ad Bosphorum, et Euxinum mare migrantibus nomen hoc à Græcis impositum est* :—but Cl. Voc. 202, gives us still a different deriv. ; for he says, that "*kym* is one of the most ancient Celtic words signifying *a mountain*, and is scarce discernible in any language unless in composite words; it is a corruption of *kean, bead*; and is radical to *hummock, a small bill*; but especially to the Welsh *Kymbro, or region of mountains; kym, mountain; and bro, region* :—and in other parts of his work, he tells us, that "*kean, kym, kam, ken, kin, kon, koning, and king, all signify bead, high, eminence, and bills*: the analogy of *kym* to *pen*; (*Pennan-maur*) the more modern Welsh name for *bill*, will appear very striking, on reflexion that *ksan, and pen* both signify *head, or eminence* :—but in p. 210, he traces *pen* to the same root with *ven* :—then still Gr. : see VEN-AL: Gr.

L.

LABE-FACTION; "Λα, intensiva particula; et Βω, Βωωω, *eo*; unde *labor, êris; lapsus; labefactio; a weakening, falling down, tumbling to ruins*: Voss."

LABEL, Λαβηρον, *labarum; vexillum erat ingens*; but now made use of to signify, "*insula, lemniscus, appendicula*: Jun."—"rectius fortasse," says Lye; "*referas ad lap, to lap, or cover any thing, to lap over* :—perhaps hē took this idea from Skinn. who has made the same reference: but a *label* is not a *wrapper*, but a *title* to whatever is *wrapped up, or inclosed*; and consequently ought to have been rendered by them *panniculus, or cento*.

LABIALS, Λαβίω, *labio, lambendo more canum bibere; to lap*; but, properly speaking, *the labials are the lips*.

LABOR; Αιπος, vel Απος, quod Eustath. usurpatum tradit pro Καμῆλος, *labor; work, pains, toil, drudgery*.

LABYRINTH, "Λαβυρινθος, *labyrinthus; a place from whence it was impossible to extricate one's self*: Nug."—but this may be said of a close prison; whereas a *labyrinth* is an open prison, from which no person could find his way out, through the manifold turnings, and windings, and intricacies of its paths.

LACE for *the stays*; Λακω, Ληκω, et Λακίζω, *lacio, unde laqueus; a thong, or any long string, to tie, fasten, or bind with*.

LACE, or *trimming*; Λακίς, *lacinia*; *the guard, hem, fringe, or border of a garment.*

LACERATE, Λακίζω, *lacro*, *discindo*; *to tear in pieces*: R. Λακίς, *fissura*: or else from Παινω, *divello*; *to pluck asunder, to make rags of any thing*; nay, indeed these two verbs seem to originate from the same root; nam Λακην, Hesych. teste, sunt Παινη, unde fluxit inusit. *laco*; unde *lacro, lanio, lanius*; *a butcher, a cutter up.*

LACK, *deficient*: “Belg. *laecken*, est *minuere, attenuare, deterere*; item *minui, decrescere, paulatim deficere*: Jun.”—who likewise subjoins, *videri possit affinitatis aliquid habere cum Ληγ-ων, cessare, definire*: as Minsh. and Skinn. have likewise observed: or else perhaps it may come from Λα, *pro Θελω, volo*; *to lack, to will, to desire.*

LACK } **LACH** } Λαχχαρον, μινωον, βελιον,
LACKER } **LACHER** } η κινναβαρι: Hesych.
lacca, or lacba; *an Indian drug for the scarlet dye.*

LACONIC, Λακωνικος, *Laconic*, *more Laconum*; *a short and concise manner of expression, like that of the Lacedæmonians*; who, in their ever memorable answer to Philip's letter, in which he threatened, that if he came near their city, he would burn it to ashes, replied only, *IF.*

LACQUEY, Λαξ, vel Χαλιξ, *calx*; *the beel*; *a footman, who follows his master's heels.*

LACRIMATORY, Λακρυμα, *lacrima*; *a vessel into which tears were shed.*

LACTARY; Γαλα, Γα-λακ-τος, vel Γλαγος, *lac*; *milk*; *a place where cows are milked*: also *the glands, or vessels, through which the milk passes*: Γα-λακ-τικη, *lacteus*; *milky*: as *the milky-way.*

LAD; “Sax. *leod*, quod *juvenem* inter alia significat: Lye:”—who should have mentioned Skinn.; for the Dr. has given the same deriv. “eo quidem significatu, quo pro *hominibus* usurpamus:”—then it is a wonder that neither of these gentlemen should see, that it was evidently descended à Λαος, quasi Λαοδ, *leod, lad*; *a common, vulgar boy*: see **LEWD**: Gr.

LADANUM; Λαδανον, vel Ληδανον, *ladanum*; sometimes written *labdanum*; pingue illud roscidum, quod è Ληδα, cisti genus, colligebatur in Arabia; a gum made of the fat dew that is gathered from the leaves of a shrub, called *lada*, unde *ladanum*; and is used by pomanders: a curious account of the instrument, and manner of gathering this gum, is given by Tournefort; Lett. II. p. 79, 8vo.

LADDER: Skinner has derived it “à Sax. *hlæbe*; Belg. *ladder, leeder*; Teut. *leyter, scala*; à verbo *leyten, leyden, leeden*; *ducere*; q. d. *ductor*; *a leader*; *scalâ enim ad editiora loca ducimur*:”—but so we are likewise by a pair of stairs; however, nobody would think of deriving a ladder, and a pair of

stairs from the same root: true, says he; but nevertheless *ladder* may come from *leader*:—but then it is Gr. ab-Βλαωνω, *Ελατος, Ελατης, a leader*:—Junius tells us, that *ladder* comes from *Δλος, tenuis, long, and slender, like a latb*; and indeed we oftener hear it pronounced *latber*, than *ladder*.

LADEN; “*Ελαδης, Æol. sunt Ζευγα, juga*; atque ita Sax. *hlaban* quondam denotaverit *onera juga pressis animalibus imponere*: Jun.” *to lay any great weight, or place any heavy burden.*

LADLE, Λαδω, *loquor*; unde *lingua, lingua*; *a spoon, or scummer of any thing broad and flat, like the tongue, to lick up all floating impurities*: should this not be admitted, we must refer to the Sax. *Alph.*

LADY: whether the English word *lord*, according to the opinion of Jun. be only a contraction of the Sax. *hlaford*; and whether *hlaford* be derived from *Λαυρα, vicus*; and whether *Λαυρα* gave origin to the Lat. *lar, lares*; are points which deserve some farther consideration:—but if *lord* be a contraction of *hlaford*, *dominus, berus*; then, as Junius observes, *lady* may be only another contraction of *hlafordige, vel hlafordia; domina, hera*: as for the deriv. of *Verst.* quoted by Skinn. I shall not transcribe it: see **LEAF-DIAN**: Gr.

LAG: “*Ληγα, cesso, vel cessare, seu definire facio*; *to tarry, or stay behind*: *Ιδομεινους δ' ε' ληγε μινος*: Horn: *Casaub. and Upt.*”—or perhaps we may derive *lag*; by contraction, à *Λαγγαζειν, vel Λαγγειν, pigrari*; *to loiter, be slow, sluggish, or loath to do any thing*: Skinner would derive it à Sax. *lænz, eliso n propter euphoniâ*; *lænz; longus*; ut dicimus, *be stays long; be's long a coming*: i. e. *be lags behind*:”—should this be true, still it would be Gr.; as will be seen under the art. **LONG**: Gr.

LAGE, “pronounced as *lagbe*; *a law, or usual custom*: also *a tradition*: *Verst.*”—all which plainly shews, that this word is not Sax.; but derived à *Λεγω, dico, jus dicere*; unde *lex, legis, legalis*; *a law, legal.*

LAITY; Λαϊκος, *populus; the people, the community at large*: Λαϊκος, *laicus, a laic; a layman; one who is not of the clergy*:—Ciel. Voc. 12, supposes, “*laity* is only a contraction of *lecity*, and means *a less, or secondary quality*, without any thing disrespectful; as the popular class was *lay, lee, or lecity* to the Druidical judiciary; *temporal* to spiritual; *force* to justice; *war* to peace:”—but both **LESS**, and **LITTLE**, are Gr.

LAKE, or *pond*; “*Λακκος, lacus*: *Nug.*”—unde *lacuna*; *a lake, or standing pool*; or even *a collection of running water, almost surrounded by land.*

LAMB; “*Αμνος, agnus*; by prefixing *l*: *Upt.*”

LAMBENT, *Λαβνῶ*, *lambere*; *to suck*, or lick gently: also *to glide over softly, without harm, as a lambent flame*.

LAME, *Ἀμαλός*, quasi *Ἀμαλός*; *debilis, imbecillus, infirmus, feeble, weak, infirm*: vel *ἄκλιμος*, *mutilatus; maged, imperfect*.

LAMENTATION, *Ἄσμα*, *εὐχών*, *stillatim emanans, lamentor, lamentatio*; *ἀνυψίον, wailing*, and *bemoaning*:—Vossius derives it from *Ἄσμα*, *gramosos oculos habens*.

LAMIA, according to Cl. Voc. 4. "seems to be derived *ἄ λαινα*, *Leona*; either contracted or abbreviated to *Λαινα*:"—this conjecture will scarce be admitted, because of the wide difference in signification between the two words *ἄ λαινα*, *HELEN*, and *MAG-DALEN*: Gr.

LAMINA, *Ἐλαμνῶ*, *quod ab Ἐλαμνῶ*, *sive Ἐλαμνῶ*, *ductile opus facio*; *lamina*; *anthesis plate, or stratum*.

LAMMAS; "*calende festiles, seu Auguste*; q. d. *missa, i. e. dies agnorum*, tunc enim agni in usu menfarum esse desinunt: Skinn."—it were to be wished the Dr. had been as sedulous in the etym. as he has in the signification of this word:—but since he has told us, that *Lammas* signifies *dies agnorum*; and since we know that *agnus* signifies *a lamb*; then both *lamb*, and *Lammas* are Gr.:—but his learned friend Th. Hench, has given us another etym. from the Sax. lang. (which happens at last to be Gr.; for he says) "*Lammas* from the Sax. *hlaf-mæsse*; q. d. *loaf-mass*; forte quia eo die apud Anglos *oblatio panum*, ex tritico novo fieri solebat:"—but without any force, he might have confirmed his opinion from Somner, who has quoted the following words from the Sax. Chronicles "*by ylcan sumera, betweox hlaf-mærran 7 mid-dum sumera; eadem ætate, inter festum primitiarum, et solstitium*:"—to which Lye adds, "*festum primitiarum vox, ut opinor, bene vertitur; presse tamen panis, vel frumentationis festum sonat*:"—but now the vicar's herbage tithes consist of *lamb*, not *corn*; and therefore we may rather derive *Lammas* from the former, than the latter: nay even should *hlaf* be the proper deriv. still it would be Gr.: see **LOAF**: Gr.

LAMP, *Λαμπάς*, *ἄδος*; R. *Λαμπω*, *to shine*: Nug."—*a torch, flambeau, or any substance, giving light*.

LAM-PREY, *Λαπρῶ*—*Πέτρα*, *lampetra*, "*ἄ λαινὸν πέτρας*: Skinn." *a lamprey*; from *licking*, or *sucking the rocks*, or rather *pebbles in a river*.

LAMP-YRIAN, *Λαμπυρίς*, *lampyris*; *quod cauda splendeat*; *a bright-tail, or glow-worm*; *a very good meretricious epithet*.

LANCET; *Λογχα*, Dor. pro *Λογχῶν*, *lancea*: or perhaps from *Λαγχανῶ*, *sortior, sortes dæco*;

to take, or cast lots: Nug."—which the soldiers always did for the spoil, before the tent of the general, where a *span*, or *lance* was erected; round which the troops were assembled.

LAND: "*origo vocis, præfixâ literâ l, petenda est initialibus literis Græci Ἀνδρον, summites et extremas*: Jun. under the art. *lamb*."

LAND-SKIP: unfortunately for etymol. we have a word in our language (*skip*) which signifies *to leap, or jump, about*, so totally different from what we want to express in this idea, that it is no wonder the orthogr. of this word should vary so much, as we find it does; sometimes it is written *landscape*; sometimes *landshape*; sometimes *landscap*; and sometimes *landskapt*: Skinner has referred us to *land*, and *shape*; and then derived *shape* from *excavare*; notwithstanding, under this art. he has given us the very word, which ought to have pointed out the true orthogr. viz. *Σκια-γραφία*, from whence comes our termination *skip*, to signify *tabula chorographica, topographica, regionis forma, seu delineatio*; literally *the shadow of a country, a view, or rural picture*.

LAND-WALTUN: "*rulers that weald, or menage the publyke affaires of the country*: Verft."—according to this explanation, it is evidently derived from the same roots with *land*, and *wield*, or *wielders*, i. e. *rulers of the land*; and consequently is Gr.

LANE: Skinner supposes this word is "*forte contractum à Latina*; q. d. *via Latina*: in antiquis enim coloniis Romani cum focis nominis Latini fundos sortiti sunt; et Romani *Lattores*; Latini *Angustiores* vias sternebant, et curabant: alludit Gr. *Λαῖν*, supple *ἴδος*, i. e. *via lapidea, seu lapidibus strata*:"—how the Dr. could possibly apply all this to our word *lane*, is not easy to imagine: it would have been more natural, if he had joined Casaub. in deriving *lane* *ἄ Λαγῶν*, *ἀν-γυριῶν*; *a narrow alley*.

LANGOT "*of the shoe; the latchet of the shoe*; from *languet, lingua*; *a little tongue, or slip*; *a small thong of leather*: Ray:"—but we shall see, in the next art. but one, that *lingua* is Gr.

LANGSUM, "*longsom, tedious*: Verft."—therefore derived from the same root with **LONG**: Gr.

LANGUAGE, *Λαγῶ*, *lingo*; *to lap*; unde *lingua*; *language*; *the tongue*; the tongue being the prime organ of speech: or else from *ἄ λαινῶ*, *loquor*; *to speak, discourse, converse*.

LANGUET, *langurium*; *a languet of amber*: perhaps from the foregoing root.

LANGUOR; *Λαγγεῶ*, vel *Λαγγεῶ*, *languet, languidus, piger ex fætigatione*; *to be weary, tired, fatigued*.

LANIATION, Λαυζω, Λανιστε, *lanisza, lanisus*; a butcher; *laniatio*; slaughter, carnage.

LANI-GEROUS } Λανες, vel Λαχημ, *lana*;

LANU-GINOUS } wool; bearing wool, or any soft, downy substance.

LANK, "Λαγνος, *laxus, vacuus, non distentus*; lax, loose, and flaccid: Casaub."—or perhaps *lank* may be derived à Βλαξ, ακος, *flaccus, flaccidus*; *slabby*:—but if *lank* is nothing more than a different dialect of *long*, as *lang, lean, lank, and loney*; it may then be derived from the Gr. through that source.

LANNER } "lanarius; Dhuez non inscite

LANNERET } à *laniandis avibus* dictum putat: Skinn.—but so do all hawks of every denomination: however, even *lanius* is Gr.: see **LANIATION**: above.

LANS-QUENET: this expression has been so mismangled by the French, who never seem to have heard of the word etymology in their lives; or at least never gave themselves a moment's concern about it, but wrote their language at first, just as our rustics would do, were they to compose a dictionary from the ear, not the eye: the French, I say, have so disfigured this word, that no one could suppose it was Gr.;—but the Teut. *lans, or lance*, is undoubtedly derived à *lanced*; i. e. Λοχημ, and *quenet* is only a miserable, wretched Fr. Gall. transformation of *kenecht, knecht, knigbt*; consequently Gr. likewise; signifying "pedes, miles gregarius; olim enim," says Skinn. "pedites equitum lanceariorum quasi servi erant; et quilibet eques quatuor, vel quinque pedites, tanquam famulos, circumduxit."—a German *barse-soldier*, who always bore a lance; literally a knight of the lance, lance-kenecht, or lance-knight:—why this expression has been applied to a game at cards, I have not as yet learnt; nor the reason for the strange manner of our calling that game *lamb's-skinnet*; unless it be from the similarity of sound; as in many other instances.

LANTERN, commonly written, and pronounced *lant-born*; Λητω, Ληθομαι, Λανθανομαι, *lateo, laterna*; quasi *lanterna*; quòd intus candelà latet; a machine to put, or bide a candle in.

LAO-DICEA, "Λαοδικεια, *Laodicea*; a city of Asia Minor: R. Λαος, *populus*; and Δικη, *jus*, i. e. *jus populi*: Nug."

LAP, or *knees*; Καλων, *foveo*; to cherish, warm, and nurse: or perhaps it may be only a contraction of Λαμβανω, λαβειν, *accipere*; to take, or receive an infant on the knee.

LAP-land, according to Clcl. Voc. 204, "is but another word for *Up-land*; quasi *L'up-land*:"—but **UP**, and **LAND**, are both Gr.

LAP, or *lick*; "Λαψω, λαβω, *lampo; lambendo bibere, more canum*; hinc Εξαλιπρωζω, *evacuo*; to lap up all: Hom. uses it metaph. for *vastu, diripio*: Casaub. and Upt."

LAP, or *wrap over* } "Λα, intensiva particula; **LAPPELL** } et Βω, Βαινω, *eo*; unde *la-bor, lapsus*; to fall down, or over, in the action of folding: Voss."

LAPIDARY } Λαπας, Λαπς, Λαπρις, *lapis, lapidation* } dis, *lapidarius*; a jeweller; mason, and stone-cutter.

LAPPET: "diuturnivum τῷ lap," says Skinn.—but we do not use it in the Dr's. sense of "particula, ora, stribria:" though we do in the sense of "frustum è panno, telà, corio; atque aliis id genus mercimoniis resectum: vel potius, quicquid de talibus mercimoniis post assiduam amputationem remansit (a remident) tanquam sit à Λαπω, *relinquo*: postea tamen quoque translatum est ad *lacrimam, sinum, oram, sive extremitatem vestimenti*: Jun."—we understand it as *part of a lady's head-dress*:—and perhaps then it may come from the same root with **LAP**; and **LAPPELL**, or *fold over*.

LAP-WING; quasi *clap*, or *flap-wing*; i. e. Κολαπσω, *tundo*; to beat; et Πτενος, *pinna, penna*; a feather; to beat the wing, in flying.

LAPSE; "Λα, intensiva particula; et Βω, Βαινω, *eo*; ita ut proprie signent *celeriter descendere*; ut, *Làbere, misa, polo*; glide quickly down: unde *la-bor, lapsus sum*; to slide, glide, or tumble down: Voss."

LAR-BOARD; or rather *lar-bord*; Λαιος-οπος, *larvum-latus*; the left-side, when you stand at the helm.

LARCENY, Λαρης, *latro*; Λατρευειν, *latrocino*; thief, theft, robbery: R. Λητω, Λανθανω, *lateo*; nam fures olim *laterniones, et laverniones* dicebantur, à *latendo*; skulkers, lurkers; lurking in the thievish corners of the streets: Psal. x. 8.

LARCH-tree; Λαριξ, *larix*; a tree so called.

LARD } Λαρον, Λαρινος, Λαρινον, *laridum*;

LARDER } *bacon, suet*: Skinner supposes *laridum* is derived from *lar*; *domus*; quasi *cibus domesticus, quia semper in domibus in multos usus servatur*: "hinc *larder*; *promptuarium, quo reconduuntur edulia*: nescio an sit ita dictum," says Lye, "καὶ ἐροχην ab Arm. *lard*; *pinguis*:"—it is remarkable, that neither of these etymol. should have attended to *Λαρινος*.

LARGE, Λαργος, *largus, latus, multus, copiosus*; broad, much, copious: If. Vossius derives it from *Λαργος*.

LARGESS, "Λαργος, *largus, largior, largitus*; bestowed, granted.

LARVATED, "Λαυρα, *vicus*; unde *lar, laris*; hinc

hinc *larva*; quomodo dicebantur defunctorum genii mali, et noxii; qui eò à *laribus familiaribus* differebant, quòd hi certis ædibus curam gererent posterorum; *larvæ* autem vagarentur sedibus incertis, curæque ejusmodi exfortes forent; quæ poena eos mansit ob vitam malè transactum: Voss.—so that at last we may gather some morality from these blind superstitions of idolatry; viz. that the good remain in peace and quiet at home; while the wicked are driven about the wide world: hinc *larvale simulacrum*; a *vizor mask*; which is usually made in some hideous form.

LA-RYNX; Λαρυγγίς, *larynx, guttur, gula*; à Λα, intensiva particula; et ρυω, *fluo*; quòd liquida facile in gulam influant; the *throat*; called the *larynx*, because liquors so easily *flow down the throat*.

LASCIVIOUSNESS, Λυω, *solvo, laxo*; *dissolute, wanton*: If. Vossius derives it from *lacio, laceffo, lacivus, laceffivus*; and consequently from Λακω, Ληκω, et Λακίζω, *lacio, allicio*; *to allure*: vel à Λαση, says Gerard: Λασηθι, says Hederic; *probrum*; any sort of *improper action*; particularly *wantonness*.

LASH of a *whip*; Πληγή, Doricè Πλαγα, *plaga*; a *blow, stripe, or stroke*; vel à Λασηρην, quod Hesych. exponit μασιξ, *flagellum, scutica*: vel potius à Λακω, Ληκω, et Λακίζω, *lacio*; unde *laqueus*; a *thong*; or any *long switch, string, or cord*: Litt. and Ainsw. derive our word *lash*, i. e. *laqueus*, à Λυγος, *vitex, salix, vimen, virga, bacillus*.

LASHY, Λυω, *solvo, laxo*; *loose, dissolved, flabby*.

LASS, takes the same derivation with LAD; “unde *ladde* jam pridem in usu apud nostros derivatur *laddesse*; pro quo per contractionem usurpatur hodierno die, *lass*: Hicckes:”—consequently Gr.

LASSITUDE: “ab Λα, *spiro*; unde Αεσθος, *sessus, lassus, nimio labore spiritum frequenter ducens*: If. Voss.”—perhaps it might, with greater simplicity, be derived à Λυω, *solvo, laxo, laxus*, quasi *lassus*; *loose, dissolved, weak, weary, faint*.

LAST, or *endure*; Λοισθος, *ultimus, postremus*; “qui enim *diutissime* omnium perdurat, ille *postremus* omnium desinit, *postremus* omnium remanet: Skinn.”—who will not, however, allow Λοισθος to be a genuine deriv.:—“Λοισθος sane allusio, potius quam genuinum etymon videtur:”—and so very probably would almost all our Gr. deriv. appear in the Dr’s. eye, so crammed is he with Saxon:—as if it were reasonable to suppose that the Greeks borrowed from the Saxons, not the Saxons from the Greeks; the antients from the moderns, instead of the reverse.

LAST of all; “Λοισθος, *ultimus, postremus*: Casaub. and Upt.”—Clef. Way. 47, would derive

“last of all from *laggest*:”—then it would take the same root with LAG; or with LIG, or *lie down*.

LAT; when Ray informed us, that *lat* signified *late, slow, tedious*, he did not surmise it was Gr.; and when he explained *lat weather* by *wet weather*, he little thought it was Gr. still; only derived now from another source, viz. LASHY: Gr.

LATCH of a door } “lanquet, lingula; a
LATCHET of a shoe } little tongue, or slip:
Ray:”—but *lingua* is Gr.: see LANGUAGE: Gr.:—however, it might be better to derive *latch*, and *latchet*, à Λακω, Ληκω, vel Λακίζω, *lacio*; *latchet*; unde *laqueus*; a *snare, cord, or leather thong*: Skinner has very properly explained the *latch of a door* by *funis obicis, quo sc. retrahitur, et attollitur obex*; but then he has derived it from the Belg. Ital. and Lat. tongues; at which he stops, with “hac satis manifestè à Lat. *laqueus*: but they are all as manifestè from the Gr. as above; unless the Greeks borrowed from the Latins, and the Latins from the Italians; and the Italians from the Belgæ.

LATCH, or *catch* } may perhaps be derived à
LATCH-PAN } Λακίζω, unde Λακκος, *fovea, cisterna, puteus*; a *pit, or hollow place to contain, or catch any thing*.

LATENT, Λαθω, Ληθω, Λανθανω, *latro*; *to lie hid, concealed*.

LATERAL; “Λαθω, Dor. pro Ληθω, *λανθανω, lateo*; unde *latus, lateris*; the *side*; à *latendo*; quia *lateat, condaturque sub axillis*; ut bene Isidorus, says Voss.” but whether this be the true deriv. or not, let me only observe, that Λαγων, *onos*, signifies *ilia, vel lateris cavitas, laxior, et exoffis*; properly the *flank*; but though Λαγων signifies *latus*, it may not have given origin to that word.

LATHY; “fortasse est à Λιθος, *tenuis, vilis, slim, thin*: Jun.”—this is undoubtedly a much better deriv. than, with Skinn. to suppose, that *latb* could originate from *latus*; q. d. *assula in latitudinem secta*:—it would have been better, if the Dr. had said in *longitudinem secta*; for nobody ever said as *broad*, and as *thin* as a *latb*; but as *long*, and as *thin*, would have been a more natural idea; only then his Lat. etym. would have been lost.

LATHE, “a *barn*; forte à verbo *lade, quæ frugibus oneratur*: Skinn. and Ray:”—but LADE, and LADEN, are Gr.

LATHER “aqua saponè probe permista, eoque spumans, et turgescens (aquæ saponatæ spumâ inungere) à Fr. Gall. *laveure*; q. d. Ital. *lavaria, à lavando*: Skinn.”—and no farther would he go; however, he generally goes far enough to subvert his own etym.: for if *laveure*,

and

and *lavaria*, are derived à *lavando*; then he must have known that *lavando* came from *lavo*; and *lavo* from *Λαω*, *lavo*; to wash, to mix soap and water together; i. e. beat up a lather.

LATIN; *Ληθω*, *Λαυθανω*, *Lateo*; unde *Latium*, et *Latinus*; the antient language of Italy, where Saturn lay hid, and concealed himself, according to their tradition.

LATITUDE; *Πλάτυς*, *latus*, *latitudo*; broad; *latitudo*.

LATRANT, *Λάτρευειν*, *latro*, *blatero*; to bark, or howl.

LATRIA, “*Λατρεία*, *cultus*, *servitus religiosa*; a worship due to God only: R. *Λατρίς*, *ios*, a servant; *Λατρεύω*, to serve: Nug.”—it is to be wondered how the Dr. came to insert this art. in a *List of English words*.

LATROCINATION: Festus, as quoted by Shering. p. 55, “*testatur*, *latrones* eos antiqui dicebant, qui conducti militabant, *απο τῆς Λατρείας*: at nunc *viarum obsessores* dicuntur; quòd à *latere* adoriuntur; vel quòd *latenter* insidiantur.”—but still it is Gr.; for both LATERAL, and LATENT, are Gr. and both derived from the same source.

* LATTISE-work; if we attend to Jun. it ought to be written *lettice*; for he would derive it from the same root with *lett*, or *binder*; and then it would be Sax.; but if we attend to Skinn. it ought still to be written *lettice*; for he would derive it from the same root with *net*; q. d. *net-tice*; but then it would be Gr.: but if we attend to Lye, it ought to be written *lattise*; à Gothis; iis enim *latgen* est *tardare*, *morari*:—and yet it is remarkable, that he refers us from *lattise* to *lettise*; in which art. he follows the sense of Jun. which still he derives from the Gothic, as above.

LAVANDER, *Λαω*, *lavo*; to wash: *lavandula*, seu *lavendula*, à *lavando*, quòd *lotionibus* inserviat: *lavander*, a sweet smelling herb: but what connexion it has with *washing*, might be difficult to say.

LAUD } “*Λαος*, *populus*, *fama*: *Λαω*,

LAUD-ABLE } *eloquor*; *Λαυω*, *fruor*: Voff.”—
“*potest et esse laus* à *Κλειος*, *gloria*; et à *Λαοσκην*, If. Voff.”—vel ab *Αλαλαζω*, *clamo alala*; to shout aloud; to sing the praise of the Lord: this last deriv. seems to be taken from the Hebrew:—Ciel. Way. 47, tells us, that “*as* for *praise* was retained in the Latin, in the purest age of Latinity: *os populi meruisse*: Perſius: the French in the old language, by prefixing the *l*, or *le*, made *l’os*, *praise*; the Latin word *laus*, for *praise*, is the same word, and formed on the same principle:”—this may be very much doubted, for the Latins knew nothing of prefixing *l*, or *le*, which

are no Latin articles; besides, should even this be admitted, still *os* would be Gr. ab *Ουρα*, *ουρα*; *voice*, *praise*, *fame*.

a LAVE, or *relict*: “Sax. *lap*, *lapo*; *lap* etiam est *vidua*; a *widow*, ut nobis hodie *a relict*; from *leave*: Ray:”—consequently Gr. as we shall see under that art.

LAVE, to wash } à *Λαω*, *lavo*; to wash, or bathe;
LAVER } and sometimes used for the
font in baptism, which, by the Romanists, is called the *laver of regeneration*: Shakespear has finely introduced the verb *lave* in the fourth act of *Titus Andronicus*, sc. 3, where he makes that abominable character of *Aaron* the Moor, express himself thus:

For all the water in Cayster’s stream
Can never turn the swan’s black legs to white,
Altho’ she *lave* them hourly in the flood.

LAUGH: *Γέλω*, *rideo*; to smile, or look pleasant.

LAVISH; “*Λαπαζω*, *destruo*, *evacuo*: vel à *Λαφύζω*, *avidè deglutio*, *devoro*: Minsh.”—“*Λαβρος*, *vorax*, *vehemens*, *qui avido*, et *bianti ore aliquid facit*: Casaub.”—“*malle* à Lat. *lavare*; prodigus enim *bona sua eluit*; præsertim si per *computationes substantiam suam perdat*: Skinn.”—only now the Dr. ought to have added, et *lavo* à *Λαω*.

LAUNCH, or *burl a javelin*; *Λογχη*, *lancea*, *lanceare*; to cast, or throw a spear, lance, &c.

LAUNCH a ship; from the foregoing root; or perhaps from *ἔλω*, quasi *Λενω*, *trabo*; to draw, or drag a ship to sea, or to the shore, as occasion might require.

LAUNDRY, *Λατρεία*, *Λατρων*, *lavacrum*; a washing place, a bath: R. *Λαω*, *lavo*; to wash; quidem proprie corpus: but we make use of the *laundry*, as a place to dry, and iron linen in, not to wash it.

LAUREATE } “*Λαυρον*, τὴν *Δαφνιν*: à *Λαω*,
LAUREL } *lavo*, *purgo*; pollet enim singulari vi ad *purgandum sanguinem laurus*; the *laurel*, or *bay-tree*: Ainsw.”—it were to be wished he had consulted Voff. who says, “*verisimilius etymologus*, cum ait *Δαφνιν* dici quasi *Δαοφωνν*, hoc est, *εν τῷ Δαίεσθαι φωνεσαν*, quia nempe *ηχη καίομενη*: recte vero Gyraldus mihi docet *crepantem in igne laurum* bonum fuisse omen, *tacitam autem infelix*:”—this *crackling* and *burning* of the *laurel* has been happily alluded to by Virgil in his Eighth Eclogue, 81, under the name of *Daphnis*:

Spargemolam, et *fragiles* incende bitumine *lauras*,
Daphnis me *malus urit*, ego hanc in *Daphnide*
laurum.

LAW, *Λεγω*, *dico*; to pronounce; *Λεξις*, *verbum*; a decree: unde *lex*, *legis*; a law, statute, ordinance, made,

made, enacted, and promulgated: Clel. throughout both his treatises, affirms, that “*ey* is the radix of *law*, *lex*, *loi*, and in Itak. *legge*; and the common Celtic parogogic *t* makes of *ley*, *leyt*; thence we have our *court-leet*; which is strictly a (lesser) *court of law*: Way. 72.”—but all these seem to originate à *Λε-γω*, as above.

LAWN-*sterves*, à *Λινον*, *linum*; *flax*, or *fine linen*.

LAX, *Λυω*, *solvo*, *laxo*, *laxitas*; to *loosen*, *dissolve*, *unbind*: vel à *Χαλας*, *λαγανος*, *λαγανος*, *λαπαρος*.

LAY-down, “*Λεγω*, *cubo*, *cubare facio*; to *repose*: Casaub.”

LAY, or *song*; “*Gall. lai*; *Dan. leeg*, unde et *hystig leegen*; *amēnus cantus*; potissimum tamen hæc olim intellecta puto de natalitiis hymnis; quomodo *leyssenen Belgis est canere hymnos natalitios*; *leyssen*; *cantio natalitia*; propterea quod in canticis huic festo solemnibus persæpe iterentur *eleison*; et *kyrie, eleison*; Κυριε, ελεησον, *domine, miserere*: Jun.” a *short canticle*:—“it is somtymes written *ley*, and *leyd*; and hence cometh the name of *ballad*; a *song of an æt*, or *deed don*: Verft.”

LAY-MAN; “*Λαος*, *populus*: Hor. *profanum vulgus*: from hence *lewd*, quasi *lewd-man*, i. e. *lay-man*: *lewd* signifies *ignorant*, in Chaucer: and in Milton’s *Paradise Lost*, B. IV. 193, *lewd birclings*; i. e. *ignorant*: Spencer in Eeb. says,

Lewdly complain’st thou, *lazy* lad:

i. e. *ignorantly*: Shakespear speaking of a cap, says, ‘tis *lewd*, and *slibby*; i. e. *ignorantly made*: Upr.”—notwithstanding the display of reading, and the spirit of criticism that is shewn in this art. it is very probable that *lewd-men* may not always signify *lay-men*, and consequently are not derived from the same root: see LEOD, and LEWD: Gr.

LAY-STALL, *Λεγω-τω*: “à verbo *lay*, et Sax. *stal*; *stabulum*, à *sto*; locus ubi *simus* è *stabulo* sublatu deponitur: Skinn.” a *dung-bill*, or *muck heap*, on which they *lay* whatever is swept out of the *stalls*, or *stables*.

LAZULI-*lapis*; *Λαας-Λαζυριον*, *lapis lazuli*; a *gray stone*, or *marble*, of a *gray*, *azure*, or *sky-color*, with spots of *gray*.

LAZY, “*Χαλαζεν*, *laxare*, *remittere*; per aphæresin: Upr.”—to be *indolent*, and *listless*: Skinner has, with greater probability, derived it from the verb *laxo*;—if he had but derived that verb à *Δνω*, *Δυω*, *solvo*, *laxo*: vel à *λαγανος*; *laxus*, *vacuus*:—Clel. seems to derive “*lazy* from the Celtic *lig*.” but *lig* descends à *Λεγ-ω*, *cumbo*, *cubo*; to *lie down*; to be *indolent*.

LEAC, “or *leich*, a *surgeon*; an apt name for him, whose atte, and study, apertayneth to the body of man: Verft.”—but if this good old

Saxon had attended more to the deriv. of this word, than his own remarks on it, he would have found, that his *leac*, or *leich*, was no more than our word *leach*; and signified not so much a *surgeon*, as a *physician*; consequently that it was derived, as in the following art.

LEACH: Dr. Skinner, tho’ he was himself a physician, and knew that our word *leach* signified a *physician*, has talked very unscientifically about a *horse-leach*; which, under that art he writes *hors-leech*:—let me then proceed to shew, that *leach* is of Gr. extract:—neither Junius, nor Lye, seem now to suspect this, though they have acknowledged that “*leach* signifies *medicus*; and that it is derived from the Sax. *læc*; and that *læc* is derived from *lac*; *munus*; a *reward*; quodd fanitati pristinæ restitutos, atque ab orci limine revocatos æquum sit inculumitatis suæ authores luculentis præmiis remunerari:” and yet, under the art. *lamb*, they acknowledge that the “Sax. *læc*; *medicus*, is derived from *Ακιομαι*, *fano*, *medeor*; by only prefixing *l*; as from *αμνος*, *lamb*; *ανθηρον*, *land*; *απος*, *labor*; &c.”—so from *Ακιομαι*, *leach*: see HORSE-LEACH: Gr.

LE-ACH, “*bard work*, which causes *le ache* in the workmen’s joints, frequent among our miners in the North: Ray:”—if this gentleman intended to Frenchify, he has done it very unsuccessfully; for there is no such expression in French, as *le ache*, at present, whatever there might have been in his time: and if he meant, as he seems to mean, our word *ache*, or *pain*, it is undoubtedly Gr.

LEAD, *conduci*; “fortasse ab *Ελαυνω*, *duco*, *ago*; *Ελαυνει ναυ*, *agere navem*; quod tantundem est ac si dicas *gubernare*, vel *ducere navem*; *Ελαλος*, *ductilis*; *Ελαληρ*, (quasi *Εεληρ*) *agitator*; a *driver*, a *leader*: Jun.”—Clel. Voc. 168, tells us, that “a general was a king in quality of *bead* (or *le beader*, contracted to) *leader*:”—but even now, HEAD is Gr.

LEAD, or *metal*; *Μολυβδος*, per aphæresin; *plumbum*; a *metal*: Casaub. and Upr.”

LEADEN-HALL; from the foregoing root: Junius observes, that *Leaden-ball*, and *Steel-yard*, Londinensibus unam eandemque aulam, vel domum publicam, significant; and that *staelen bek*, *laken* signifies *plumbare*, vel *plumbeo sigillo* munire pannum probe tinctum: *staal-load*; *sigillum plumbeum* pannis, telisve sine ullâ fraude elaboratis, tinctisve appensum: see STEEL-YARD: Gr.

LEADEN, or *lidden*, “a *noise*, or *din*; à Sax. *hlyðan*, *clamare*, *tumultuari*: *hlyð*, *tumult*, *noise*: Ray:”—consequently seems to be nothng. more than a Northern dialect (which always delights in contracting words) for a *loud din*, contracted

and:

to hlyðan, or *lidden*; consequently Gr.: see LOUD, and DIN: Gr.

LEAF; "Φύλλον, *folium*, per metath. (quasi Ἀυφ-) *the leaf of a tree, or a book*; so called because they antiently wrote in (on) *leaves of beech, or palm-trees*: sometimes the Latin word *folia* is used: Upt."—this is undoubtedly the most literal, as well as the most natural deriv.: there are however two others that deserve to be mentioned; viz. *leaf* à Λοφος, vel Ἀλωπος, *vestimentum*; and Λαιφος, *vestis, velum*; *a clothing, or covering of the trees*.

LEAF-DIAN: Verstegan has plainly shewn, that this is the origin of our word *lady*; "for *leaf*, hlap, and *laf*, we must heer vnderstand to signify one thing, which is *bread*; (*a loaf of bread*;) and *dian* is asmuch to say as *serue*; and so is *leaf-dian*, *a bread-seruer*; whereby it apeereth, that as *the lasford* (now *lord*) did allow food and sustenance, so *the leaf-dian* did see it *serued*, and disposed to the guests: and our ancient yet continued custome that our *ladyes* do vse to carue, and *serue* their guests at the table; which, in other countries, is altogether strange, and vnusuall, doth for proof hereof wel accord, and correspond with this our ancient and honorable femynine appellation: Verst."—all this deserves attention; but still this good old Saxon has not got rid of the difficulty; for, unfortunately for him, even *loaf* is Gr.

LEAGUE, or *covenant* } though written in the
LEAGUE, or *truce* } same manner as a
league, or measure, yet are derived from different sources: this word *league* seems to originate à Ἀνω, *ligo, vincio*; *to bind*; sc. "παῖον, sive *conventio, et nexus*, quo duo, pluresve, mutuo sibi tenentur adstrikti; atque *alligati*; unde et nomen: Jun."—and yet he has not traced this *nomen* any farther than the Latin language.

LEAGUE, or *measure*; "forte *leuca* dicta, quòd hoc intervallum antiquitus Λευκοίς, i. e. *albis, candidis lapidibus* notabatur; ut apud Romanos milliaria lapides vocitantur: Skinn."—this observation would have been the more just, if *a league* was a measure by land; it may; but it is now applied chiefly in navigation; and contains *three miles*; though not marked out by *mile-stones*.

LEAGUER: this word likewise, tho' written so very much like the two preceding art. is yet derived from a different source to either of them: this seems to originate from Λεγω, *cubo*; *to lye down*; or, as we now say, *to set down, before a city*; i. e. *to beleaguer, to leaguer, or besiege it*.

LEAK, Ἀνα, *solvo, laxo*; *to dissolve, disjoin*; *to open the seams of a ship's sides*.

LEAM for *dogs*; "*retinaculum canum*: Jun." to which Lye adds, "Gall. *lien, vinculum*; utrumque ab Armor. *liam, vinculum, ligamen, liama; vincire, ligare*:"—then they all seem to be but contractions of *ligamen*; and consequently Gr.: see LIGAMENT: Gr.

LEAN *aside*: "si Græcus essem," says Skinn. "deducerem ab Ὀλενη, *cubitus, ulna*; q. d. Ὀλεναι, Ὀλενῶν, vel Ὀλενιαν, *cubito niti*:"—but Junius, with greater probability, derives *lean* à Κλιναι, *clinare, declinare, inclinare, reclinare*.

LEAN, *meagre*; perhaps derived the same as LENT: Gr.

LEAP, Λαυθαζα, Hesych. exponit σπυδα, *to hasten, or jump about*.

LEAP, or *promontory*; when we mean such a precipice as *the lover's leap*, it seems to take a different deriv. and convey a different signification: for then *leap* seems to be evidently derived à Λεπας, *promontorium, rupes; the promontory, rock, or precipice*, from which they threw themselves.

* LEARNING, "Λα-επιῖν, *crebro-dicere*; quòd frequentando puerulis iterum atque iterum inculcanda sint salutaria præcepta, quæ animis eorum hæere cupimus: Jun." *to speak often, to inculcate*:—tho' indeed this is more applicable to *the teacher*, than *the learner*:—it may therefore be more proper to refer it to the Sax. Alph.

LEASE, *colleſt*; Λεγω, *legere, seligere*; *to gather, to glean*: Verstegan supposes it to be Sax.

LEASH, Λαμιζω, *lacio, unde laqueus; a lash, or thong*; "*leash of dogs* significat *ternionem, trium colleſionem*: Sax. *leye est colleſtio*; à λησαν; *colligere*; quod vide in *lease; legere spicas*: Lye:"—but that, as we have just now seen, may be Gr.: besides, it is true, indeed, *a leash of dogs, bares, &c.* does signify *three*; but then it does not so evidently appear how they came to acquire that name; certainly not from their being *collected, or tied together*; for *four, or five dogs, tied together*, might then be called *a leash*; but *a leash* is only *three, or ternionem, or trium colleſionem*: although it does not even now appear, how the term *leash* can be applicable to any specifical number.

LEASING, "Αλαζων, Λαζων, *homo mendax*: Casaub."—perhaps derived ab Λαζομαι, *capio, corripio dolose, fraudulenter*: *a liar, flatterer, deceiver*: Verstegan supposes it to be Sax. and mentions *lease-gewitnes, for fals-witnes*; i. e. *fals-witnes, and lease-witegas, for fals-prophets*; both which words however are Gr.

LEAST, "Ελαχιστος, *minimus; the smallest object*: Casaub."

LEATH, "*ceasing, intermission*; no *leath* from pain: Ray:"—who, in another place, writes it *latbe*; à Sax. *latian; differre, tardare, cunctari*; and

and now tells us it comes from the verb *leave*:—but *leave* is Gr. as in the next art. but one.

LEATHER: “our word *leather*, and the Dutch *leer*, derives, according to Clel. Voc. 121, n, “à *lee*, Celtic for *tie*, (i. e. *’see*, or *’see*) to bind; *leather* being antiently used for the traces of horses, shoe’s latchet, and all manner of *ligature*:”—then all of them seem to originate à *Λυγω*, *ligo*; to tie, or bind: see **LIGATURE**: Gr.

LEAVE, “*Λειπω*, *linquo*; to quit, forsake, forego, discard: Casaub. and Upt.”—or else it may be derived à “*Ληγω*, *cesso*, *desino*: vel à *Λωπω*, *respiro*; to respire, to breathe: Skinn.” though Junius applies this last deriv. in the sense of *granting leave*, or *permission*; “*tanquam nihil aliud sit venia, quam spatium respirandi*: Hesychius certe *Λωπῆ* exponit *ληγει*, *παινει*, *desinit*, *cessat*:” see **RES-PIT**: Gr.—Clel. Voc. 169, derives *leave*, in the sense of the sun’s *departing from*, or *leaving us*, from *’eve*, the **EVE**, or **EVENING**: consequently Gr.

LEAVEN, à Lat. *levare*; say both Jun. and Skinn.—but we have already shewn, under the art. **HEAVE**, (which they acknowledge to be derived likewise from *levo*) that *levo* is Gr.

LECHEROUS, “*videri potest abscissum*,” says Jun. “*ex Λαγης* (it ought to have been *Λαγης*) qui Hesychio est ὁ ἐς τὰ ἀφροδισια καλαρῆς, *promus in venerem*: nisi malis detruncatum ex *Λαιμαζαν*, *scortari*: *videri potest derivatum à Λεχος*, *lectus*; a bed, or couch; and we have a similar expression in *chambering*, and *wantonness*:—but Skinner does not admit of this last deriv.: “non, ut vult Minsh. à Teut. *lecker*, *nebulo*; nec à *Λεχος*, *lectus*; sed à Fr. Gall. *luxure*; *libido*, *venus illicita*; hoc à Lat. *luxuria*:”—if so, then *Λω* would be the root; but he goes on; “alludit et *Λιπος*, *invericundus*, *impudens*, (perhaps he meant *inverecundus*, and *impudicus*) et *Λασαυρος*, *salax*: mallem à Fr. Gall. *lasche*; hoc à Lat. *laxus*; ut nos dicimus, *a loose lived fellow*:”—but this is rather too vague an allusion; for *loose* may relate to any irregularity; but *lecherous* relates to *venery* alone: and therefore, among all this variety, *Λαιμαζαν*, or *Λαιμας*, *scortari*, *salax*, seems to be the best deriv.

LECHS: every lover of British antiquity will admire the penetration which Cleland has shewn, Voc. 128, 9, in tracing the etym. of this Druidical word: “in the Carnac of Britany,” says he, “there are extant some antient stone monuments, which, if not exactly *cromlechs*, or, if only *gorfwyds*, *barpens*, or *head seats of the Druid barons*, or *judges*, afford, in the name current for them in that country, a satisfactory con-

jecture, as to the meaning and propriety of certain monuments of something of that nature here in Britain, being called *cromlechs*; of which the capital *lecb*, or *impost-stone*, gives the name to the whole of the monument itself, as well as of the area or circle, which it serves to crown: upon the same principal that in Britany, *lecb-aven*, or *lig-aven*, which signifies the stone *lying-atop*, was the generical name of the impost, or architrave stone, supported by *two*, or more jambages, or jambes.”—What will this great antiquary say now, if I should attempt to assert that all this is Gr.? for *cromlecb*, he himself acknowledges, p. 130, “appears to be only a contraction of *cir-bum-lecb*, or *cir-um-lecb*; (or, perhaps only of *circum-lecb*) *cir*, *circle*; *bum*, *on*; *lecb*, the stone *lying on the top of the circle*:”—but *circle* surely is Gr.; and *lecb-aven*, or *lig-aven*, is no more than a different dialect of *Λεγ-αν ὑπερ*, *jacere super*, to lie upon, or *lig-aven*.

LECTERN } “*pluteus*, *analogium*, *lectorium*
LECTORNE } *lignum*, in quo *leguntur libri*:
Chauc. G. *lutrin*, *analogium*, *lecture*: Kero. manifestæ originis: Lye:”—but as *manifest* as the origin might appear to this gentleman, it is not altogether manifest that he has given the true etym. of this word; for here seems to be an ambiguity of expression; first of all in explaining it by *lectorium*, and *lutrin*; and then by *leguntur*, and *lecture*: now *lectorium* and *lutrin* draw their origin à *lit*, *lectus*, i. e. à *Λεγ-ω*, *cubo*; it being a desk, or couch for the book to lie on: whereas *leguntur* and *lecture* originate from the same verb *Λεγω*, but now signifying *dico*; unde *lego*; to read.

LECTURE, *Λεγω*, *dico*, *lego*; *lectus*; an oration pronounced, or read.

LEDGE, “*Λεγνον*, *fimbria*; asserculus parieti, in quo quasvis minores reculas reponere solent: Casaub. and Skinn.” a *small shelf*.

LEDGER: this word has no connexion with the foregoing art.: but signifies that large book of accounts, which constantly lies on the desk of a merchant’s counting house, and consequently derives from the same root with *lie down*, *lig*, *lodger*, &c. i. e. Gr.

LEE-ward: “Sax. *hleop*, *locus à cæli et ventorum injuriâ tutus*; hinc nautica verba, *the lee*, and *lee-ward*, *navis inclinatio*, cum vergat ad eam partem, quæ vento est adversa; a *lea-shore*; *littus vento impervium*: Jun. and Skinn.”—from this *navis inclinatio* it seems evidently to arise from *the leaning of the ship*; meaning those parts to which the ship leans in sailing, which are always opposite to that quarter from which

the wind blows: consequently Gr.: see LEAN *afide*: Gr.

LEECH, *the animal*: it may be proper to introduce the following deriv. from Junius: "Sax. *læce*; *lyce*; Alm. *lexe*; Belg. *lacche*, à *laccken*; *minuere*:"—all which looks as if it came from the same root with LICK, or *lap*; if so, it would be Gr.: Junius, however, in *Horse-leach*, has given us other Gr. derivations; viz. "vel à *Λιμας*, *alis*, à *Λιμν*, *lacus*; quoniam in *palustribus*, *flagrantibusque aquis generatur*: Hirudo C. B. *Gél* dicitur: Germanis superioribus *aegel*; inferioribus vero *ecchel*; quod quidam factum putant ex *Εχis*, vel *Εχιδον*, quoniam vulgo hominibus videtur aliquam habere cum parvâ viperâ similitudinem: alii derivant ab *Εγγυλιζον*, *succum elicere*, *exsugere*: fortasse tamen simplicius, veriusque retuleris ad *Εχισθαί* (quasi *Λεχισθαί*) *hæere*, *adhæere*:"—and perhaps the reader likewise may rather approve of this last derivation.

LEEK: "Λαχανον, *olus*; a *pot herb*: *allium inter olera principem obtinebat locum*: a *species of onion*: Upt."

LEES, *Τλιζω*, *defæco*; to *drain off*, and *purify from the dregs*.

* LEET; "deduci possit à *Λετον*, *publicum*: Jun."—but Minsh. derives it à *lis*, *litis*; q. d. *curia in quâ lites dirimuntur*: if so, then it would originate from *elis*, ab *Egis*, nam *ε* in *l* abire sæpius est: Clel. Way. 72, and Voc. 26, supposes *leet*, and *law* to be synonymous; and that *ey* is the radix of *law*, quasi *l'ey*, which, by taking the common Celtic paragogic *t*, makes *l'ey-t*; from whence we have our *court-leet*, which is strictly a (lesser) *court of law*; *loi*, *loit*, *lit*, *leet*:—if so, then *leet* may descend à *Λε-γω*, *disco*, *ius dicere*; unde *lex*, *legis*; a court to decide points of *law* in, not religious controversy: see LAW: Gr.: though we might rather prefer the Icel. deriv. in the Sax. Alph.

LEETHWAKE } "*limber*, *pliable*: Ray:"—

LEITHWAKE } which looks as if *leetwake* was only a Northern dialect for *litby*: but then it would be Gr.

LEFT-hand; "Λαιος, *laevus*, *sinister*: on the left *side*: Upt."

LEFT, *remaining*; *Λιπω*, *linquo*; to *leave*, *quit*, *what remains*.

LEGACY; *Λεγω*, *disco*, *ago*, *lego*, *legare*; to *bequeath by will*.

LEGAL, *Λεγω*, *ius dicere*; unde *lex*, *legis*; *legalis*; *law*, *lawful*: Ainsworth gives us another sense of the verb *lego*, under the art. *lex*, which deserves some attention: "sed commodissimè ad primam *τ* *lego* significationem; sc. *colligendi*, re-

ferri posse etymon nemini in mentem venisse miror, cum indocile ac dispersum genus humanum *leges* in civitatem primum *legerunt*, et etiamnum conservant:"—and then it would come from *Λεγω*, vel *Λυγω*, *lego*, *ligo*, *colligo*.

LEGATION, *Λεγω*, *disco*, *lego*, *legare*; to *send as an ambassador*, *deputy*, or *lieutenent*.

LEGATEE; from the foregoing root; meaning now, to *bequeath by will*, and a *person claiming under such bequest*.

LEGEND } *Λεγω*, *lego*; to *read*; *legendus*, *legi-*
LEGIBLE } *bilis*; *legendary tales*; *fabulous history*.

LEGER-DE-MAIN: "Gall. *leger de main*; *manu celer*; quoniam sc. *prestigia illæ solâ manûs celeritate peraguntur*: sed unde, inquires, *leger*? credo à *lever*, i. e. à Lat. *levis*: Skinn."—sed unde, inquires, Lat. *levis*? certainly from *Λεως*, vel *Λεπις*, *cortex*, unde *levis*; *lights*, *quick*, and *nimble*: as for the latter part of the compound *de main*, it is evidently derived à *manus*; i. e. *Xανδων*, *bendo*, *prebendo*, unde *band*; to *seize*, or *hold any thing by*.

LEGION, "Λεγω, *vos*, *legio*; an *army* (*a body*) of *six thousand men*; according to Suidas: R. *Λεγω* (vel *Λυγω*) *colligo*: Nug."—this seems to be but a vague deriv.; for thus *one hundred* would be as much a *legion*, as *six thousand*: and yet both Varro, and Vossius, have given us the same.

LEGIS-LATOR, *Λεγω*, vel *Λυγω*, *lego*, *colligo*; unde *lex*; et *Φερω*, *fero*, *tuli*, *latum*; a *law-bringer*, i. e. *law-giver*.

LEGITIMATE; from the foregoing root; to signify *lawful*, and *right*.

LEGUMEN; from the same; quòd *manu legatur*:—but so likewise are all the other fruits of the earth.

LEIKIN; "Goth. *leikan*; *placere*; Sax. *hecan*; Cimbr. *arliika*; Anglis australibus *to like*; nostratibus *to leik*: et fallor si non aliqua fit cum his affinitas in Latinorum *diligo*, *negligo*; &c. à *lego*; præsertim cum probabile sit, verbum *lego* antiquitus cum *c*, *leco*, scriptum fuisse; sicut *leco* pro *lege*; *lecion* pro *legion*, non semel in vett. monumentis: Ray:"—so that according to this gentleman, and others of our etymol. the Latin has an affinity; i. e. the Latin language was taken from the Goth. Sax. and Cimbric:—we might much more reasonably suppose the contrary: nay, that even the Latin itself in this art. was descended from the Gr.; as will be shewn under the art. LIKE, or *approve*: Gr.

LEISURE; sometimes written *leasure*: "Fr. Gall. *loisir*; *otium*, *otiarî*; addito articulo *lo*: Skinn."—should this be true, we must go up a little

little higher with it; for Scaliger tells us, that *otium* originates ab *Ous*, *aus*, *auris*; ut proprie *otium* ei esse videtur, quando aliis possumus præbere operam *aurium*: though Vossius derives *otium* ab *Oiodi*, *solitarie*: as will be seen more fully under the art. NEGOTIATION: "vel potius à Teut. *leisz*, *leise*, *lentus*, *tardus*; à Lat. *laxus*: Skinn."—and that is the farthest of the Dr's. etym.—but *laxus* is Gr.; à *Λυω*, *luxo*, *laxo*:—after all, *leisure*, and *lazy*, seem to be of the same origin; and therefore may not improperly be derived à *Χα-λαζ-ω*, *laxare*, *remittere*; to be indolent, listless, and lazy.

LEITS: "a nomination to offices in election, often used in Spotwood's history: quasi *lots*: Ray:"—but LOT is Gr.

LEK: "Iceland. *lek*; *fillo*: Ray:"—this seems to be but another method of writing LEAK: at least they are both Gr.

LEMAN, "vox est ad utrumque sexum pertinens; nam æque usurpatur de viro, qui mulieri, quàm de muliere quæ viro est in amoribus: Jun."—Doctus Th. Hensh. deflectit à "Fr. Gall. *Paimante*; *amatrix*, *amica*, *amafia*:"—but all evidently derived ab *amor*; and consequently Gr.: see AMIABLE, or AMOROUS: Gr.

LEMMA, *Λημμα*, *lemma*; *acceptum*, *sumptio*; res quæ *accipitur*; apud dialecticos; seu *major propositio*; *an argument*, or *subject*; *the greater proposition*: R. *Λαμβανω*, *accipio*, *assumo*.

LEMON, *Λεμων*, *lemonium*, sive *limonium*; forte à *Λεμων*, *pratium*, *locus irriguus*; *a certain herb*, according to Pliny, but more commonly supposed to be *the lemon*; which, perhaps, naturally grows in *a moist soil*: Junius supposes, with great justness, that it ought to be written *limon*; and then, after quoting the word in several languages, in which it appears always *limon*, he says, putant esse à *Αιμος*, *fames*; quòd *famem acuat*: whether that be the original root, or not, (for still it may be doubted) let me only observe, that *the limon* seems to be but a larger species of *the lime*, which is a West Indian fruit; and consequently that the word seems to be of Spanish, or American growth; unless we may suppose, that the Spaniards gave it a name derived from the Gr.

LENITY, *Λεντος*, *lentus*; vel *Λενος*, *lenis*; *gentle*, *soft*, *mild*.

LENT, "quòd illa anniversarii jejunii tempora *longa* videantur iis, qui corpora macerant inediâ: quemadmodum igitur patet Saxones tempus quadragesimale Lentæ appellasse, à *radio* eorum qui à plerisque cibis paulo gratioribus abstinebant; ita quoque nostratium quidam pari prorsus ratione deduxerunt *Lent*; à Teut. *lenteren*;

cunctari lentè atque ignavè procedere, ob tardum processum temporis ingratisissimi: Jun."—all this appears very reasonable; only it is a wonder that after he had mentioned the Lat. word *lentè*, he did not discover that either that, or *Λεντος*, or *Λενος*, *lenis*, might have given origin to the Northern words: or else that they all came from the same source with LENGTH: Gr.: *tediousness*, *tardiness*: though perhaps it might be better to derive *Lent*, with Clcl. Voc. 87, "à *weanib*, with the prepositive art. *l*; quasi *lweanib*;"—signifying *want*, *meagreness*; *le tems de faire maigre*: but WANT is Gr.: his observation however on the manner in which *Lent* is kept by the heads of the Roman Catholic persuasion, is so just, that it deserves to be transcribed: "the mortifying on turbots and cray-fish soup, or cod with oyster sauce, or carp stewed in claret, is a jest beyond conception."

LENTI-GINOUS; "Λενος, *lenis*; unde *lens lentis*, pediculi foetus; quia *lene* id animalculum sit natura: Voff." *lentiginosus*; *full of freckles*, and *pimples*, and *speckles*, as if *flea-bitten*.

LENTIL; from the same root; only now *lens* declines *lentis*; *legumen*; quòd *humida et lenta est lens*: *a kind of puls*.

LENTISC; "Σχινος, απο τῷ Σχιζων, hoc est *scindo*, *findo*; facile enim lignum ejus *finditur*: ad etymon allusum in Susannæ historia; Daniel. c. xiii.; ubi cum alter mendacium testium dixisset visam à se Susannam ὑπο Σχινον, we translate it properly *the mastic*, i. e. *the lentisc tree*; dixit ei Daniel, Ἀγγελος τῷ Θεῷ, λαβων φασιν παρα τῷ Θεῷ, Σχιση σε μεσον, *angelus Dei, accepta ab Deo sententiâ*, *scindet te medium*: Voff."—in Latin it is called *lentiscus*; *the mastic tree*: vel forte dictum, quòd *lentescit à lenio*, et *lenis*; because it is *glewy*, or *clammy*:—but then that is a different root; as in the next art.

LENTITUDE, *Λεντος*, *lentus*; vel *Λενος*, *lenis*, *lentescio*, *lentor*; *glewy*, *clammy*.

LEOD } "folk; or, according to our French
LUDE } woord, *people*: Verst."—who was so
LUYD } intent on his Saxon and French, that he could not see that *leod* was derived à *Λαος*, quasi *laod*, *populus*; and that his French woord *people* was derived à *Πολυς*: from these words, *leod*, *lude*, and *luyd*, comes that expression in Milton, B. IV. 193, of *lewd hirelings*; which is interpreted *ignorant*, *prophane*, *impious*, *wicked*, and *vicious*; none of which are the proper significations; for *lewd hirelings* properly and strictly signify, *mean*, *low*, or *vulgar*; as it is said of *Jeroboam*, 1 Kings, xii. 31, that *he made priests of the lowest, meanest of the people*: not the *most wicked*.

LEO-PARD, Λεω-Παρδος, *leo-pardus*; quòd ex *leona*, et *pardo natus est*: a *leo-pard*; between a *lioness* and a *libbard*; *the panther*.

LEORNING-CNIHT; or "*learning-knight*; a *disciple*: Verft."—but they both seem to be Gr.

LEPIDITY, Λειον-σπος, *lepidus*; *light, quick, or nimble-witted*.

LEPORINE, "Λεπορινὸν vocabant Æoles Bœotii, quam nos *leporem*: Varro:"—vel à Λαγως, *lepus*: ex Λα intensiva, et Ους, *auris*; or, as Virgil in the First Geo. 308, calls them, *auritos lepores*; *long-ear'd bares*.

LEPROSY, "Λεπρα, *lepra*; R. Λεπρος, *scaber*; *rough, and scaley*: Nug."

LESS, "Ελασσων, *minor*; *smaller*; the comparative of Μικρος, *parvus*; *little, small*: Casaub."

LESSES, "*ferarum steruus*; à *laisser*; *relinquere*; quod sc. post se in agris, vel sylvis feræ relinquunt: utrumque à Lat. *laxare*: Skinn."—but *laxo* derives à Λυω: and *relinquo*, à Ληπω, *linquo*.

LESSON; Λεγω, *dico, lego*; *lectio*: a *reading, or lesson*.

LESSOR, and LESSEE; Λεγω, *cubo, jaceo*; unde Λεχος, *lectus, locus cubandi*; unde loco, *locare*; *to place, lease, lett, or hire for an annual stipend, or rent*: *lessor, the person who lets; lessee, the person who hires*.

LEST: "Sax. lær, *ne*: ni fallor ab alt. lær, *minus*; q. d. *quo minus hoc fiat*: Skinn."—then *ni fallor* it is Gr.: see LEAST: Gr.

LET, *permiss*: after quoting the Sax. Belg. Teut. and Fr. Gall. languages, Skinner says, "*omnia à Lat. laxare*:"—but that is derived à Λυω, *luo, luxo, laxo*; *to let loose, set at liberty, grant leave*.

LETHALITY, Ληθη, *oblivio*; Λαθανω, *lateo, obliviscor*; *forgetfulness, and death*.

LETH-ARGY, "Ληθαργια, Ληθαργος, *one who quickly forgets a thing*: R. Λαθανω, Ληθη, *to forget*; and εργον, *opus*; from whence comes *argyon, velox, quick, ready*: Nug."—all the lexicons explain *argos* directly contrary; viz. *otiosus, piger, segnis, desidiatus, seccus, lentus*; *idle, lazy, slothful; heavy, stupid, dull*.

LETHI-FEROUS, Ληθη, *letum*: vel Λοιλος, Λοιγος, θανατος, *mors*; *death, deadly*.

LETTER of the alphabet; Λεως, *levis*; Λειαινω, *leve et lubricum reddo*; unde lino, *levi, litura, litera*, ex *lineatura*; nam qui *literam pingit*, atramentum chartæ inducere, atque illinere solet: ac ut à *litum est litera*; ita ex *oblitum est verbum oblitero*; quod est *oblinenda deleo*; *to daub, paint, smear, mark out upon paper*; a *letter, mark, or character*; *written, printed, or pressed in a book*:—Cicl. Way. 30, and Voc, 198, would derive *letter*

from the Celtic "*lieb-t-ur*; which, he says, comes from *ich, to strike, or grave*; *sur* is frequentative:"—then undoubtedly this word would come from the same root with *ick*, p. 83; i. e. a *touch, knock, or stroke*:—consequently Gr.: see HIT: Gr.

LETTER to a friend; either from the foregoing root; or else à Στελλω, *mitto literas*; *to send a letter of intelligence, news, or business*.

LETTUCE; Γαλα, *lac, lactuca*; quòd abundantia *lactis* exuberat, seu quòd nutriendes foeminas *lacte implet*; a *lettuce, an agreeable plant, abounding with milky juices*.

LEVANT; "Fr. Gall. *levant*; Ital. *levante*; utrumque à Lat. et Ital. *levare*; *attollere*; q. d. *sol se levans, i. e. horizonte nostro oriens, et se quasi attollens*: Skinn."—and consequently derived from the same root with HEAVE, and LIFT: Gr.

LEVEL, Λαιος, *levis*; Λαιαινω, *levigo, polio*; *smooth, polished, even*.

LEVELLER; Αιση, *libra, libella*; a *line, plummet, or weight*; *to render all things to the same pitch*.

LEVER; "*levatorium, velis, palanga*; à Fr. Gall. *levier*: Skinn."—but this is evidently derived à *levo*; and consequently à Λεπος, vel Λεπις, *cortex, levis*; *to render any heavy body light, by lifting it*.

LEVERET; "à Græco vocabulo antiquo, quod *leporem* Æoles Bœotii Λεποριν, appellabant: Varro, et Cæs. Scal."—"et sane ita manifesta est, ut in controversiam vocari non possit, nisi ab eo, qui cum Anaxagorâ ambigat, an nix sit alba: quin ut nesciremus Siculos Λεποριν dixisse, non tamen *lepus* à *levipes* deduci deberet, (ut vult Ælius), sed: à Λαγως, γ. in p. converso, ut à ρωξ, *ρωγος, rupes*: Voss."—after this, the other etymologists need not be produced.

LEVITY; Λεπος, vel Λεπις, *cortex*; unde *levis, levitas, non gravis*; *wanton, frisky, frolicksome*.

LEVY-mancy } "Fr. Gall. *levier*; (perhaps *levier*).

LEVY troops } Ital. *levare*; *tributum exigere*; item *milites conscribere, seu potius cogere*; i. e. *tol-lere, vi abripere*: Skinn."—then, probably derived à Λεπος, vel Λεπις, *cortex*; unde *levis, levare*; *to lighten, take away*.

LEWD; "Sax. *leod*; à Λαος, *populus*; *the people, the vulgar*: Casaub."—in another sense, it may be derived à Λυω, *solvo, dissolutus*; *loose, dissolute, and wicked*.

LEXICON; Λεξιχος, *lexicon, vocabula sua serie posita explicans, an explication of words ranged alphabetically*.

LIABLE; "Fr. Gall. *liable*; hoc à verbo *lier*; utrumque à Lat. *ligare*; q. d. *ligabilis, obligatus*: Skian."—and there the Dr. stops; instead

of telling us, that *ligo* originates à *Αυγω, vincio*; *so bind*; a person who is bound to such circumstances, or exposed to such punishment.

LIBATION, *Λιβω, libo, stillo*; vel à *Λαβω, fundo*; unde *Λοιβη, libatio, libamen*; a drink-offering, made by pouring a small quantity of wine to the gods.

LIBB; “*castrare*; Belg. *lubben*; fortasse propter injuriæ magnitudinem,” says Jun. “desumpta sunt ex *Λυβην, ledere*: nisi malis petere ex Ion. *Λαβην, pro Δωβην, injuriam inferre, contumeliâ officere*.”—and then he gives this just reason; “ut proprie olim usurpatum sit verbum de acerbissimâ vindictâ, quam infelices adulterarum ab adulteris in flagranti crimine deprehensis exigebant:”—and such ought to be the reward of every violator of the marriage-bed.

LIBBARD, a contraction of *leopard*; “à Fr. Gall. *liepard*; Belg. *libaerd*; utrumque à Lat. *leopardus*: Skinn.”—this is the farthest of the Dr’s. travels; he would not tell us, that *leopardus* was derived “à *Λεοπαρδαλος, animal mixti generis ex leona, et pantherâ genitum*: Jun.”—Milton, in *Par. Lost*, B. VII. 467, mentions this creature among others:

————— the ounce,
The libbard, and the tiger, as the mole
Rising, the crumbled earth above them threw,
In hillocks.

LIBEL; *Λεπορ, Æol. pro Λεπος, quod corticem, seu librum notat*; *liber, the inward bark of a tree, of which books were antiently made*; hence *libellus*; a lampoon, or satyrical writing.

LIBERAL } *Ελευθερος, liberatus, liber, liber-*
LIBERTINE } *tas*; qualis est eorum qui
LIBERTY } *servi non sunt; generosity,*
bounty; also *liberty, and freedom*; which too often degenerate into *licentia/ness*; as in the next article:—but Cleland, *Voc.* 121, gives us a Celtic deriv. after the following manner; “analogically to which,” he says, “the Latin forms its word *liber, Pee-ibb-cr*:

l; prepositive; } *liber*:—*liberty* be-
ee, or i; *ta tie, or bind*; } *ing a privation, or*
ibb; *privation, diremption*; } *diremption from bon-*
er; idiomatic; } *dage*; the whole
power of this word rests in the *ee, or i*, signifying *to tie, or, bind*; with the prepositive *l*, which makes *Pee, or li*: i. e. seems to descend à *Λυ-γω, li-go, li-gare*: see **LIGATURE**: Gr.: quasi *un-bound, un-tied*; i. e. *free, at liberty*.

LIBIDINOUS: “*verum, quid, si omnibus Latinæ vocis superioribus etymis rejectis, deducamus liber, unde libet, libido, et libidinofus, ab Ελευθερος, nempe θ. in h. converso, quasi Ελευθερος, liber*:

Voss.” *wanton, sensual, lustful*; one who thinks himself at liberty to indulge his appetites without control.

LIBRATION; *Λιτρα, libra*; a constellation, or sign in the zodiac, represented by a balance.

LIBRARY; non dubitandum quin *liber, sive leber* dicatur quasi *leper*, ab Æol. *Λεπορ, pro Λεπος, quod corticem, sive librum notat*: Hesychius *Φλοιος, Λεπος τῷ δένδρῳ*: est vero *Λεπος, à Λεπω, quod idem est ac Λεπιζω, sive Απολεπιζω, hoc est decortico, delibro*; to strip off the bark of a tree, plant, &c. unde *liber, the inward bark of a plant, of which books were antiently made*; hence a *librarian*, or person who has the care of a large collection of books, which are kept in a repository called *the library*.

LIC } “*a dead corps*; wheerof the re-
LICH } *puted vn lucky night-rauens are*
LICHAM } *called lich-foovles*: and *Lich-field*
LICH-field } *in Stafford shyre hath the name*
of the Liches (more rightly to be pronounced *Ligbes*) to wit, *dead bodyes* of such as were there slain: Verst.—all this might have induced the good old gentleman to think, that this expression was purely Sax.; but it seems rather to be purely Gr. and to be derived from the same root with **LIG**, or *lie down*; a *dead body* being nothing more than a lifeless corpse laid out, or fallen at full length.

LICENCE } *Λιζω, εω, sino, permitto*; unde
LICIT } *liceo, licet, licentia; lawful, leave,*
permission; one approved, authorized; also one who behaves dissolute, unruly, intemperately: Vossius has given this short, and perhaps best deriv. of *licet*; viz. à *Δικη, jus*, nam *Δ* in *l*, mutatur; *law, lawful, allowable*: though it seems to come rather from *Δε, oportet*.

LICK, “*Λειχην, lingere*: Upt.”—“*Λειχω, lingo*: Casaub.”—but there is no such verb.

LICORICE, written by Upton *licorish*; “*Γλυκυρριζα, glycyrrhiza*; i. e. *dulcis radix, sweet-root*.”—consequently, if *radix* forms *radicis*; the barbarous Goth. *sh* ought not to have made its appearance in this art.; but in the following.

LICORISH, “*Λιχρος, qui cupedis est. deditus, liguritor, cupes, catillo*: Casaub. and Jun.”—and this undoubtedly originates à *Λειχω, lingo*; one who is always licking his fingers, and plate, &c.

LID, *Κλειδω, obsero*; to shut close down; to enclose: R. *Κλεις, clavis*; a key to lock up any thing.

LIDDEN: if any word does but put on the least uncommon appearance, our etymol. are as much at a loss to trace out its origin, as if they had really known nothing of the original language: thus Ray supposes, that this word *lidden* comes from the Sax. *hlydan, clamare, tumultuari*.
hlyd.

ἡλύθ, *clamor, tumultus; clamor, tumult, noise.*—and so it may; but then surely they all originate from the same root with LOUD; which we shall presently find to be Gr.

LIE-down; Λεγω, Λεγῖν, *cubo, jacco; to recline to rest.*

LIE, *an untruth;* “non improbabiliter videtur deduci à Λεγῖν: unde Λογοί, Græcis sunt *nugæ, fabulæ, mendacia*: Jun.”—but Casaub. with greater probability, derives it ab *Αλαζων, Λαζων, superbus jactator; sed interdum mendax; a boasting bragadocio.*

LIEF } “Sax. *leofen, et leofne; lief, or LIEFER* } *lieve; I had as lief; i. e. æque vellem*: Ray:—in this sense it would be much better to derive it à *Λω, volo; to be willing, to be desirous.*

LIEGE-lord } there seem to be two different LIEGE-man } sources, from which this word *liege* may be derived; and that may account for our writing it in this manner; for if we derive it from *Λυγω, ligo, ligare, ligatus*, the first vowel *i* is properly introduced, according to the Latin deriv.; but if we derive it from *Λεγω, lego*; unde *lex, legalis*, then the first of the two *e e* is as properly introduced: since therefore *liege* may be derived from either of those verbs, this orthogr. may be admitted: in the former etym. according to Jun. it signifies *liege-man, ligatus homo, a bond-man, or vassal*: and in the latter sense it may signify *our liege-sovereign, liege-lord; legalis; lawful-sovereign, lawful-lord.*

LIEU-TENENT: it is not consistent to expect any thing pure or genuine out of the hands of Frenchmen, those barbarous distorters of etymology: an Englishman might unfortunately stumble on this word *lieu* a thousand times, without suspecting that it had been degraded by his Gallic neighbours from *Λεγω, cubo*; unde *Λεχος, lechus*; unde *Λοχος, locus*; a *place, station, post, or head*: and again *tenant*, he might very justly suppose came from some verb of the first conjugation, the characteristic of which is *A*: whereas *tenant* comes from *Τεινω, τενῶ, Ion. Τενεω, tenEo, tenEns*; and consequently is not of the *first*, but the *second* conjugation; the characteristic of which is *E*: so that this pretty French compound, a *lieu-tenAnt*, should be written *lieu-tenEnt*, to signify a person who *holds the place, the station, the office, the dignity of another; and in his absence supplies his head, and locally performs his duty.*

LIGATURE; *Λυγω, ligo, ligare; vincio; to collect, bind, tie, or fasten: ligatus, ligature; a bandage, or binding.*

LIGGER for *flb*; the float which is left for

several nights *lying on* the surface of the water; consequently Gr.: see LIE down, or on.

LIGHTLY; *Λεπος, vel Λεπις, cortex, unde levis; light, or of small weights.*

LIGHT, or *happen on any thing*, pronounced as if it was written *lit on it*; this word, according to its present appearance, would prove too hard for any etym.: but when we consider its meaning, we shall the more easily arrive at its deriv.: thus *light* here signifies *luck, chance, fortune*, according to Skinn.:—but then he would trace it no farther than the Belg.; however, since he has referred us to LUCK, we shall presently see it is Gr.

LIGHT of *beaven* } *Λυκη, lux, lumen; unde Λυχ-*
LIGHTNING } *νος, lucerna; et Λυκαυγης, crepusculum matutinum; splendor, brightness, and refulgency*:—Cler. Way. 31, says, that “*light* derives from *l’eye-icht*, which literally signifies *whatever strikes the eye*.”—but both *icht*, and EYE are Gr.: see HIT: Gr.

LIGHT from *on horseback*, or, as it is sometimes written, *alight*; *Λεπος, vel Λεπις, cortex; unde levis, allevo*; “*q. d. equum sublevare; quia equite dissiliente equus onere sublevatur*: Skinn.”—so that the Dr. in this, as well as in many other instances, has shewn, that he understood every thing relating to this word, except its etym.

LIGHTER } from the foregoing root; because LIGHTS } a *lighter lightens* a vessel of its lading; and because the *lungs* are *lighter* than all other parts of the body, bulk for bulk.

LIGN-ALOEES, *Λιγνυς, fumus, aut fuligo; and Αγαλλοχυς, unde lignum aloes; a shrub so called*:—but neither *Ainw.* nor any other dictionary writer, gives us the reason why it was so called: we may rather suppose, that *lign* is but a contraction of *lignum*; and consequently derived as in the following art.

LIGNUM-VITÆ: “*Λεγω, lego, colligo, quia in agro caduca legerentur, ligna*: Voss:”—“*vel potius*,” says Isaac, “*à ligando; ut ligna dicta sint ἔυλα δεδεμενα, non λελυμενα*:—yet still it is Gr.; for *ligo, ligare*, originates à *Λυγω, ligo, vincio; to tie, or bind*; not only in the sense of *sagots*, but in the sense of *building a house, or ship*.”

LIKE, “*Ικελος, ab Εικελος, similis; or from Αλογιος, the same*: Upt.”—this latter deriv. is given by Casaub.

LIKE, *approve; Φλιχομαι, cupio, affecto, appeto; to desire, to please, and be pleased with.*

LIKE-WISE: the former part, we have just now seen, is Gr.; but the latter is not derived from the same root with *wise*, and *wisdom*; for it answers now to *GUISE, or manner*; and consequently Gr. still.

LILL: " Belg. *lallen*; Ital. *papilla*; utrumque à Lat. *lallare*: Skinn."—but *lallo* is derived à " Λαλω, à sono factum; similiter *lallum* dixere ipsam nutricum vocem infantem ad lac sugendum prolectantium: Voss."

LILY commonly written, but pronounced *lilly*; à " Λαλιον, *lilium*: Nug."

LIMB: " Fr. Jun. *fatis frigide defleat* à Λεμμα, *pars*; vel à Μελος, *membrum*; per metath.: Skinn."—if indeed there were no other instances in which that figure was used, we might not wonder at the Dr's. *fatis frigide*; but when he himself has admitted the use of it in other words, it would not be easy to say why he rejected it in this.

LIMBO; Clesi. Way. 26, and 81, n, shews, that " *to limb* was to arrest with the wand, or *limb*, signifying a *bough*; thence our now obsolete, and low word to be *in limbo*, to be in the ray, ○ or *circle*, described by the wand, which it was penal in the highest degree to violate:"—but if *imb*, and *limb*, be the same; and if *limb* signifies a *bough*, *branch*, *wand*, or *twig*, because it is a part, or but a small part, of a tree, it may be Gr. as in the foregoing art:—in this sense, *limbo* may be used to signify a *place enclosed*, or *set apart*, a *paradise of fools*; as Milton, B. III. 489, calls it;

then might ye see

Cowls, hoods, and habits with their wearers tost
And flutter'd into rags; then reliques, beads,
Indulgences, dispences, pardons, bulls,
The sport of winds: all these upwhirl'd aloft.
Fly o'er the backside of the world far off,
Into a *limbo* large and broad, since call'd
The paradise of fools, to few unknown
Long after, now unpeopled, and untrod.

or else, if we admit the former deriv. à Λοβος, *limbus*, unde *limes*; a *boundary*, or *limit*; then *limbo* may signify a *place bordering on the Elysian plains*, i. e. on the boundaries of the real Paradise, that seat of bliss: see **LIMIT**: Gr.

LIME: Skinner, after mentioning four or five harsh Northern languages, says, "credo omnia à Lat. *limus*:"—but "*limus* is derived à Λημος, Λημας, Λημων, à Λειψω, vel à Λυμας, *sordes*; à Λωω, Voss."

LIMIT; Λοβος, *limbus*, unde *limis*, *itis*; a *boundary*, *end*, or *termination*; a *place enclosed*.

LIMNER, Λυω, *lux*, *lumen*, *illumino*; unde Er. Gall. *enluminer*, contracted to *limner*; a *painter*.

LIMPET, Λεπω, *lepas*; *decortico*; quod *testa fit instar corticis*; a *kind of shell-fish*, less than an oyster, that sticks close to the rocks; and has a shell rough like the bark of a tree.

LIMPID, Λαμπας, *ads*, *lampas*, *adis*; unde *limpidus*; *bright*, *clear*, *transparent*: R. Λαμπω, *splendo*; *to shine*, *to be clear*.

LINCTUS, Λιγω, *lingo*; *linctus*; a *loboch*, or *eleuary*, to be licked only, or taken gently.

LINE } Λινον, *linum*, *linea*, *lineamentum*; the
LINEN } *features*; also *linen*, or *whatever is made of flax*.

LINE, " *more canum coire*, Λυμα, *lime*; Sax. *lim*; Alman. *limen*, *glutan*; quia sc. canes, dum venerem exercent, adeo arcte coherent perinde ac si *glutino*, vel *visco essent commisti*: Skinn."—but according to our orthogr. and pronunciation, we might rather suppose it was derived à Λινον, *linum*; and then only make a small alteration in the Dr's own words, adeo arcte coherent, perinde ac si *lined essent conjuncti*: or else we may look on *line* to be only a dialect of *loin*: Gr.

LINGER, λοιτερ, Ελινωω, *pigror*, *cesso*, *otior*; 'to tarry, stop, or waste the time: we make use of this word also in the sense of *longing after*, *wishing for*; and then it seems to come from the same root with **LONG**: Gr.

LINIMENT, Λεινωω, Λεω, *leb*, *lino*, *linimentum*; an *ointment*, or any *unguent*.

LINING of a coat; Λειω, Λεινωω, *lave*, et *lubricum reddo*, uti *unguento fit*, quod *illinitur*; unde *lino*; to *daub*, or *smear*; any *thin*, or *light stuff* that appears to be *daubed*, or *smear'd on a thicker*.

LINKS of a chain; " Fr. Gall. *lien*, *lier*; à verbo *ligare*; q. d. *ligamen*; vel potius à Teut. *gelenck*; *junctura*, *commissura*: Skinn."—perhaps they are all derived à Λυγω, *ligo*; to *bind*, or *join together*.

LINS-PIN; " quasi *links-pin*, quia axem rotæ firmat: Skinn."—the Dr. might have said, with greater propriety, quia axi rotam firmat; however, his own interpretation shews, that this compound is intirely Gr.: see **LINKS** of a chain; and **PIN**: Gr.

LINSY-WOOLSY; easy to be traced to the Gr. through the words **LINEN** and **WOOLLEN**.

LINTEL, Λιμνη, *limen*, i. e. *limes janus*; the *upper*, or *lower part of the door-stall*; sometimes written, and pronounced *lentils*, which derives from a different root.

LION } Λεων } *leo* } the king and queen
LIONESS } Λεαινα } *leona* } of beasts: also a sign in the zodiac.

LIP; Λαπιω, *lambo*; to *lap up*: or else from " Λαμβανω, λαβειν, nimirum *id quo apprehendimus cibos*: Voss." the *lip*, by which we collect our food.

LIPOTHYMY; Λιποθυμια, *lipothymia*, *animi defectio*, *deliquium*; a *fainting*, or *swooning away*: R. Λεπω, *linquo*; to *leave*; and Θυμος, *animus*; the *spirit*; when the *spirit leaves*, or *forsakes the body*.

LIPPITUDE, Λημη, Λειω, *linquo*; unde *lippitudo*; quasi *Λειω επι*: vel à Λειψω, *stillo*: quod

lippinitibus

lippentibus stillent oculi: vel à *Λιπος*, *humor pinguis*, qui defluit ex oculis; a defluxion of the eyes, pore-blind, dim-sighted.

LIQUE-FY } *Λιω*, *lavo*, *liqueo*, *liquor*, *liquidus*,
LIQUOR } *lix*, *licis*; antiently used to signify water, or any thing in a fluid state, whether natural, or artificial, as melted metals, &c.

LISP, “ *Γλωσσα Λισπη*: Aristoph. in *Ran.* 848: Casaub. and Upt.”—*lingua attrita, detrita usu*; *lingua blæsa, lubrica, et battutiens*; a tongue almost worn up with use, so as to begin now to abbreviate, and curtail its words; in many cases thro’ mere affectation; seldom thro’ natural defect.

LIST, or *catalogue*; *Λιγω*, *lego*, *colligo*; i. e. *charta in quâ nomina colliguntur*: a collection.

LIST, or *will* } *Λω*, *Θελω*, *volo*: Casaub.—*to do*
LIST-LESS } *our will and pleasure*: or, negatively, *to have no will, or inclination*.

LISTEN: Skinner would have us derive this word à Lat. *lustrare*, pro *attente expendere*, seu *considerare*:—but *lustrare* was never before applied to the ears: and therefore, with Junius, we might rather derive our word “*listen* from the Sax. *lytan*, or *hlytan*; Belg. *luysteren*, *auscultare*, *aures arrigere*.”—but then it were to be wished, this great etymol. had traced those words to a better Gr. original than he has done; for, he adds, Græcis *Κλω* est *audio*: true; but *Κλω* can scarce be admitted as the original root of *lytan*: it seems much more natural to derive it, with Vossius, ab *Αιω*, *audio*; thus, *Αιω*, *αυς*, *ους*, *aus*, *ausculus*, *ausculo*, *auscutito*, *ausculto*, *ausfes*, *aures*; from this verb *auscultare* all the Northern words are derived; viz. the Teut. *laustern*; Belg. *luysteren*; Sax. *hlytan*; and our word *listen*: unless we may derive it from the same root with **HIST**, or *bearken*; which still is Gr.

LIST of cloth } “ *Λοισθος*, *extremus*: sumitur præ-

LISTS } *cipue tamen pro istiusmodi lineâ, quæ definit locum, intra quem athletæ sunt depugnaturi*: Lye:—the line, which marked out the limits or boundaries of the ground, on which the combatants were to engage.

LIT, “*to color, or dye*; à *linendo*; sup. *litum*: Ray:”—but *lino* is evidently derived à *Λαινω*, *lave*, et *lubricum reddo, uti unguento fit, quod illinitur*; à *lino*, *litum*; *to daub, smear, or change the color of any thing*.

LITANY, *Λιτη*, *supplicatio, supplices preces*: *Λιτανω*, *supplex oro*; *Λιτανια*, *litania*; *short supplications, petitions, or prayers*.

LITE; “*a few, a little*, per apocopen. Ray:”—then consequently derived from the same root with **LITTLE**: Gr.

LITH-ARGE, *Λιθος-αργυρος*, *lapis-argentum*,

lithargyros; the *scum, froth, or spume of lead, silver, or gold*.

LI-THE: “Sax. *hlîde*, *tranquillus, quietus*; *auscultare*: Ray:”—*to listen, be silent, hush*: as this word seems to be but a contraction of *listen you, or list thee*, there need be no scruple in deriving it from the same root with **LISTEN**: Gr.

LITHO-TOMY, *Λιθοτομια*, *lapiscidina*; *Λιθοτομω*, *lapides excindo, lithotomia*; *cutting for the stone in the bladder*.

LITHON-TRIPTIC; *Λιθοτριπτικη*, *ars lapides elaborandi ad operum ornamenta*; *the art of forming stones for ornaments*; but now this word is used to signify *those medicines, which are applied for dissolving the stone in the bladder*.

LITHY, *Λιθιος*, seu *Λιπος*, *lævis, glaber, pinguis*: vel *Λιος*, *simplex, tenuis*: *void of strength, languid, weak; easy to be bent*.

LITIGIOUS, *Λιτη*, *supplicatio, vehemens obtestatio*; *lis, litis*; *litigiosus*; *quarrelsome, peevish, jangling*: vel potius ab *Ερις*, *lis, litis*; *contention, strife*.

LITTEN, *Ελαυνω*, *duco*; *Ελαιος*, *duçilis*; *Ελαση*, *duçor*;—“unde Sax. *lædan*; Teut. *leyten*; *ducere*; a *church litten, cæmeterium*; q. d. *via ducens ad templum*; a *church-path*: Skinn.”—Ray derives *litten* à Sax. *licune*, *cæmeterium*; a *burying ground*:—this latter seems to be the better signification; for *cæmeterium* is properly *the church-yard*, not *the path leading to the church*:—however, in both senses, it is Gr.: the former we have seen above, in the art. **LEAD**; and the latter, under the art. **LIC**, and **LICH**: Gr.

LITTER, or *couch* } *Λιχος*, à *Λιγω*, *cubo, lectus*,
LITTER for horses } *lectica*; a *chair, or sedan*,
LITTER of things } *with a bed in it, to re-*
LITTER of whelps } *move sick persons*: also *straw used in a stable; and things out of their place*.

LITTLE, “*Λιος*, *tenuis, exiguus*: Casaub.”—vel ab *Ελαλλον*, *minor*; *smaller*; the comparative of *Ελαχος*, *parvus, exiguus*; *small*.

LIT-URGY, “*Λιτουργια*, *liturgia, quodvis pietatis officium*; a *public, or ecclesiastic ministry, divine service*: R. *Λαος*, Att. *Λεως*, *the people*; and *Εργον*, *work, action*: Nug.”—*Λιτιον-εργον*, *publicum-opus*.

* **LIVE** } *Βιδη*, *vita, vivus, vivo*; *to have*

* **LIVELY** } *being*: there is however a different derivation given in the Sax. Alph.

LIVER; *Ηπαρ*, *jecur*; *the liver of a man, or other creature*: when we say, a *white-liver'd fellow*, Skinner supposes it is, “q. d. *white-leather'd fellow, cujus cutis sc. seu corium, dum irascitur, præ nimia vindictæ cupiditate pallet*.”—this cannot be a proper interpretation;—for we strictly, and literally, mean *the liver*, which, in-

stead

head of being *red*, since the Dr. acknowledges it performs the office *sanguificandi*, would, if we could see it, appear in a coward, *pale* and *white*; or, as Shakespear, in his *Macbeth*, act v. sc. 3, bids the frightened servant

Go, scratch thy face, and over-red thy fear,
Thou *lilly-liver'd* boy;

whose *liver* was so weak, as not to be able to throw the blood up into his face.

* **LIVERY-stables**; Ελευθερω, *libero*; unde Fr. Gall. *livrer*; *trado, distribuo*; *to deliver, distribute, set out*:—tho' perhaps neither the Gr. nor Fr. deriv. is right; and therefore it will be better to refer it to the Sax. Alph.

LIVERY to wear; Λεβηρις, *exuvie, spolia*; olim significabat *vestes, simul et alimentum*, quæ à dominis in servos erogata, et distributa sunt; nunc tantum *vestes, et vestium symbola*, quibus ab aliorum dominorum servis servi dignoscuntur, denotat: Skinn.—this explanation, *distributa sunt*, might almost tempt us to derive a footman's *livery* from the same root with *deliver*; or, which is *delivered* to him by the **LIBERALITY of his master**: Gr.

LIVID, Πελαιος, Πελιδνος; by transposition, *liveo, lividus*; *black, and blue*; *pale, and wan*: or, perhaps from Μολυβδος, *plumbum*; *lead*.

LIXIVIUM, Λιω, *lavo*; unde *lix, licis*; antiently it signified *water, or liquor in general*; now also *a lie, made with ashes and water*.

LIZARD, Σαυρος, Σαυρα, *lacerta*; *a species of newt*.

LIZEN'D-corn, “quasi *lessen'd-corn, lank, or shrunk-corn*: Ray:”—but surely *lessen* is Gr.

LO! “alludit Λω, Λω, *video*: Skinn.”—*to see; behold! look yonder!*

LOAD; “fortasse pertinet ad originem verbi *hladan*, quod Κλαδεις, ut author est Hesych. Æolensibus sunt Ζευγα, *juga*; atque ita *hladan*, primâ suâ significatione quondam denotaverat *onera jugo pressis animalibus imponere*: Jun.”—but Skinner admits of only the Northern deriv. of which he gives us no less than six.

LOAD-star } “quasi dicas *leading-star, leading-*

LOAD-stone } *stone*, says Jun.”—which he derives with “à fortassè ab Ελευνω, *duco, ago*; Ελαος, *duabilis*; Ελανη, *duellor*”:—unde Sax. *lædan-ſtan*; *lapis-duellorius*; because it is the sailor's *leading, directing, or conducting-stone*:—after this, it is hardly worth while to observe from Skinn. “vel ab Angl. *load, et stone*; quia *valdè ponderosus est, cum tantum ferrum imperfectius à chymicis habeatur: sed prius etymo præfero*.”

LOAF of bread; perhaps an abbreviation only and transposition of Οφειλω, quasi *λοφειλω, augeo, cumulo, adjuvo, profum*; *to increase, swell*; also *to nourish, support, sustain*: Verstegan writes it *laf,*

and *blas*; for so he says it was most written; and supposes it to be Sax.

LOAF of sugar; tho' the Greeks knew nothing of this art. yet certainly it cannot be absurd to suppose, that we have derived this expression à Λοφος, *collis, tumulus*; *a billock, or small rising ground*; and hence used to signify *a lump of sugar cast in a rising, or conical figure*: Skinner has applied this Λοφος to a *loaf of bread*, quasi *tumulus, collis*; præsertim in *panibus conicis*; quæ fortasse formâ antiqui concinnabant:—but whatever was the shape of the ancient *loaves of bread*, they are certainly far from being of a *conical form* now; whereas a *lump, or loaf of sugar*, is directly of that shape.

LOAM, or lome; Λω, *lavo, lotum, lautum et lavatum; lutum*; *clay*; or *any composition used in cleansing*.

LOB, “Λωβηνη Græcis est *homo contumeliâ et dedecore dignus*; et Λωβη, *contumelia, opprobrium*: Jun. and Skinn.”—Shakespear, in his *Midsummer Night's Dream*, act ii. sc. 1, makes the Fairy say to Puck,

Farewel, thou *lob* of spirits:

meaning to *abuse* him for his constant *blundering character*.

LOB-LOLLY, Λωβηνη-λαπιω, vel λαλω; *lubber's-lap, lubber's-soup*; “*lolly, à lallare*,” says Skinner, “q. d. *grandium, et ignavorum jus*”:—and Vossius says, *lallare à sono factum videtur Græcum λαλω, dico, balbutio*; but this is a different idea from the Dr's. *grandium, et ignavorum jus*.

LOBE, Λωβος, *lobus*; *ima pars auris*; *the lap, or tip of the ear*.

LOBSTER, Ασκακος, *locusta*; *cancer marinus; squilla*; *the lobster, crab, or shrimp*: Skinner derives it from Λοπος, *cortex, sc. crustaceus*:—but that would be more applicable to *the oyster, than the lobster*.

LOCAL, Λωχος, *locus infidiis accommodatus; loco, localis*; *belonging to any particular place*.

LOCK of a door; “Μωχλος, *peffulus*; per metath.: or from Λυκος, *lukettus*, which we meet with in Hesych.: Upt.”

LOCK of hair, or wool } “Πλοκος, Πλοκαμος, per

LOCKET } *syncop. Πλοκος, cirtus, coma plexilis*: Upt.” Casaubon derives it à Λοχηνη, *densa sylva*; et metaphoricè *crines densi*:—but all metaphorical deriv. ought to be discarded, if we can gain the simple plain etym.: when indeed we use it metaphorically, as, *I care not a lock of wool*, then it may be derived à *flocus*, which Vossius deduces à Φλογμος, i. e. Φλομος, *ellyphnium, buda, res vilissima*; *the snuff of a candle, a piece of mat, or rush, a lock of wool, a thing of nought*.

LOCKER, or rather locher; Λωχος, *locus rebus depositis accommodus*; *a box, cupboard, chest, or coffer*.

coffer, in which any thing may be deposited; as the seat of a window, &c. so that the name of locker seems to be derived more from the convenience than the action; for it is not derived from locking up things there, but from Λοχος, the place where they are deposited, whether locked up, or not.

LOCK-RAM-cloth: "Sax. *locca*; Teut. *lock*; *villus, tomentum, floccus*; Skinnn."—but surely, Dr. *floccus* is derived à Πλοκαι, vel à Πλοκαμος, *crines plexi*: the latter half of this compound, viz. *ram*, seems to be purely Sax. à *paum*; *amplus, crassus*; i. e. *linteamentum crassius*; quod sc. *byssi, linei subtilissimi*, qualem Hollandi conficiunt, *villum*, seu ut nos loquimur *filum amplius, latus*, et *crassius* habet.

LOCO-MOTIVE, Λοχος-μοθος, *locum-movens*; *changing-station*; sometimes used for an *automaton*, or *piece of clock-work*, or *any engine that goes with a spring, and seems to be a self mover.*

LOCUM-TENENS, Λοχος-τενων, *locum-tenens*; *holding the place, power, or authority of another in his absence*: see **LIEU-TENANT**: Gr.

LOCUST, Αλληλακος, Ασικκος, *locusta*; *a very destructive insect.*

LOCUTION, Αλληλω, *loquor, locutio*; *speech, discourse, eloquence.*

LODGE } Λοχος, *lectus, locus cubandi*; *a*

LODGING } *bed, or room with a bed to sleep in.*

LOERT, "quasi *lord, gaffer*; *lady, gammer*; used in the Peak of Derbyshire: Ray:"—but **LORD** is Gr.

LOF-SANG } "lof is in our ancient language,

LOF-SONG } *praise*; and *lof-song* as much to say, as *a song of praise-giving*: Verst."—then it seems to be either a dialect of *laus*; or, perhaps he might mean *a love-song, a song of love, praise, and commendation*: but both **LOVE**, and **SONG**, are Gr.

LOFFY, "Λοφος, inter alia *tumulus, locus editus*; *any high place, or eminence*: Casaub."

LOG-book, Λεγω, Λογος, *sermo, ratio*; *an account of a ship's reckoning, or the progress she makes on her voyage.*

LOG of wood: Skinner supposes it to be Sax.; but acknowledges, that the Sax. *ligan, or lacgan*, signifies *jacere*; and that our word *lie, or ly*, as he writes it, signifies *licgan*, and felicissime alijudic Gr. Λεγομαι, *cubo, jacere*:—such attention has the Dr. shewn to this art. in short, a *log* means no more than *a dull, heavy, inert body, that always lies, or lies in one place.*

LOGARION, Λογαριον, *logarion*; *a book of accounts; a pocket book.*

LOG-ARITHM, Λογ-αριθμος, *logarithmus*; *numbers that are the indexes, or exponents of ratios, much used in mathematics.*

LOGIC, Λογω, δειο; Λογος, *sermo, logica, logicus*; *the art of reasoning in an argumentative method.*

LOHOCH, Λοχου, *linga*; *to lick*; *a conserve to be taken in small quantities, or to be licked only.*

LOINS; "Λογων, Λογωνος, *ilia, lumbi*; *the lower part of the back, or flank*: Casaub."

LOITER, Αλσηριος, *erro*; *a wanderer, a truant*; *or one who idles, and trifles away his time in lagging to school.*

LOKKERIS of his neck; "sic transtulit G. Douglassius *comantes toros*; Virgili, Æn. XII. 6. est *purum putum* Icel. *lockx, capillus contortus*; Lye:"—because this word, both in English and Icelandic, happens to put on such an uncouth appearance, therefore it must be *purum putum* Icel. undoubtedly: but let us reduce those barbarous words to their original purity, and we shall find that they are *purum putum* Gr. and signify only *curled locks of hair*; and consequently derived à Πλοκαι, *floccus*; vel à Πλοκαμος, *crines plexi, comantes toros*: the lion shakes his shaggy mane.

L-ON-DON: Verst. 134, enters into a long debate against Geoffrey of Monmouth, touching the name of our most ancient, chief, and famous citie; which, he says, could never take the name of *London* from *Lud*; and therefore would derive it from *Lunden* in Scotland, and imposed by the Saxons: but Tacitus calls it *Londinium*, near 300 years before the Saxons ever came here:—and therefore Shering. p. 21, brings us back to king *Lud*; for he says, "Britannice urbs hæc *Llundain* appellatur, quod nihilo magis à *Lludd*, quam cætera urbium et locorum nomina à suis primitivis in linguâ Britannicâ recedunt; sed eodem prorsus modo formatur:"—and in p. 22, he adds, "*Luddo* ante Cæsaris adventum nuperrimè mortuo, dissidia hæc obsistere potuerint nè *Londini* nomen tam cito increbesceret: forte enim renuit Cæsar *Luddo*, qui Cassivellani hostis ejus capitalis frater erat, honorem illum exhibere: cæterum statim post Cæsaris tempora *Londini* nomen clarum esse cœperit; ejus enim meminerit Tacitus centenis aliquot annis antequam Saxones ad Britanniam appulerint: et in concilio secundo Arelatensi, ejus quoque mentio facta est, ubi restitutus *Episcopus Londinensis* dicitur decretis concilii subscripsisse: unde vocabulum *London* Saxonice non esse, contra quam vocem asseruit Versteganus; nec à Saxonibus nomen inditum, clarissimè apparet:"—and yet, as clear as this point might appear to this gentleman, Cl. Voc. 76, n, gives us quite a different deriv.; for he says, "I have reason to think, that *London* came at length to be called exclusively, and by way of excellence, *the Water-side-town*; *L'arvon-tuin*, or *L'on-tuin*; by contraction, *London*:"—but, in p. 168, he

tells us, that *even* signifies the evening: this might lead us to suspect, that instead of *L'avon-tuin*, or *L'un-tuin*, it ought to have been printed *L'un-tuin*; because, in p. 126, he tells us, that *'an* signifies *water*: in which case, it would be evidently derived and abbreviated from *'T-dw*, *'T-dw*, *un-dus*, *un-da*; *water*, unde *L'un-tuin*.

LONELY; *Μονος*, quasi *Ανος*, *solus*; *alone*; *one only*, *unaccompanied*: vel ab *Εν*, *unum*; *one all alone*.

LONG, *Ογχος*, *Λογχος*, *Λογχος*, *longus*; of *large extent*, *tedious length*.

LONG-ÆVITY, *Λογχος-αιων*, *longum-ævum*, *longævitas*; *a person long-lived*, *of great age*, and *far advanced in years*.

LONG-ANIMITY, *Λογχος-αιμος*, *longus-animus*; *longanimitas*; *long-suffering*, *forbearance*, *forgiveness*.

LONGING, *desire*; Skinner supposes it derived à "Sax. *longung*; *tedium*; vel à Teut. *gelangan*; *petere*, *postulare*; *verlangan haben*; *valde desiderare*; ut nos dicimus, *to think the time long till a man has a thing*:"—but this very last expression ought to have led the Dr. to the true etym. as in the foregoing art. LONG: and it is observable, that Virgil, in the Fourth Ecl. 61, speaking to the infant son of Asinius Pollio, says,

Matri longa decem tulerunt fastidia menses;

Ten months your mother bore her tedious qualms.

LONGITUDE, from the foregoing root; in Latin applied only to *length* of time, or place, simply; but in philosophy, it expresses the distance of place alone, either East or West from a fixed meridian: so that a person may be above a thousand miles distant from London, and not above three or four degrees East or West longitude from the meridian of that place.

LOOK: Casaubon derives "look à *Λιωωω*, *video*, *aspicio*:"—but it seems to come nearer still from *Λωω*, *Λω*, *video*; et apud Hesych. *Λαλι* exponitur *σκοπεω*, *βλεπω*, *see*, *behold*, *observe*.

LOON, "Scoticum est vocabulum, et exponitur *insulsus*, *bardas*, *stupidus*; minus recte ni fallor; nam venit ab Hib. *liun*; *desidiosus*; *ignavus*, *piger*, *iners*; quam significationem retinuisse mihi videtur Belg. *loen*: *Lye*:"—or else *loon* may be derived à "*Λαινος*, *lapideus*, *vir cerebro*, *scu cranio*, *instar lapidis*: *Skinn*."—*a more lubber*, *a blockhead*.

LOOP-hole: "Belg. *loopen*, *currere*; eodem, aut cognato sensu dicimus *a running knot*, or *noose*: unde *loop-hole*, *foramen per quod currere*, *anfugere*, vel *exilire* possit: *Skinn*."—from this very interpretation we might suppose, that as a *flea* in some places is called a *lopp*, so the Belg. *loopen*, and our word *loop-hole*, seem to be but various dialects of LEAP, or *skip away*; mean-

ing any hole, or subterfuge *to leap through*, and *escape from danger*.

LOOSE, "*Λωω*, *Λωωω*, *solvo*; *to unloose*: Casaub. and Upt."—this is the first instance in which we find the negative joined to the verb, without altering the powers of it: thus *to loose*, and *unloose*, mean the same thing; but, *to bind*, and *unbind*, are two different ideas.

LOP, or *cut off*; "*Ολοπιω*, *vello*, *decortico*: Calim. in Dian. 77, *Ολοπιω*, *evulsisti*: Upt."—*to pull*, *tear*, *strip*, or *chop off*.

LOPE } sometimes pronounced *lope along*, as
LOPP } *elopement*; *Δευθαζει*, quod Hesych. exponit *σπευδα*, *to hasten*, *jump about*, *leap away*; and from hence a *flea* is, in some parts of England, called a *lopp*: see LEAP: Gr.

LOQUACITY, *Λαλειω*, *Λαλειω*, *loquor*, *loquacitas*; *talkativeness*: or, perhaps, from *Δαλειω*, *λεγω*, *λεγο*, *sermo*, *dictio*; *speech*, *elocution*.

LORD, *Λαυρα*, *vicus*; unde *lar*, *laris*; *lare*; arbitratum vulgus *vicorum* atque *itinerum* *divos esse*; ex eo quod Græci *vicos* cognominant, *lauras*; (or, perhaps, *laras*)

Forte fuit Nais, *Lara* nomine—

Fitque gravis, geminosque parit, qui compitibus
servant,

Et vigilant nostrâ semper in urbe, *lares*:

Fasti, II. 599, 615.

these *lares* are generally translated *household gods*, or *domestic guardians*; sed Etruscè denotant *principes*; *chiefs*, or *heads of counties*; and from hence the signification of our title *lord* was undoubtedly at first derived: though Verstegan, p. 316, would vainly endeavour to persuade us, that our word "*lord*, is but a contraction of *lasford*, or *blasford*, which is as much to say, as *an asfoorder of las*; that is, a *loaf-giver*, or *bread-giver*: and yf we duly observe it, we shall find that our nobility of England, which generally do bear the name of *lord*, have always maintained, and had more people, to wit, of their servants, retainers, dependants, tenants, as also the poor, than the nobility of any country in the continent:"—thus has this good old Saxon been more solicitous to establish the explanation, than to trace out the etymology even of his own word: for should all that he has asserted be true, he does not seem in the least to have apprehended, that even his Saxon words *las*, and *blas*, were of Greek origin; for, however his countrymen may have disguised those words, they are undoubtedly, as we have already shewn, under the art. LOAF of *bread*, Gr.

my LORD; whatever may have been the origin of the former title, this appellation is derived from a different source; for this is derived à *Λοπη*, *curvus*; *crooked*; and is ludicrously

given to a crooked man, as a term of reflexion on his deformed shape; undeservedly derided.

LORIMERS } sic dicti à loris conficiendis;

LORINERS } qui minora ferramenta, ut clavos, lupata, calcaria cūdunt; as we now call them *spurriers*, and *jadlers*, &c.: Skinn.—Littleton derives *lorum* à λω, *solvo*; quia de corpore *destrabitur*; vel à *luendo*, quòd *loris* vapularent, i. e. *luerent* servi: because servants and slaves were antiently beaten with *tbongs*.

LOST, “ὄλω, ὀλλυμι, ὀλειαι, *perdere*: Casaub. and Upt.” *to be deprived of any thing by chance, or by misfortune.*

LOT; Λαχος, Λαγγανω, *sors, sortior*; *to cast lots*: “or, perhaps *lot* may be derived à Κλωω, *Clotbo*; one of the *destinies*, who spins the thread of life, or long, or short: R. Κλωω, *neo*; *to spin*; *to weave the fate of things*; si malis peregrinari, et à Græcia usque arcessere; says Skinn.”—who seems always desirous of deducing our language from either the Sax. or the Lat.; not considering that the Romans themselves borrowed a very great part of their language from the Greeks; and that the Northern nations, particularly our own, borrowed from the Romans, who had connexions with this island for five hundred years together before the Saxons ever set foot on it.

LOTHAIRE, “or *lautber*, for both are one,” says Verstegan; “and almost to say, as *pure*, or *clean*.”—but it is to be imagined, this good old Saxon would have admitted, that *lautber* might have come from *lautus*;—then it is absolutely Gr.: for *lautus*, *lavatus*, and *lotus*, come from *lavo*, *lavi*; and *lavo* comes à λω, *to wash, clean, or make pure.*

LOTHING, “quid si omnia, (says Skinner, after mentioning a dozen harsh Northern words) ab Ital. *lutto*; Lat. *luteus* defecerem:”—but Junius says, “vide tamen annon possint rectius deduci à Δηλών, *ledere, nocere*; transpositis nempe tribus initialibus literis:”—the former however seems to be the better deriv. because more simple.

LOTION: from the same root as LOTHAIRE, above: Gr.

LOTO-PHAGI, Λωλος, *lotus*; Λωλοφαγοι, *populus loto vititans*; *trifolium*; an Egyptian tree, whose fruit was very pleasant, but caused a forgetfulness in the eater; the strange effects of which are mentioned both by Homer, and Xenophon.

LOUD; “olim derivaveram à Λύσσω, *rabie percitum furere*; ut primâ significatione, *luteotaverit*: postea tamen, commodius visum à Sax. *hlud* derivare, à Κλυος, *vocalis, argutus*; cuius vox latè potest exaudiri: Jun.”—who always unites the scholar and the gentleman; and is never so low and vulgar in his expressions, as Skinner, Bailey, and some others of our lexicographers.

LOVE, by transposition from Φιλος, *amicus, charus*; *friendly, dear*; vel ab Ελευθερος, *unde libet, lubet*; unde Sax. *leof, leofa*; Belg. *lioven*; Teut. *lieben*; *amare*; *to affect, desire.*

LOUNGE; “Skinnet supposes it to be derived à Fr. Gall. *longis*; Ital. *longone*; *procerus, bardus*; *nimis enim longi, seu proceri*, à physiognomis pro *bardis* habentur:”—perhaps *lounge* may be derived à Λαϊνος, *lapideus*; *a thick-headed fellow.*

LOUR, “Λα intensiva particula; et Οραν, *videre, intueri*; quoniam actiones aliorum cum quadam contractæ frontis tristitiâ sollicitè speculantes, perspicacius quoque singula rimantur: Jun.” *to look sternly, examine strictly, with a contracted brow*:—or else we may rather derive *loury*, with Vossius, à Λαυρος, *luridus*; as when we say, *loury weather*; meaning *dark, bazy, gloomy weather*, when the sun or sky is *supra modum pallidus*.

LOURDAN: “Belg. *loerd*; Ital. *loro*; Icel. *lort*; *stercus*; ad quod Suffexianum *lourdy*: Lye:”—but in the preceding art. we have seen in what manner Voss. has deduced that word from the Gr.

LOUSE, “sœcundissimum hunc sepedum populum nomen traxisse suspicor è medio Græci Αλευσια, *illuvies*: Jun.” vermin contracted and engendered among *dirt, filth, and nastiness.*

LOU-VRE; “Anglis, plerisque gentibus Europæis,” says Junius, “dicitur Regia, quæ est Lutetiæ Parisiorum: vox est Franco Gallica; siquidem in pervetusto gl. Latino-Theotisco castellum exponitur *leovar, leodward, vel lindward*; q. d. *populi tutela*:”—thus has this great and learned etymol. pointed out to us the true deriv. of this word, which he has traced, and hunted thro’ all the barbarous, and more than semi-barbarous words of the North; not considering that those very Northern tongues were but so many horrid distortions, contractions, and disfigurements of the Gr. and Rom. lang.: thus, *louvre*, and *leovar*, and *leodward*, and *lindward*, if they signify *populi tutela*, are no more than savage barbarisms of Λαος, *λαω*, unde *λαω*: and Ουρ-ος, *κυβας*; contracted to *var*, and *ward*; and then compounded thus, *Λα-ουρ*, and transposed to *Λου-αρ*, unde *louvre*, to signify *the guard, the ward of the people, or subjects*, because it is a strong castle in Paris; perhaps in the nature of the Tower in London.

LOW, *mean*; Λεγω, *cuo, jacere*; unde “Belg. *leeghen*, et *liggan*, unde *legh, loh, is*; *humilis*: Skinn.”—*mean, low, groveling.*

* LOW, *like an ox*; contracted from *ballow*: Gr.: or else it is Sax.

LOWK, or “*to weed corn, to look out the weeds*: Ray:”—but LOOK at least is Gr.

LOWT, a general term for *cringing, or bowing down the body*; and here signifies a *mean, low, servile*

servile fellow; and consequently derived as in the art. LOW: Gr.

LOWTINGS; "*bowings down*"; they were very *low* in their *lowtings*; i. e. in their *bowings*: Ray:—consequently derived as in the art. LOW, or *mean*.

LOYAL: Λεγω, *dico*; Λεξ-*is*, unde *lex, legalis; lawful*; unde *loyal*.

LOZENGE; "Fr. Gall. *lozenge; orbiculus, trochiscus*: Scaliger deflectit à voce *laurenge*, ob similitudinem cum *lauri folio*, quod habet rhombi figuram: Skinn."—then no doubt but Scaliger either has, or could have told us, what Vossius tells us, that, whether we consider the Gr. or Lat. name of this tree, we shall find it to be Gr. as we have already seen under the art. LAUREL: Gr.

LUBRICATE } Λειος, *levis; smooth, polished*:
LUBRICITY } or else we may derive *lubricate*
à Λεβριος, quod Nunnescius, exponit *humidus*; but Vossius says, à verbo *labor, lapsus, est lubricus, quasi labricus*; and LAPSE, we have seen, is Gr.: *any slippery place*.

LUCI-FER, Λυκη, *lux; lucidus, lucifer; light, brightness; the morning star that leads the day*.

LUCK: Cl. Way. 46, derives *luck* from *the look, or aspect of the stars, good, or bad*; and says, "the origin of this word remounts to the highest antiquity: it is scarcely conceivable how ancient, and how extensive this idle notion prevailed over mankind: the word *look* itself is indifferently *the stroke of the eye*:"—and consequently derived from the same root with *ickt*, quasi *luickt*: see HIT: Gr.: and yet it seems probable, that our word *luck* may be derived from Λευκος, *albus, faustus, felix: albis lapidibus, pro bonis ominibus*, is an expression too common to need confirmation; and we seem to have adopted it in the same sense; *a white stone! a white stone! for good luck! good luck!* the only objection is, what would become of this deriv. if it should happen to be *ill luck*?—it could not then be derived à Λευκος, unless by the rule of contraries.

LUCRE, Κερδος, *lucrum, lucrativus; gain, profit, advantage*; generally in a disadvantageous sense.

LUCUBRATION, Λυκη, *lux, lucis; lucubratio; studied, and written by candle-light, or early and late hours*.

LUCULENT; from the foregoing root: Gr.

LUD-gate: si vero *Ludgate* non à *Luddo*, unde igitur nomen habet? says Shering, p. 23, respondet Versteganus, *Lud-gate* quasi *Leod-gate*; i. e. portam *populi*, à Saxonibus dictam; *leod* enim Germanicè *populum* significat: (but is not Λαος, *populus*?)—veteres enim scriptores omnes, atque ipsa etiam *Luddi* muta statua ab antiquo ævo portis superimposita easdem à *Luddo* conditas esse

testantur: but still we are not informed from whence the name of *Lud* himself is derived;—then Cl. will afford us ample satisfaction; for, he says, p. 147, "not to mention what might perhaps be called begging the question, that the name of *Lud-gate*, tho' signifying nothing more than *a college-gate*, has been traced to an imaginary king *Lud*:"—but in p. 131, n, he tells us, that *Lud-gate* is only a pleonasm; the modern *gate* being explanatory of the preceding syllable *lud*, or *lid*, which, in the antient language, signifies *a gate*: the other city-gates lost their generical name of *lid* in some accessory; as *Dow-gate*, from *the water*; *Bishop's-gate*; &c.: *Lud-gate* retained it, on the account of its accessory; *bol, bil, bollid*, was contracted to *blid*, the gate of the *kil*, or *bil*, or *col-lege-gate*:"—all this is clear, and evident; but now he unfortunately adds a little lower, that "*the Fleet* took its name from the aspirate *b* converting into *f*, and making of *blid*, *flid*, and at length *fleet*:"—but, in p. 178, he tells us, that "*our blid (Fleet) is Ludgate*:"—now if *lid* signifies *gate*, it would be very remarkable if it should signify *a flood, or a fleet* likewise: however, let it be turned, and twisted into as many shapes as you please, still it appears to come from the Gr.: for, take *lud* in the sense of *lid*; and *lid* in the sense of *gate*; it then seems to originate ab Ελαυνω, *duco; to lead*: (strait is the *gate* that *leads* unto life) or, take *lud* and *blid*, in the sense of *flid, flood, or fleet*; it then evidently derives à Βλυω, *fluo, fluidus; fluid, flid, blid, lid, lud*: or *lud* may come from Λυδ-ωρ, *aqua; water; the fleet*:—Verstegan, 136, would derive "*Lud-gate* from *leod*, or *lud*, which is all one; and in our ancient language, the same as *folk, or people*; and so is *Lud-gate* as much to say as *porta populi; the people's gate*:"—but even then it would be Gr. as we have seen under the art. LEWD: Gr.

LUDICROUS, Λυδος, *Lydus, Asia populus; ludorum inventores; ludibriosus, ludicrum; ridiculous, absurd*: If Vossius derives *ludo*, à Λιζω, Λισδω, παίζω: Hesychius.

LUES, sc. *venerea*; Λυω, *solvo; quia corpora eâ solvuntur; plague, pestilence, or ruin*.

LUFÉ, "*love*: Verst."—but LOVE is Gr.

LUG-along; Ελκω, Ελκω, *trabo; to drag, pluck, or pull along*.

LUGS; either from the foregoing root, in the sense of

————— *Cynthius aurem*.

Vellit, et admonuit ————— Ecl. VI. 3. or else we must have recourse to Skinner's interpretation: not to his deriv.: he says, "*lugs* vox præsertim Scotis familiaris, quibus *aures* designat: nescio an à Sax. *ligan; jacere; quia aures humanae inter*

inter animalia omnia immobiles jacent; licet nec inter homines defuerint aliqui qui mobiles habuerint; inter quos, si Procopio fides sit, Justinianus Imperator:—we are very much obliged to the Dr. for this curious remark; but, as an etymologist, he would have given me greater satisfaction, if he had traced his Sax. ligan up to Λιγω, jaceo, *cumbo, cubo*: they both cannot be originals: either then the Greeks borrowed from the Saxons, or the Saxons from the Greeks.

LUGUBRIOUS, Λυγρος, *lugubris, tristis, miserabilis; sad and sorrowful*; vel à Λοιγος, quod apud Hesych. est ολεθρος, θανάσιος, *exitium; mors; death, and destruction*:—but H. Vossius derives *lugeo*, ab Αλγειω, *doleo; to grieve, vex, lament for any thing*: nota vocabula ejus originis Ελεγος, Ελεγεινος, Ελεινος, Αλγεινος, Αλεγεινος: *an elegy; or any mournful, solemn ditty.*

* **LUKE-warm**, appears to be only a perversion of *lac-warm, milk-warm*; R. Γαλα, *lac; milk*:—but, notwithstanding the speciousness of such a conjecture, there are some reasons, which may induce us to derive this expression much nearer home; but these will be more properly given under this art. in the Sax. Alph.

LULL-asleep } “Λαλα, παιδικον επιφθεγμα: unde
LULLABY } Latini suum lallare pro dormire,
vel sopire finxerunt: Casaub.” *the fondling tone of a nurse, singing her baby to sleep.*

LUMBER, Λυμα, *purgamentum, sordes*; unde “Sax. *loma; supellex vilior; zeloma; supellex simpliciter*: Skinn.” *any refuse, or decayed furniture.*

LUMINARY; Λυκη, *lux, luminosus, light, shining bright; a splendid body, like the sun, or fixt stars.*

LUMP } “Casaub. descedit lump à Τολυπη,
LUMP-fish } *glomus lane proprie; sed de aliis quoque rebus dicitur: ejusmodi integrarum, etiam initio, syllabarum aphæreses plurimæ passim occurrunt: Jun.*—we must either admit this figure, or else derive *lump* à Λοφος, *tumulus, collis; a little billock, or lump of earth*; and we have really adopted this word Λοφος, in the sense of *a loaf, or lump of sugar*; as we have already seen under that art.:—though Hesychius says Λιμφος est ο Μυξωδης, και Μαλαιος, *mucosus, et stolidus*: and Junius acknowledges, that affinity Græci Λιμφος, inductum, plura quam necesse fuerat, hoc in loco congeffisse.

LUNACY; Σελνη, *luna, taking away the first syllable, lunaris, lunatio; the moon; and every thing belonging to that planet, and persons affected by its influence.*

LUNCHION of bread; “Minshew descedit ab Hisp. lonja, à longitudine;” *a slice cut the whole length of the loaf*:—and consequently derived from the Gr. (see LONG: Gr.) “mallem,” con-

tinuës Skinner, “declinare à Teut. et Belg. *kleyenken; param, panxillum, tantillum*; hoc diminutivum nominis *kleyen, klein, parvus*:”—here the Dr. seems to have written by the rule of thwart; it was called, he says, *a lunchion*, because it was *little*; whereas, among all other people in the world, it is generally understood to have been called *a lunchion*, because it was *large; large, and fit for a plowman; not little, and fit a lady*: for no one ever called it *a lady's lunchion*.

LUNGS, Λυγγαυα, *singulto; because they heave and pant.*

LUNT: Skinner tells us, that “*lunt* is derived à Belg. *lonte*; Teut. *londe, fomes, seu funis igniarius bombardicus*: omnia credo à Lat. *linteum*; q. d. *linteum sulphuratum*:”—but Lat. *linteum* is undoubtedly Gr.:—we have likewise another sense of this word *lunt*; viz. *sullen, or surly*; and then it may originate from the same root with *lump*, and *lumpish*; if so, it would be Gr. still.

LUPINES, Λυπη, *tristitia, lupinus, lupinum; a kind of puls, of most bitter, and harsh taste, like hops*; mentioned by Virgil;

Aut tenuis fetus vicia, tristisque lupini:

Geo. I. 75.

LURCH; “*ingurgitare*: aliquid affine habet cum Ααρυγξ, *guttur*: Jun.”—but Lye has given us a better deriv. à Lat. *lurcare, vel lurcari; cum aviditate cibum sumere*; which, as he observes, Vossius descedit à Λαυρος, vel Λαβρος, *vorax; a greedy devourer, a voracious glutton.*

LURCH at play; “*ludus quidam tesserarum Belgis usitatissimus*: hoc à Lat. *orca, vel arca, supple lusoria*: Skinn.”—but both *orca*, and *arca*, are Gr.

LURE, Λακω, Αηκω, and Λακιζω, *lacio, allicio, allebo; to allure*: or perhaps from Λακκος, *fovea, puteus, laqueus; a ditch, pit, trap, snare*; hence *laqueo, lacio*; vel à Αηρος, *nibili res, ac frivola*: illecebra accipitrum, pinnarum scapus, quo accipitres veluti ad certam paratamque prædam revocantur; nam accipitres, volucrum avidissimæ, ad fallacem hanc contipatarum plumarum imaginem, tanquam ad veram prædam advolant, vanâ inanissimæ spei dulcedine lactatæ: unde quoque subdubitare cœpi, (continues Junius) numquid huc faciat, quod Ααρων, Hesychio exponatur ηδου, πρσθνης, γλυκυ, σπολαυστικον, καλον: *suave, jucundum, dulce, gratum, pulchrum; sweet, enticing.*

LURK; our etymol. cannot settle the deriv. of this word: Casaub. and Jun. derive it ab Αλυκαζω, *fugio in bello*: Minshew à Λορδω, Λορδαινω, *incurvo*: Skinner à *lark*; instar *alaudæ, abscondere, nidulari*: vel potius à Belg. *loeren; insidiari*: vel à Fr. Gall. *lairre, terre*; utrum-

que à Lat. *latro, furem agere* : Lye, ab Iceland. *lurkr* ; *mendicus vagus* : a wandering beggar.

LURRY : “ *ni fallor, acervus rerum confusaneus* ; à Belg. *leure, leurer* ; *morn vilis, res frivola, et futilis* ; i. e. *rerum vilium cumulus* ; merces enim pretiosæ ordine disponi solent : Skinn.”—now it is evident, that either the Belgæ borrowed this word from the Greeks, or the Greeks from the Belgæ ; since *Λυρος*, as in the art. LURE, signifies *nibili res, ac frivola* ; a thing of nought.

LUSCIOUS : Lye and Skinner suppose it to be a contraction of *delicious* :—but then it would be Gr. ; and therefore the Dr. makes another struggle to get away from that barbarous language, by sheltering himself under the Lat. *luxu*, q. d. *luxuosus*, i. e. *luxuriosus* ;—but here again he is unhappily sconced ; since *luxuriosus*, and *luxu*, are evidently derived à *luko*, which is as evidently derived à *λυω*, meaning a person loose, dissolute, and *luminous in his manner of living*.

LUSITANIA : “ in this word,” says Clel. Voc. 192, “ *vis, lus, or wes, signifies decline, or setting, as the sun* ; hence *Lusitania*, for *L'visitania* ; and *vis* is used for *west* ; as in *Visigoths*, for *Western Goths* :”—but WEST is Gr.

LUSORY, *λυδίζω*, *lydos, lusus, lusorius* ; playful, sportful : R. *λυδος, Lydus* ; a Lydian ; for the Lydians were supposed to have been the first inventors of plays.

LUSTRATION ; *λυστρον*, inserto *σ*, quasi *λυστρον* : *λυστρον* vero à *λυω*, pro *expio* : *οι λυστροι θεοι, Dii, qui expiationibus præsent* : *lustrum* ; the purifying of Rome, by expiatory sacrifices, every fifth year : hence it is used for the space of four years compleat, or rather fifty months, fully ended, and past ; at which times, the number of citizens was registered ; and many other things of a public nature transacted.

LUSTRE, *brightness* ; *λυκη, lux, luceo, lustro* ; to be clear, bright, luminous.

LUSTERING ; “ *corruptum putat doctus Th. Hensh. à Fr. Gall. lustre, couleur lustre* ; a bright color :”—he ought to have traced it up to *λυκη, lux*, unde *illustris, vel illustratus* :—as for our common word *luster*, it is purely barbarous indeed.

LUTE, or harp, *λυτρα, lyra* ; *χελυς, testudo*, et *instrumentum musicum* ; à *similitudine illius animalis sic dictum* : a tortoise ; also the belly of a lute ; because it is like, or at first was made of a tortoise shell.

LUTULENT ; *λυω, lavo, lutum, lutulentus* ; clay, or any such substance, used in cleansing : and hence likewise is derived the chemical term to lute up a vessel with clay, or cement.

LUXATION ; *λυω, solvo, luo, luxo, laxatio* ;

loosenod, put out of joint : “ *lux'd his neck joint,*” says Milton.

LUXURY ; from the foregoing root ; Gr. ; meaning now a person loose, dissolute, and expensive in his manner of living.

LYC-ANTHROPY, *λυκ-ανθρωπια, lyc-anthropia* ; *morbus melancholicus, quo qui laborant, noctu luporum more egrediuntur, et imprimis circa mortuorum corpora, donec inucessat, versantur* ; a deep melancholy, which makes men fancy themselves to be wolves : R. *λυκος, lupus* ; a wolf ; and *ανθρωπος, homo* ; a man ; a man-wolf : see WERE-WOLF : Gr.

LYE, to wash with ; *λυω, lavo* ; a lixivium for washing.

LYMPHATIC, *λυμηνη, nympha, lymphæ* ; mutato *n*, in *l*, quasi *lymphatici* ; i. e. *nymphae, vel spectri in fonte conspectu in furorem versæ* : mad, as those who had seen spirits, and fairies in fountains.

LYNCH-boy ; commonly written and pronounced *link-boy* ; but derived à *λυκος, lycinus* ; by transposition, *lynch* ; *candela* ; a candle, torch, or flambeau.

LYNX, *λυξ, lynx* ; *fera acerrimo visu prædita* ; *απο τῆ λυκνης, i. e. luce* ; *perspicacissimum enim animal* ; a lynx ; of the species of a wolf ; very sharp-sighted : this animal being of the wolf species, has induced some to derive *lynx* à *λυκος, lupus* ; but Vossius has clearly refuted that supposition, and given it the above deriv.

LYRIC ; *λυρα, λυτρον, lyra* ; a harp ; also a species of poetry.

M.

MACARONI ; “ *Μακαρα, Μακαρος, beatus* ; happy ; from whence the Italians have also formed *maccarone* ; as much as to say, the mess, or the food of the happy : *Μακαριον ευχισιον*, as Aristoph. calls the great feasts : the ancient Greeks used also *Μακαρια* in this sense, and the moderns say likewise *Μακαρονια* : Nug.”

MACAW, *macao*, or rather *mokao* ; à *Μωκωω, irrideo, deludo, imito* ; to mock, deride, or imitate ; a parrot, or mock-bird.

MACE ; *μαζα, massa* ; “ *baculus habens massam ferri in fine* : Jun.” an ensign of magistracy, having a large capacious receptacle atop, supposed to carry insense for the sacrifice :—Clel. Voc. 43, says, “ what we now, from a Greek word, call a sceptre, was antiently called a mace, or vass : this Celtic mace, or vass is the true etymon of the Gr. *Βασ-ιδεος* :”—if he had said directly the contrary, perhaps it might have been more readily admitted.

MACE, or spice ; *Μακερ, macez, or macier* ; *sortica*

cortex quidam, qui ex India advehitur; mace; an Indian spice.

MACERATE; either from *Τακτερω, τακτερω, macero; to pine, to waste*; according to Gerard Voff.; or else from *Μασσω, maceo, macero; to make soft by steeping, boiling, beating*; according to If. Voff.

MACHINE; “*Μηχανη, machina*; and perhaps from thence *mason*: Nug.”—that *Μηχανη*, and *machina* have given origin to *machine*, is a deriv. too evident to need a doubt: but that *Μηχανη* should have given origin likewise to our word *mason*, is not altogether so clear; as will be shewn under that art.

MACKEREL; “*putant huic pisci nomen à maculis inditum*: Jun.”—and consequently derived as in the following art. though not strictly in the sense there given; but à *maculis oblongis in lateribus ejus apparentibus*; for *the mackerel is marked with undulating streaks, rather than spots.*

MACULATE; *Μυκλαι, lineæ nigrae in collo, et dorso asuorum*; hinc *macula, maculatus; a mark, stain, or spot*; either artificial, or natural:—this deriv. seems applicable to one particular mark in one particular species of animals: Nunnescius gives us a more general one; viz. *macula à Dor. Καλις, pro Κηλις, per metath. quod Hesych. exponit Ευπος, squalor; any kind of stain, or spot.*

MAD: Casaubon derives it à *Μανια, quasi Madonia, madness*:—and there is great probability in this deriv. both from sound and sense:—but our word *mad*, according to Upt. seems to come rather “à *Μαλαιοσ, Ital. matto*; from the old Lat. word *mattus*; and from thence, or from the Persic word *mat*, comes *mated*:—Ciel. Way. 86, does not admit of this deriv.; but shews plainly, that *mad*, and *fool* are not only synonymous terms, but, notwithstanding their great diversity of sound, are actually derived from the same identical root; thus, “*ul, fool; wul, wild; wood, mood, mad*:” —but then all are Gr. ab *υλ-η, syl-va; a wood, or wildness, or wilderness.*

MADAM, a contraction of *my dame*; and consequently Gr.

MADGE-HOWLET; *an appellation given to the owl*; and may signify either *Madge the owl, or bowling Madge*: *Madge* is only a contraction of *Μαργαριτς, Margarita*: “*vulgo enim consuetum est animalia humanis nominibus appellare; ut latius observaturi sumus voce PARROT*: Skinn.”

MADID; “*Μυδαλιος, humidus*; vel à *Μαδαῶν, Μαδαῶ, ικρεσ*: Hesych. nam quamquam ea vox fere significat *glabrum, ac depilem esse*; tamen videtur et poni pro *madere*; ut apud Theophrastum, *Νοσει δε συκη και ὄλαν επομβρια γεννηται: τὰ γαρ προς τὴν ριζαν, ωπερ μαδαῶ*: quem locum Plin. sic ex-

tulit; si *imbres nimii fuere alio modo (perhaps morbo) ficus laborat, radicibus madidis*: Voff.” hinc *madeo, madidus: wet, moist, dropping*: also *intinctured, and imbued.*

MADRIGAL; “*carmen pastoritium interpretatur*; et ab Hisp. Ital. Lat. et Gr. *mandra deflebitur*: Skinn.”—but the Gr. *Μανδρα*, literally is *a bog-sfy*; “*locus in quo porci includuntur*: Voff.” “*sed hoc omnem mihi scrupulum eximit*,” continues Skinn. “*quòd, ut optime observat doctus Menagius, apud authores Italos antiquos scribitur mandriale*:” —however, that *madrigal* signifies *a pastoral poem, or a rural ditty*, is evident; for Shakespear, in his *Merry Wives of Windsor*, Act iii. sc. 1, makes poor *Evans* amuse himself with this song,

By shallow rivers, to whose falls
Melodious birds sing madrigals.

MÆANDERS, *Ματαινδρος, Mæander; fluvius Asiae Minoris, admodum flexuosus; a river in Phrygia, remarkably winding, and serpentine.*

MAGAZINE: “*Fr. Gall. magazin; Hisp. magacen; Ital. magazzino; Belg. magazijn*: omnia ab Arab. *machsan; gaza, thesaurus*: Didacus de Urrea deflectit Hisp. *magacen* ab Arabico *matizenum*; hoc à verbo *bozene; recondere*; q. d. *conditorium, apotheca*: datur et Gr. Barb. *Μαγαζι* ejusdem et significatûs, et originis: Skinn.”—but *Γαζα*, which seems to have given origin to all these words is more a Persian, than either a Gr. or an Arab. word for *a treasury*.

MAGDA-LEN: if what Cleland has advanced, Voc. 2, and 62, n, that “*Μαρια η καλυμνη Μαγδαλην*, be true, that the word *Καλυμνη* plainly indicates the appellation *magdalen* not to be a patronimic, but a kind of epithet: now, *maaght* signifying *great*, and *lena, a courtesan*, is it not extremely probable, that you have here the true origin of the word *magdalen*?”—granted, as to its signification; but not as to its deriv. for *maaght*, signifying *great*, does not seem to be an original word, but derived à *Μεγ-ας, mag-nus; great*: and as for *lena*, we have already seen, under the art. **HELEN**, that that is Gr. likewise.

MAGGOT: “*Μαδαρος, vel Mados, glaber, depilis*: rationem etymologiæ continet, quòd in quotidiano sermone dicunt Angli, *as naked as a worm*: Jun.”—but Skinner supposes it is derived à Teut. *made*; Belg. *maed*; Fr. Gall. *magaigne*; Ital. *magagna*; *putredo*: vel à Belg. *muyck*; *mollis*; et *koi, cavitas*: quia *galbae foraminibus mollis putrilagine plenis stabulantur.*

MAGIC; “*Μαγος, magus, magicus; sages among the Persians, who were addicted to sorcery, and art magic*: Nug.”—“*surely no word was ever more cruelly tortured than this*,” says Ciel.

Voc. 80, "out of its sense by ignorance, prejudice, and barbarism: it constantly implied the idea of legal authority: the ridiculous notion of a *mage*, or *magus*, being a *magician*, or *sorcerer*, proceeded principally from that *wand*, or *bough*, which was one of their insignia of office."—but in his former treatise, Way. 32, he seems to derive "*magus* from *may-ich*, the person who *touches with the wand*; the Latins antiently wrote it *majicus*; *the man of the law*:"—but both LAW and ICH, or NICK, are Gr.: see HIT: Gr.

MAGISTRATE; "Μαγιστράς ἑσώρ, quasi Μαγιστράς, *magister*, sonare nihil aliud, quàm Σοφὸν θεωρητικόν, *sapientem contemplatorem*, autumat Jul. Scal."—to which let me add from Ainsw. "quo quidem etymo paulo reconditori non tam moveor, ut doctoris notionem rectoris (forte *rectioris*) significationis præponam, quum exemplorum multitudine huc facientium, cui accedit etiam Servii auctoritas, *magistri* non solum *doctores artium*, sed et pagorum, societatum, vicorum, collegiorum, equitum dicantur:"—*a master*, or *chief*; also *the head ruler of a town, city, &c.*—this very station, therefore, might lead us to suppose, that this title was derived from *Μεγας*, *Μεγιστος*, *magis*, *magister*, i. e. *maximus*, et *summus præfessus*; *the highest and chief governor of a place*: or perhaps *master* may be derived from *Ματρωρ*, *consiliarius*; *a person who, by his sagacity and knowledge, is able to direct others*; and then it seems to derive à *Μηδομαι*, *curam gero*, *cogito*; à *Μηδος*, *cura*, *consilium*; *diligence*, *care*, and *counsel*:—but If. Vossius derives *magister* from *Μαίσορες*, *Μασορες*, whatever those words may signify:—there is, however, one deriv. more, which I must hazard; and that is from *Μασηρ*, *ερευνητης*, or *Μασηρης*, *ζητητης*, *ερευνητης*: Hefych. *scrutatores*; *searchers*, *investigators*, and *proficients in the liberal arts and sciences*; as when we say, *a master of arts*.

MAGNA-CHARTA; *Μεγας*, *magnus*; et *Χαρτης*, *charta*; *the great charter of English liberty*, extorted by the barons from king John.

MAGN-ANIMOUS; *Μεγας*, *magnus*; *great*; et *Ανεμος*, *animus*; *spirit*; *greatness of mind*, *nobleness of soul*; *an open, generous disposition*.

MAGNET, *Μαγνης*, *magnes*, *lapis ferrum attrahens*; ab inventore ejus nominis: Plin. 36, 16:—potius, say Litt. and Ainsw. à *magnesia* Lydiæ regione, *magnetum* quia fit patriis in finibus ortus: Lucr. 6, 909, ibi enim, *circa Heracleam urbem, primum inventus est*; unde *Heracilius dictus*; *the load-stone*, or *magnet*, *which has the power of attracting iron*, and *pointing the mariner's needle to the north, with a small variation to the east or west*:—there are *artificial magnets*.

MAGNI-FY; *Μεγας*, *magnus*; et *Φυω*, *fit*; to

enlarge; *become great, powerful*; literally of *great size*, *gigantic stature*.

MAGNI-LOQUENCE, *Μεγας*, *magnus*; et *Λαλεω*, *loquor*; *to talk in a high-flown, pompous manner*; *bombast*, and *substian*.

MAID; "Casaub. per metath. putat factum ex *Δμων*, quasi *Μωνδ*, *famula*; quoniam tamen constat Angl. *maid*, et Belg. *mejd*, primo *virginem*, et postea *famulam* significasse; (prorsus ut Angl. *boy*; Belg. *knaep*, et *knecht*, prius *puerum*, deinde *famulum* denotârunt) rectius fortasse statuimus *maid*, et *mejd*, desumpta ex Sax. *mæden*; *virgo*: ipsum vero *mæden* factum ex *Μηδομαι*, *curam gero*, *sollicitus sum*; (a young woman who is *chary* of her virtue) non modo quoddam *virgines* ipsæ nunquam non de suâ *virginitate* sint *sollicitæ*; juxta Ovid: (Metam. V. 27) *omnia terrent virgineas mentes*; verum etiam quoddam ex sententia Plauti Epidici, Act III. sc. 3,

— non minus potest
Pudicitiam quisquam suæ servare filiæ:

aliquando tamen subdubitavi annon Theot. *magad*, vel *magath*, ob vegetum virentis adhuc ætatis vigorem, referri posset ad illud *viget*, *maget*, *snellet*: Jun."—thus has this learned, and judicious etymol. fairly stated his opinion: see likewise MAUTHER: Gr.

MAJESTY; either from the same root with *magistrate*; or else from *Μεγαλειος*, *majestas*, *magnificus*, *venerandus*; *magnificent*, *venerable*, and *sublime*:—Cleland, Way. 33, says, "*majestas* comes demonstrably from the Celtic *may-est*, or *the standing May of justice*; *the mast*, *the pole*, *the rood*:"—but *May* undoubtedly derives à *Αι-γα*, *ley*, *ey*; *aw*, *law*; *ay*, *may*: and both *est* and *mast*, come from *Ις-ημι*, unde *Ισος*, *malus*; a *mast*.

MAIL; *armour*: "Junius derives it à Gall. *maille*; Ital. *maglia*; Hisp. *malla*; Dan. *malle*; Belg. *malie*; all signifying *orbiculus*, *hamus*, *fibula*; *lorica ex hamis*, vel *annulis ferreis conferta*:"—perhaps this great critic had the following passage in view;

Levibus huic *hamis confertam*, auroque tralicem
Loricam. ————— Æn. V. 259.

Skinner, perhaps more properly, calls it "*unica ferrea reticulata*; omnia à Fr. Gall. *maille*; *macula retis*; à manifestâ *macularum retis similitudine*:"—the only point now is to settle the word *macula*; "which juxta Nunnesium," says Voss. "per metath. fit à Dor. *Καλις*, pro *Κηλις*, quod Hefych. exponit 'Ρυπος, εδος αισχρον εν ιματιω'" and If. Voss. gives us *Μυκλαι*, *lineæ nigre in collo, dorso, pedibusque asinorum*; *spots*, *stains*, or *streaks*;—the Latins used their word *macula* in the sense likewise of *nets*, or *the meshes of nets*.

MAIL for letters; "Μαλλος, *vellus*; for frequently

quently nails were made of beasts skins with the hair on : Nug."

MAIMED, " Ἀγκυών, *ancus, mancus, vitium cubiti, &c.* : Voss." lame in the arms, feet, &c.

MAIN-force, " Μανικόν, pro *magno, seu ingenti, vox Phrygiaca* : Casaub." to do any thing with might and main, with all our power.

MAIN-sea ; " Μεγαν ωκεανον, *magnum oceanum ; the mighty ocean* : Upt."

MAIN-TAIN, derived from *Μανος, et Τεινω, manu-tenere ; i. e. asserere, tutari, conservare* : Jun." to assert, defend, protect, preserve.

MAJORITY ; Μεγας, Μειζων, *major ; greater*, with reference to power, authority, magnitude, number : hence *mayor*, a magistrate.

MAKE ; " Μηχανῆν, Μηχανασθαι, *machinari ; to contrive, to form* : Casaub. Jun. and Skinn."—or perhaps it would be better to derive *make* with Clel. Way, 52, where he says, that " the Celtic *ak* is radical to *make*, of *ago*:"—but they all seem to come ab *Αγ-ω, ag-o ; egi, actum ; make, made, or done* : **MAKE**, when it signifies *match*, comes " à Sax. *maca, a peer, an equal, a companion, consort, mate* : Ray :"—at last he has given us a word, which seems to be the original of all : only **MATE** happens to be Gr.

MAL-AD-MINISTRATION, " Μελος, κακος, *malus ; bad* ; et *Μιννος, parvus ; hinc minor ; et minister, à minus ; ut à magis, magister ; unde minister, quia minor est domino ; ministro, ministratio ; an attendance, or service*.

MALADY, Μαλακια, *mollities ignava, morbus quidam ; a disease, distemper, ailment*.

MALA-PERT ; " Μαλα-περισσος, περισσος, *mala-procacitas, protervia ; superbia, ex pulchritudine orta ; juxta illud Ovidii : Fast. I. 419,*

Fastus inest pulchris, sequiturque superbia formam. Casaub. and Jun." a pride, and haughtiness, arising from personal perfections.

MALE, masculine, Ἀρης, *Mars ; unde mas, maris, masculus ; masculine, contracted to male* : R. Ἀρην, *fortis, virilis ; manly, stout, courageous*.

MALE spot, or stain ; " Sax. *mæl, et mal ; macula ; Goth. melgan est scribere : Ant. Brit. magl. est macula ; quæ tamen vox forte à Romanis mutuata : Ray :*"—it is more probably à Græcis mutuata ; as we have seen, under the art. **MACULATE** : Gr.

MALE-CON-TENT, Μελε-τεινω, τεινω, Ion. τεινω, *teneo, tendo ; quoniam quæ arctè tenemus, quodammodo tendimus ; contineo, contentus ; ill-content ; displeased, dissatisfied*.

MALE-DICTION, Μελε-δεικνυμι, δεξω, *dico, didio ; a bad expression, an ill-saying*.

MALE-FACTOR, Μιλε-πρασσω, *facio ; Πρακ-τορ, factor ; a doer, agent ; a doer of evil deeds ; a worker of wickedness*.

MALE-FIC, Μελε-φω, *male-fio, factus ; to do ; to act ill ; deadly*.

MALE-VOLENT, Μελε-λω, θελω, *volo, volentia ; will, inclination ; evil-intent, ill-design*.

MALICE : Μελος, κακος, *malus, malignus ; evil, wickedness, injury*.

MALKIN ; a factitious name, derived à *Μαρια, Maria, Mary ; unde Mall, et Moll, cum terminatione diminutivâ kin ; q. d. mariola, peniculus, penicillum, quo ancilla ædes detergit* : Skinn."—" qui sc. officium ancillæ præstat, dum furnam everrit : Lye :"—and now used to signify any dirty drab ; and sometimes even a scare-crow, set up in the fields ; and commonly called a *maukin*.

MALLARD : Skinner acknowledges this word to be derived " à Belg. *malaerd ; lascivus ; mullen ; lascivire ; quia sc. ista avis valde lasciva est : mall-aerd autem manifeste à dicto mullen ; et aerd, natura, ortum ducit ; q. d. ingenio, seu indole lascivus ; mullen autem à nom. mal ; insulsus, petulans, lascivus ; hoc forte à Lat. mollis :*"—but *mollis* itself is derived à *Μαλακος, mollis, effeminatus ; of a soft, effeminate, lascivious, wanton disposition*.

MALLET ; Μαρρον, Μαρρα, *marreus, malleus ; a hammer, beetle ; vel à Μαλακος, mollis, à molliendo ; to soften the hardest bodies by blows, and stout knocks*.

MALLI-SON, contracted from *Μελε-τονος, male-sonus ; ill-sound ; ill-fame ; bad-reputation ; in contradiction to beni-son ; good-fame*.

MALLOWS, or rather *malows* ; Μαλακην, *malacbe ; malva ; herba emolliendi vim habens ; the herb so called ; of a softening quality*.

MALLUM-mote : Clel. Way. 85, under the art. *fallow*, tells us, that " the *mallum*, or *mal-low*, differed from the *wittena-gemot*, in that the first was the general assembly of the whole nation ; the other only of the principals of the land :"—the former, therefore, instead of *general*, might have been called *the greater*, or more numerous assembly of the people ; and the latter *the lesser assembly*, not of the people, who are by far the more numerous ; but, as he observes, of the principals of the land, who undoubtedly were the fewer in number : *the mallum-motes* then, being *the greater assemblies*, very naturally derive à *Μεγας, magnus ; unde major, contracted to mar, mal, mallum*.

MALMS-BURY, as Clel. Voc. 38, very justly observes, " is but a contraction of *Mallums-bury*, or place of justice, relative to *the great mallum*, or popular convention held in the fields of *March*, and of *May* ; and convenient for that great conflux of the various nations, or shires of Britain, to those plains, where are still to be seen those stupendous remains of the remotest antiquity,

coeval

coeval probably to the pyramids of Egypt, and certainly contrived for a much nobler use:"—the latter of these observations will be most readily acknowledged to be just, whatever the former may: the above deriv. however, is Gr.

MALMUTIUS: Clel. Voc. 38, and 148, plainly proves, that the famous "*Dunwallo Malmutius*, a British king, and legislator, according to our antient historians, is nothing more than a contraction of *mallum-mote*, or *popular assembly*:"—and consequently will take the same deriv. which is Gr.

MAL-PRE-PENSE, *mal-prepense* à *mal-præpendeo*; which, though Littleton and Ainsworth tell us, signifies only *to hang down before*, may in a metaphorical sense, signify *a weighing*, or *considering a subject beforehand*; or *acting from design, intent, deliberation*; and then *mal-prepense* will signify *an ill-intention*.

MALT: Hadr. Jun. putat esse ἀπο τῆ Μαλαθικῆ, quòd *mollis*, atque *ori gratus sit ejus sapor*: Spelman and Skinner suppose it to be derived à Sax. *mealt*; *liquefactum*; i. e. *melted*; and consequently derived from *Μελεω*, or *Μελεω* from *mealt*; that is, the Greek from the Saxon, or the Saxon from the Greek: "pari quoque ratione Belg. *mout* videri potest magnam affinitatem habere cum Teut. *mouteren*; *lenire*, *mollire*, *macerare*: Jun."—all which might induce us to derive *malt* à *Μαλακος*, *mollis*; *being mild*, and *easy to be extracted by brewing*.

MALTA, "Μελίτη, *Melita*; *an island*; from *Μελι*, *ilos*, *mel*; as much as to say, *Μελίτην*, *melliflua*: Nug."—*mellifluous*; *flowing with honey*.

MAL-VERSATION; *Μελε-τροπω*, quasi *πειρω*, *male-vertō*, *versatio*; *the shameful deserting a cause*; *turning the back to it*.

MAMMA; *Μαμμα*, vel *Μαμμῆ*, voces, quibus pueri et infantuli *matrem*, vel *aliam feminam ætate proveciore*, appellant; *avia*; *a mother*, *grand-mother*, &c. *mamma*; *the breast*, or *milky vessels*.

MAMMON, *Μαμμωνά*, vel *Μαμμωνά*, vox Syr. *mammon*; *divitiæ*; *mammon*; *covetousness*; *mammon of unrighteousness*.

MAMMOTS: "*icuncula avioμαίως se commoventes*, et *fimiolarum instar*, omnes *humanos actus imitantes*: unde et *nomen*: Jun."—then he should have given us that name; which, according to his own explanation, may be deduced à *Μιμομαί*, *imitor*; *imitators*; *mockers*; i. e. *puppets*.

MAMMULUCKS: from neither this, nor the Fr. Gall. *mammelus* (perhaps *mammeluc*) nor the Ital. *mammulucb*, would it be possible to trace out the etym. of this word; let us then hear the explanation of it; *the mammulucks*, according to

Skinner, were *praetoriani milites regis Ægypti*, qui, cum prius è *gente Circassorum emti* essent, et in *exercitum*, et *satellitium principis adscripti*, tandem *Sultano per tumultum occiso*, Ægyptum, Arabiam, Syriam, et *Palæstinam*, electo ex suorum numero *rege*, diu *imperio tenuerunt*: *Magnus ab Arab. almamuch*; *servus emitius*, deflectit: *nimis essem criticus*, et *Ἑλληνομανῆς*, si deducerem à *Μορμολυκίον*, *larva*, seu *speetrum*; certè isti homines, utpote *valde impigri*, et *bellicosi*, *instar speetrorum*, *hostibus suis terribiles fuerunt*:"—to support the Dr. however, under his *Ἑλληνομανία*, we may suppose, that though the Greeks themselves might know nothing of these *fierce-doing fellows*; yet it is possible, that after-generations might give them a Greek appellation, though they were originally of Circassian or Arabian extraction; and consequently the Dr's. deriv. may be right:—though Clel. Voc. 144, who writes them *mamelukes*, says, that *mam* is occasionally converted into *fam*, and is expressive of *sustenance*, or *nourishment* (à *Μαμμα*, vel *Μαμμῆ*, above) it is radical to *family*; to *mam-malec*, i. e. *mameluke*; such as were maintained at the king's expence: *mam*, *maintenance*; and *malec*, *king*.

MAN, *ἄνθρωπος*, quasi *Μανῆς*, *homo*; *mankind*; *a human creature*.

MAN, *the isle*; or "*Mona*," according to Clel. Voc. 179, "is but a corruption of *meyn-ey*, the *minster-island*; from the *meyn*, *meynt*, or *minster*, antiently built upon it:"—consequently Gr.: see **MINSTER**: Gr.

MAN-SERVANT: "*Μανῆς*, *servus*, *famulus*; *si servi vocantur*; *Μανῆς*, vel *Μεῖνος*, *servorum nomen apud Phryges*: Casaub. and Upt." *a foot-man*, *a coach-man*, *a hunt's-man*.

MANAGE: after producing several words from other languages, Skinner says, "omnia à Lat. *manus*:"—but *manus* itself is Gr.

MAN-CHESTER: "Latinised into *Man-cunium*; and consequently derived," says Clel. Voc. 67, "from *man*, *mein*, *mon*; *stone*; and *cune*, *cyn*, *kym*, *kon*, *koning*; *bead*:"—and yet, in the preceding page, he seems to derive *Chester* from "*kist*, or *chest*; and *ir*; *round*; *lapis-circum-custodiens*; *the sanctuary-stone*, or *alt-ar*: this *Min-kist-er* would then not forcedly, according to the genius of the antient language, give *Minster*, *Winchester*, *Manchester*, *Ancafter*, &c."—consequently all Gr.

MANCHET; *Μανσσω*, *Μαζω*, *Μανδω*, *mando*, *manducatus*; *any thing to be eaten*, *chewed*, *champi*: both Skinner and Lye have given us a different deriv.; viz. à Fr. Gall. *micbette*, *micbe*; hoc dim. à Lat. *mica*; q. d. *micula*; *panis candidior*, et *purior*:—it were only to be wished, they had

not given this interpretation to it; because *can-*
didior et purior relate to *quality and goodness*; but
mica, and *micula* relate to *quantity*: besides, even
mica, and *micula* are Greek, and originate à
Μικρός, Dor. pro Μικρός, *parvus*; *little, small*;
but not *nice*: a *manchet* indeed may be made
nice, but it must be *little and small*, to give a
justness to its etym.

MANCIPATE; Μανος, vel Μηνυεν, *mancipio*;
manceps; quasi *manu-ceps*, quod *manu capiat*;
mancipium, hoc est in dominum (perhaps *domi-*
cilium) alterius *trado, vendo, obligo, vel quovis*
modo alieno; unde *emancipo*; *to set at liberty*;
dismiss from servitude; *to give up all right and*
title to any thing.

MANDAMUS; Μανω, *indico*; Μηνω, *μανύω*,
mando, mandatum; *a royal order, command, or*
commission; beginning with this word, *Mandamus*;
We command you, &c.

MANDRAGORA } *Μανδραγορας, a kind of so-*
MANDRAKE } *poriferous plant: Nug."*

———— not poppy, nor *mandragora*,

Nor all the drowsy syrups of the world,
Shall ever med'cine thee to that sweet sleep
Which thou owedst yesterday.

Othello, Act. III. sc. 8.

MANE of a horse; Junius, Pollux, and Casaub.
derive it "à Μαννος, vel Μανος, κόσμος, περιβαρη-
λιος:"—"alii putant ortum traxisse ex Μανος,
laxus: quod *effusa quodammodo, et laxa de collo*
defluat: Jun." *the comely ornament*; or *because it*
flows loose, and luxuriant.

MANGER; Μασσω, Μαζω, Μασδω, *mando,*
manduco; *to eat*; *a crib to eat out of*.

MANGEY; "Fr. Gall. *manger*; *edere*; *cutem*
enim exedit, et erodit ichor ille salsus scabiei auctor;
Skinn."—who, as a physician, may be commended
for his definition; but, as an etymologist, censured,
for not tracing this word up to the Gr. "à Μασσω,
Μαζω, Μασδω, *mando*; unde *mangey*,
edere; *to eat, to gnaw into the flesh*.

MANGLE, Μινυος, *parvus*; unde Μινυω, *minuo*;
to mince; unde Belg. *mincken, mencken, mancken,*
mangelen: Skinner commends Minsh. for deriving
mangle à *mancus, manculus, manculare*:—they would
have merited greater commendation, if they had
either of them traced out that word to its true origin:
let me do it by the help of Vossius, as he has done
by the help of others: "*mancus*, inquit Isidorus,
est *manu ancus*: etiam Glossæ Philox. *ancus* est
mancus, κυλλος, λορδης: hoc si placet, proprie
mancus dicitur à *vicio cubiti*, qui Græcis est
Αγκων: *ancus απο τῷ Αγκωνος, qui aduncum bra-*
chium habet, ut exporrigi non possit:"—so that
strictly speaking, *mancus* is a person who has a
lame, or withered arm; and is not *mangled* all

over his body:—however it might pass well
enough, if we had not the former deriv.

MANIAC; Μανια, Μαινομαι, *insania, maniacus*;
frantic, mad.

MANICLES, Μανος, vel Μηνυεν, unde Μανιαται,
manus, manica, arum; *bandcuffs, fetters for the bands*.

MANI-FEST; Φαινω, Φανερος, *luceo*; Φαινομαι,
appareo, manifestus sum; *apparent, open, visible*:—
"sed forsitan," says H. Voss. "à Μηνυα, Μηνυον,
ex Μηνυεον, unde *manifestum*: R. Μηνυω, *indico,*
certiorem facio, declaro:"—and this seems by
much the more probable deriv.

MANI-PLE, Μανος, vel à Μηνυεν, *manipulus*,
per contract. *maniplus*; quod *manum pleat*, i. e.
impleat; *a handful, or small quantity*; also *a com-*
pany, or band of soldiers.

MANNA, Μαννα, "Chaldaic, or Hebr. and
signifies a particular food, with which the chil-
dren of Israel were miraculously fed in the wild-
erness: there is also another sort of *manna* brought
from Arabia, which is used in physic, and is no-
thing else but the crums of incense: Nug."—
other writers tell us it is the juice of the white
acacia, a species of thorn, whose bark is wound-
en in the months of July, August, and Septem-
ber, and the issuing sap, inspissated by the heat
of the sun, becomes *manna*: another species ex-
fudes from the trunk and leaves of the ash-tree
in Calabria: and Dr. Hill tells us, that the finest
sort of *manna* is that which oozes naturally out of
the leaves of the ash, in the month of August.

MANNERS: "omnia à Lat. *manus*; q. d.
ars manus tractandi, seu potius manus huc illuc
inter loquendum movendi; maxima enim urbanitatis,
imo facundia, pars est illa lepida *Χαρο-*
νομα, quo vigorem, et quandam mutam emphasin
verbis addimus; et ea animi sensa, quæ lingua
non attingit, *manu* exprimimus, et in eorum, qui-
buscunque versamur, mentibus quasi penicillo
depingimus: Skinn."—the propriety of all this
observation, every one will allow; but it would
have been far more satisfactory, if the Dr. had
been less profuse in his definitions, and more at-
tentive to his office as an etymol. by giving us the
proper deriv. of this word; for *manus* is certainly
not an original word:—what then, may it be said,
had the Latins no *bands*, till the Greeks came
among them? yes, undoubtedly, as well as our Bri-
tish ancestors, before the Saxons and Gauls came
among them; but as the antient British word for
a band is lost, and the Saxon alone remains; so
the antient Latin word for *a band* is lost, and
manus alone remains; which Casaubon derives à
Κονδυλος, articulus; a knuckle, or joint: "ego mal-
lem," says Skinner himself, under the art. *band*,
"à Χανδανω, Χανδω, *capio, vel capax sum*; sed neutri,

ut etymo, fido:—to be sure, because it was Greek, and not Saxon, or Belgic:—however, we have seen another deriv. of the word *band*; which might have pleased the Dr. better: but with regard to our present word *manners*, it might perhaps be better to deduce it à *Mavos*, *mollis*, *mitis*; to be rendered mild, and gentle; soft, and tractable.

MAN-ŒVRES; this is a true French distortion of *manus-opera*; i. e. *Mavos*, et *ερω*, unde *opus*; *bandicrafts*, *exploits*.

MANSION, *Μενω*, *maneo*, *mansum*; a mansion, habitation, dwelling.

“MAN-SLAUGHTER: Verft.”—who supposes it to be Sax.; and it is indeed derived to us through that channel; but we shall hereafter see that the words SLAY, and SLAUGHTER, are Gr.

MAN-SUETUDE; *Μαυος*, vel *Μηυουαν*, et *Ευω*, *Ευωω*, *suco*, *suetudo*; ad *manum assuetus*; trained to the band, accustomed to be handled; i. e. rendered mild, gentle, tame.

MANTICHORA, commonly, but erroneously written, and called a *man-tiger*; tho' derived from *Μαντιχώρας*, “*manticbōra*; bestia quædam horrenda; a beast in India; having three rows of teeth, the face of a man, the body of a lion, and preying much on man's flesh;” according to Pliny: *manticbōra* is properly an Indian word:—“the Greeks and Romans (says Edwards, in his *Canons of Criticism*, p. 155) both adopted it; and whether we borrowed it from these, or the Indians, we are not answerable for the propriety of its deriv.”—however, it is evident, that both the Greeks and Romans could not possibly understand it in the sense of the compound *man-tiger*; which is plain from their manner of writing this word, *Μαντιχώρας*, et *manticbōra*; for *man* here, both in Greek, and Latin, cannot signify *man* in English; neither can *tichora* signify *tiger*; therefore that deriv. must be wrong; as much as it would be to suppose, that *Μανδραγόρα*, or *mandragōra*, could give origin to a *man-dragon*, were there any such animal living.

MANTLE, or *cloak*; “*Μανδυν*, vel *Μανδύα*, *penula genus* :” or else from *Ιματίον*, *pallium* : R. *Εω*, *induo*: the authors of *infimæ Latinitatis* make use of the word *mantea*: the Spaniards call it *mantum*; quod *manus tegat tantum*, says Isidore: so that the word might very well be of a Latin origin, says Nug.—then it could have no clame, according to the Dr's. own concession, in a List of words derived from the Greek: but *manus* happens to be of Gr. extract.

MANTLE-tree: “*Ιμαλισωις*, *lignum*, quod ad continendos parietes in medio structuræ ponitur; hoc

minime prætereundum duxi, quod paucis notam vocis originem crederem: Casaub.”—now applied only ad *transversum illud lignum, quod sustinet anteriorem partem camini*: Idem:—*that piece of timber, which supports the frontispiece of the chimney.*

MANTUA-maker, *Μανδυν*, et *Μανδύα*, *penula genus*; a kind of coat, or cloak.

MANUAL; *Μαυος* et *Παυος* opponuntur; *manus*, cum *passa*, *deductaque*; *pugnum autem*, cum *clausa*; ab illo autem *manum*, ab hoc *pugnum* dixerunt: *the band when open*; *the fist when shut*.

MANU-DUCTION, *Μαυος-δουωω*, *manu-ductus*; led by the hand.

MANU-FACTURE, *Μαυος-πράκτος*, *manu-factus*; made by hand, *bandy-craft*, *bandy-work*.

MANU-MISE, *Μαυος-μεινμι*, *manu-mitto*, *manu-missio*; a dismissing from the band, or making a servant free; to *infranchise*, or set him at liberty; a custom among the Romans.

MANURE: “*omnia à manu operando: Skinn.*”—*cultivation of land*; all improvement in agriculture brought in by the bands:—and consequently the Dr. ought to have given us the Gr. deriv.

MANU-SCRIPT: *Μαυος-γραφω*, *manu-scribo*, *scriptum*; a hand-writing.

MANY: both Verft. and Skinn. suppose this word to be Sax.; but then the Dr. (after quoting nine different words from the Sax. Belg. Teut. Franco-Theotif. and Dan. lang.) spoils all by adding, “*omnia credo à Sax. zemenzan; miscere; ubi enim multi sunt, est quædam hominum miscela* :” —but it is hard that the Dr. could not discover that his Sax. *zemenzan* might be derived à *Μιγνυμι*, *misceo*; to mingle, or blend in one; as when a many, or a multitude meet together:—however, if this deriv. should not be approved, Casaubon has given us another; viz. *many* à *Μαυαυις*; which, though it strictly signifies *few*, yet, as he very justly observes, non deesse exempla vocabulorum in omnibus fortasse linguis, aliquorum, sed in Græca non paucorum, quæ contrarias res, aut actiones significant.

MAP of the world; “à *mappa*; quoniam est expansa, instar *mappæ*: Jun. and Skinn.”—but neither of them have gone any farther: If Vossius however will help us to the true etym. “*omnino est mappa à Μαυωω μαυις, μαυωω, et Μαυις, ΜαFn, unde mappa.*”

MAPLE-tree, says Skinner, “non incommodè deduci potest à Lat. *amabilis*; acer enim, præsertim acer majus latifolium, amœnissimis, et pulcherrimis foliis à naturâ instructum est :”—but now *amabilis* is Gr.

MAR-AN-ATH-A: since Clel. Voc. 118, allows this word to be of the same deriv. with *anathema*.

anathema, p. 4, it will be necessary here only to observe, that *mar* is but an additional circumstance for *great*, or rather *greater*; signifying the *greater curse*, or *excommunication*; and always implied the deserving of death: only let me observe, that *mar* seems to be nothing more than a Gothic contraction of *major*; and consequently derives à *Meyas*, *magnus*, *ma-jo-r*, *mar*.

MARBLE, “*Μαρμαρος*, *marmor*: R. *Μαρμαρισω*, *rutilo*; to glitter, to shine: Nug.”

MARCESSIBLE, *Μαραινω*, *macero*, *marcidum reddo*; decay, corrupt, or spoil: vel à *Ναρκωω*, *marceo*; to pine, or waste away.

MARCH-along, *Αγης*, *Mars*, *martialis*, “*μι-Μαρι*, seu *martio more*, *lentis et grandioribus passibus incedere*; q. d. *martiari*: Skinn.” to move in a martial manner; to walk with a grand, war-like step.

MARCH, the month: *Αγης*, *Mars*; *Martius mensis*; the month so called:

Martis erat primus mensis, Venerisque secundus:

Fasti. I. 39.

Clel. Voc. 8, does not admit of this deriv.; for, he says, “*March* did not take its name, as the identity of sound would persuade one, from *Mars*, the god of war; but from *bar*, or *mar*; both signifying judgement:”—but *bar*, and *mar*, undoubtedly originate à *maius*, vel *majus*; i. e. à *major*, from *Meyas*, *magnus*, *major*, contracted to *mar*.

MARCHES: this word gives origin to one of our greatest titles; thus we read in our history of *Roger Mortimer, earl of March, the lords of the Marches*; a *Marquis*; and a *Marchioness*; all taking their titles from the Greek verb *Μαρω*, *divido*; unde Sax. *meapcan*; Teut. et Belg. *marcken*, et *mercken*; *signare*, *notare*; *meapc*; *signum*, *nota*; a *sign*, or *mark*; *mæpc*; *vexillum*; *mæpa*; *fines*, *termini*, *limites*; a *limit*, *frontier*, *boundary*, or *division*: the lords of the *Marches* therefore, are those lords, who have the guardianship and protection of the *confines*, *limits*, *frontiers*, *boundaries* of any country, not the *fens* and *marshes*.

MARCHIONESS, the wife of a **MARQUIS**: Gr.

MARCH-PANE: this word is strangely degenerated, both in appearance and pronunciation; for no one would suppose, it was derived from *Μαζα*, and *Παρις*: *Μαζα* gives origin to *massa*, horridly changed into *march*, and *Παρις* gives origin to *panis*, ὁ ἄσλος; *panis*, to *panis*; and *panis* has degenerated into *pane*: so that *march-pane* signifies a *lump*, or *piece of pastry*: even the French have done better in calling it *masse-pain*, *sorte de macaron*.

MARCID, *Μαραινω*, *macero*, *marcidus*; decayed, and spoiled.

MARGARET, “*Μαργαρις*, *Margarita*; a pearl: also a proper name: Nug.”

MARGIN, *Μυρην*, *fluere*; unde *mare*; unde *margo*; si credimus *Isidoro*, says *Voss*. the brink, or border of any thing, which flows as it were round the edges.

MARLAGE, *Αγης*, *Mars*, *mas*, *maritus*, *marito*; to wed, or join in wedlock: not but there may be some propriety in the etym. if it were to be derived à *Μαραινω*, to *mar*; *depravare*, *corrumpere*, *vitiare*: the fact being the same; only the legality of it altered.

MARINER, *Μυρην*, *fluere*; unde *Ηλιμυρην*, *Μορμυρην*, *Αλιμυρην*; *mare*, *maritimus*; the sea, or sea coast:—it is remarkable, that *marmor* signifies both *marble*, and the sea: and it is in this latter sense that *Clel. Voc.* 167, would derive “*marmor* à *mar-maur*, to express the great, (or rather greater) sea:”—but even then it would be Gr.; for *mar*, in the sense of *greater*, is evidently a contraction only of *Meyas*, *magnus*, *ma-jo-r*, contracted to *mar*, *greater*: and *maur* seems to be only a Northern dialect for *mare*, the sea: consequently Gr. as above: it is very observable likewise, that the ancient Britons, and Gauls, should call those, who lived on the sea coasts, *Morini*, and *morinowyr*: but surely this last word is no more than a barbarous contraction of *marinus-vir*; a sea-faring-man; whom now we call a *mariner*: consequently Gr.

MARJORAM; “*Αμαρακος*, *amaracus*: Nug.”—the herb so called.

MARK; and letters of mark; or, according to the French orthogr. letters *de marque*; “sic appellantur *literæ represaliorum*, ut loquuntur *jurisconsulti*; id est diploma regium, quo ei qui durante pace ab aliis gentis vicinæ prædatoribus, contra fæderis leges, damnum accepit, naves illius gentis obvias vi capiendi licentia conceditur; donec sc. damnum ex integro resarciatur: à Fr. Gall. *marque*; *bonorum detentio*; hoc forte ab alt. *marque*; *nota*, *signum*; quia merces sic captæ certis notis insigniuntur: Skinn.”—and consequently is derived from the same root with **MARCHES**: Gr.

MARKET, properly it ought to be *merket*, like *merchant*: Gr.

MARL, *marga*; a kind of earth, between clay and sand; of a very rich, and fertilizing nature.

MAR-L-BOROUGH; “restore the old language,” says *Clel. Voc.* 74, “it will be *Mar-al-bury*; *mar*, *major*, *greater*: *al*, *college*, or *ball*: and *bury*, *borough*:”—all Gr.

MARMOSET } “*marmous*, vel potius *mar-*
MARMOTTO } *mouz*, *Armoriciis finiam* significat; ut recte notavit *Skinnerus*, says *Ray*:”—

but

but it seems more likely that both these words (or, at least the latter of them, according to Nugent) should be derived à *Μαγνῶ*, which, however, the Dr. has politely translated *an ugly frightful woman*; without giving us any reason for such a translation:—but it seems that this *Μαγνῶ* signifies likewise *larva, terriculamentum; a vizard-mask, or scare-crow*.

MARQUIS: the title of this nobleman has been already traced under the art. MARCHES: Gr.

MARR, “ *Μαργῶν, Ἀμαργῶν, hebetō, retardo, tæstinguo, pessundo: Casaub.*” or else *marr* may be derived à *Μαγαυῶν, corrumpto, vitiare, depravare: to corrupt, spoil, deprave: so that, according to either of these deriv. it ought to be written with one r: but custom contröls.*

MARRY *come up! ay marry!* “ *ave, Maria! Νη Μαριαν, Μη Μαριαν: hæc ingeniosissimè pro more amicissimus Joh. Davys: Lye’s Add.*”

MARROW, “ *Μυελος, medulla: Casaub. and Nug.*” *the pith, or substance of the bone.*

* MAR-SHAL-SEA; “ *barigello, bar, or marreischball; a marshalsea-tippkaff; Clel. Voc. 25; where he likewise says, that “bar, bir, pair, peer, and maire, all signify judge:”—but perhaps only so from his station; and therefore probably derived à Μεγας, magnus, major; unde maire, mayor, or chief magistræte, the supreme judge in all causes civil:—there is another deriv. given in the Sax. Alph.*

MARSHY, *fenny ground*: this word appears in our language under a variety of forms, *marsh, marish, and moorish*; all originating, according to Skinner, from *mare*; but *mare* is Greek; as we have seen under the art. MARINER: Gr.

MART: “ *credo contractum à nostro market: Skinn.*” consequently Gr.

MARTEN; “ *animal viverræ simile, cujus pellis ad vestes hibernas suffulciendas valde expetita est, et magno emitur: Salmasius hos martes feles sylvestras Panonicas vocat: Fr. Gall. martin; Hisp. maria; Ital. martino: sunt qui hoc animal martes dictum putant, à ferocia et pugnacitate martia: Skinn.*”—consequently then would be Gr. as in the following art.

MARTIAL; *Ἀρης, Mars; Martialis; the god of war; warlike.*

MARTIAN } these laws are sometimes written
MERTIAN } *Mercian*; and are supposed to have been instituted by *Martia*, the queen of *Guibeline*; who, in the minority of her son, is said to have brought forth these laws; but, as Milton, p. 32, has finely observed, “not herself, for laws are masculine births, but by the advice of her sagest counsellors; else nothing more awry from the law of God and nature, than that

a woman should give laws to men:”—however, let their birth have been attributed to whatever source they might, since they were made under her auspices, and under her name, the deriv. of them may be found in the foregoing art.

MARTIN, “ *et martelet, et martlet, est diminutivum nominis martin: Skinn.*”—which is derived ab *Ἀρης, Mars, unde Martinus: “Minshew, ingeniosus credo,”* continues the Dr. “ *quam verius, hanc avem sic dictam putat, quòd circa finem Martii è calidis regionibus ad nos avolat, et ante festum Sancti Martini avolat:—this is like presenting king James’s book on Saint James’s day: Welwood’s Memoirs, p. 30.*

MART-IN-GAL; half Sax. half Gr. à “ *Fr. Gall. martingall; Ital. martingala; funiculus ad regendum equum: nescio an à nostro mare; Sax. mæpe; equa, vel equus; et verbo in-kallen; advocare, seu revocare; i. e. funis, quo equum ab effuso cursu revocamus, et cobibemus: Skinn.*”—but surely even the Dr. might have seen that *in-kallen* was no more than a Sax. barbarism for *in-calling*; i. e. derived à *Καλεω, voco; to call, to call-in, to recall; i. e. reclame, or govern.*

MARTLET; from the same root with MARTIN: Gr.: this bird, and the wonderful manner of building her nest, has been most poetically introduced by Shakespear, in his *Macbeth*, act I. sc. 8; where *Banquo* observes,

————— This guest of summer,
The temple-haunting *martlet*, does approve:
By his lov’d masonry that heaven’s breath
Smells wooingly here: no jutting frieze,
Buttrice, nor coign of vantage, but this bird
Hath made his pendent bed, and procreant cradle:
Where they most breed and haunt, I have observed.
The air is delicate.—————

MARTYR, “ *Μαρτυρ, a witness: Nug.*”—*one who lays down his life in testimony of his faith; by bearing witness to the truth: Clel. Voc. 86, says, “there is manifestly in this etym. not only a quaintness, and an indirectness, unworthy of the gravity of the subject, but an utter needlessness; while its Gallic origin is so plain, and so apposite: martyr then is from mart-er, mur-er; a man falsely put to death, or even but under an unjust sentence of death:”—consequently Gr.: see MURTHUR: Gr.*

MARVEL, “ *Μεγα, oculi; nempe quia qui mirantur, rem attentè aspiciunt, fereque non sine voluptate, ac stupore; à Μεγα, est miror, mirabilis; Ital. meravigliare; Fr. Gall. esmerveiller; contracted to marvel: Voss.*”

MASCULINE; *Ἀρης, Mars, mas; masculinus; of the male kind.*

MASH, or *bruise*; *Μασσω*, *pinso*, *subigo*; to pound, or bray in a mortar.

MASH-FAT; either from the foregoing root: or else from *Μιγνυμι*, *Μιγγω*, *miscea*; to *masb*, or *mix together*: *fat* is here used pro *vat*, ab *Αρνος*, *uter*, *pellis*; unde *vas*, *vasis*; any vessel, or tub, to mix, or stir up the malt in, when brewing: Lye has made a great mistake in the deriv. of this latter word from the Sax. *ƿæte*; and refers us to *mix*, and *fat*, where he quotes Casaub. for deriving it à *Φάλν*, *præsepe*; a manger;—but that is quite a different idea from what he here calls *cupa*, *dolium*, *cadus*.

MASH for a horse; “*Μαζα*, à *Μασσω*, *maza*, *offa*, *polenta farina*, aquâ et oleo conspersa, et subacta: Casaub. and Nug.”—a warm mixture of bran, polen, water, &c. for a sick horse.

MASHES of a net, (generally used in the plural number) will serve to convince us how differently the same word is often understood in the same lang.: *masbes* are undoubtedly derived à *macula*; *macula* is as undoubtedly derived either from *Καλις* pro *Κηλις*, per metath.: or else à *Μυκλαι*, both which signify only spots, stains, streaks; and *macula* signifies the same; but it signifies likewise *the masbes of a net*; so wide are the senses of this word in the Latin lang.

MASLIN-bread; *Μιγνυμι*, *Μιγγω*, *miscea*, *miscellaneus panis*; a mixture of wheat and rye meal.

MA'S-ON: Skinner quotes Isidore for deriving it “à *macbio*, q. d. *macbino*, à *macbinis*, quibus insitit:”—then it would come à *Μηχανη*, as no doubt the Dr. himself very well knew; but he has given us another chance in Fr. Gall. *masson*; now *maçon*:—only now again he is unlucky, for still it is Gr. and derived à *Μαζα*, *massa*, meaning *the mortar*, and lime he makes use of: perhaps this word *maçon* may have given origin to, or been derived from *maison*: but still it is Gr.; and would then be derived à *Μενω*, *maneo*, *mansi*; unde *mansio*; a mansion; unde *maison*, unde *maçon*; a mason, or house builder, a dwelling maker, a habitation framer:—*mason*, most probably is derived from the *Μοσσυνοικοι*, according to Shering. 212; who quotes Apollonius Rhodius in Argonaut. lib. 2. in these words:

Δραβειοις πυργοισιν εν οικια τικληναυλις
Καλλινα, και πυργος ευπηγας, ης καλεισιν
Μοσσυνας, και δ' αυλοι επωνυμοι ενθεν εασιν.

Varino, et Suidæ *Μοσσυ* scribitur per σ simplicem; et restat adhuc Gallis ex Gothicâ linguâ hæc dictio in eâdem significatione ferè immutata: *maison* Gallicè *domus* est; et *masson* (or rather *maçon*) *faber mularius*, aut *cæmentarius*, qui *muros*, aut *domum* ædificat.—Ciel. Way. 121, gives us quite a different idea of the word *mason*; i. e. if the term *free mason*

has any connexion with the word *mason* now before us: however, whether it has, or no, he derives *the free mason* from the Celtic word *may's-on*, which answers to the appellation *paganus*; thus “*paganus*, *payen*, *paynim*; which, tho' it came,” says he, “at length to signify *beatbens* in general, originally meant a worshipper of the *May*, i. e. a *payin-bom*; or, as the labials *p* and *m* frequently convert, a *majin-bom*, a *may's-bom*, or *may's-on*:”—but even now it is Gr.: for *may* is no more than *ay*, *ey*, *e*, *lay*, or *may*, from *Με-γας*, *magnus*, *ma-jor*, *majus*, or *Maius*: and *on*, or *bom*, is Gr. likewise: see **HUMAN**: Gr.

MASS, or church service; *Μαθημι*, *mitto*, *dimissus*, *missa*; *the mass*; at first used for *the dismissal*, or *sending away the people*; and that either before the communion, or after it; hence it came to signify afterwards *the whole church service*, or *common prayer*, more particularly *the communion service*, or *office of the sacrament*; after the improper part of the people were dismissed:—Ciel. Voc. 15, says, “the divine service was called *miss*; whence the Romanists adopted their word *missa*, or *missal*; it is univocal to *mass*, and *messe*.”

MASS of confusion; *Μαρω*, unde *Μαζα*, a lump of heterogeneous articles, *mixt*, *pounded*, and *beaten together*.

MASSACRE; *Μαζα*, *massa*; unde *mace*, i. e. *baculus habens massam ferri in fine*; unde Ital. *mazzare*, *amazzare*; *occidere*; *sed proprie clavæ*, seu *fustis istu*; to beat a person to death with clubs: but now used to signify *putting to death indiscriminately*.

MASSERE, “a merchant, such an one as keepeth a shop of *mercerie*, or *small wares*: Verft.”—by this definition it seems that this good old gentleman thought a merchant, and *mercerie*, were derived from the same root; and that that root was Sax.: but we shall see presently, that those two words are derived from different sources, and that they are both of them Gr.: see **MERCHANT**, and **MERCER**: Gr.

MASSY, *Μαζα*, *massa*, *moles*; a lump, or heavy weight.

MAST, or acorns; “*videri potest originem traxisse ex Μασαζεν*, *mandere*, *manducare*, *mastucare*: vel à Sax. *mærcan*; *saginare*, *impinguare*; pro quo Dani *madste*; Belgæ *meston*; fortasse à *Μεσεν*, *implere*, *refercire*: Jun.”—in either of which cases, he might have applied three passages in the Georgics:

Chaoniam pingui glandem mutavit aristâ:

Geo. I. 8.

Heu magnam alterius frustra spectabis acervum,
Concussâque famem in sylvis solabere quercu:

Geo. I. 159.

or more properly still,

— *Glandemque fues fregere sub ulmis.*

Geo. II. 72.

MAST of a ship; Ἰσος, *malus navis*: the upright standing pole, that bears the yards, and sails: R. Ἰσμι, *sto*; to stand upright.

MASTICATION, Μασίχαι, *masfica, manduco*; to eat, or chew.

MASTICH, Μασίχη, *masficbe, lentiscina resina*; a sweet and clammy gum.

MASTIF, “omnia censet Skinnerus,” says Eye, “petenda à Teut. *maffen*; *saginare*; quia sc. grandior est, eoque saginatio videtur.”—see **MAST**, or **ACORN**: Gr.—but this gentleman should have added, that the Dr. in the next art. says, “*masfy*, pro *massy*; alludit Gr. Αμαρνος, apud Suidam, *robustus*.”—i. e. *grandior, et saginatio*: a large, stout, strong species of dogs:—Junius would derive “*masfiff* à *mesfizo*, quod Hispanis non modo significat hominem ex duobus generibus, Æthiopo sc. atque Europæo prognatum; atque etiam canem Hybridem; quales sunt quos *hycifcas* nuncupant:”—but this seems to express a mongrel, not a *masfiff*: besides, should *mesfizo* be a proper deriv. still it would be Gr.; for it originates à *misbus, misceo*; i. e. à *Μισγω, to mix*; a mixt species.

MATCH, or equal; Μαχημα, Μαχη, *pugno, pugna, antagonista*; a rival, an antagonist: Casaub.

MATCH-lock, Μυζω, Μυζω, unde Μυξα, *suga, musgo, myxa, clycbinium lucerna*; the wick, or snuff of a candle; also a splinter dipt in sulphur; a *linflock*.

MATCHLY; “Iceland. *maatlega, magtlega*; Sax. *mihzilæ*; *valde, et valide*; *mighstily*: Ray:”—all which plainly shews, that every one of these words are but different dialects of *Moya, mognus*; *mighsty*.

MATE, *companion*; “venit tamen in mentem *mate, socius, ortum esse ex Μαχηνης*: Casaub.”—tho’ he seems afterwards to have changed his mind; for in page 302, he says, “hinc, ex *Mila pro Miliis, aut ego fallor, mate; socius, sodalis*.” and Junius has adopted this latter deriv.: Skinner says, à Sax. *metan*; *invenire*; *occurrere*;—but that seems to come from *Μεθιμα, una cum eo*; to meet together.

MATE at play; “*latrunculus, calculus, seu ant. Lat. mattus subactus*; à *Μαλλω, μαλλω, subigo*: Skinn.” a *check mate* at chess; a man taken.

MATE, *subdue*; from the foregoing root: Gr.

MATED; either from the same root, to signify a counter, paid to the winner: or else à *Μαλαιος, vanus, ineptus, foolish, mad*:—Upton, under the art. *mad*, has quoted the following passage from *Macbeth*;

My mind she has mated, and amazed my sight:

and then adds, “in chess the king is mated, when reduced to the last extremity;” and observes, that *schach mat* is a Persian expression.

MATERIAL, Μαλη, *mater, materies, materia, materialis*; formed of some material substance.

MATERNAL, Μαλη, *mater*; mother, and motherly affection.

MATHEMATICS, “*Μαθηματικαι*: R. *Μαθημα, to learn*: Nug.”

MATINS, Μανος, *rarus, clarus*; mane, *matutinus*; morning, or early prayers; quasi *matutines*.

MATRICULATION, Μαλη, Dor. Μαλη, *mater, matricula*; a roll, or list of names, in which the young students at a university are registered.

MATRIMONY } Μαλη, *mater*; foemina enim
MATRON } nubit ut mater fiat; *matrimonium*; wedlock, marriage, nuptials.

MATT, Μαζα, *massa, matta*; storea, *teges*; a texture of rushes, woven, and entangled together.

MATTER, Μαλη, *mater, materies*; materials.

MATTER, *pus*; à Lat. *maturus*: Skinn.”—consequently Gr.

MATTOCK, Αιρα, Μαρρον, quasi *Μαλλον, marra*; a pick-ax.

MATURITY, Μανος, *mane, matulus, maturus*; mellow, mature; in perfection: Æolice puto, says H. Voss. *Ματερος*:—tho’ I can find no such word:—Ciel. Voc. 209, would derive “*maturus* à *meto*; whence *messis*; and *temetum*, for ripe grapes:”—but *meto* is derived ab *Αμω, meto*; to mow, or reap.

MAU-GRE; Μελε-Χαρις, Χαρις, *male-gratus*; thence handed down to us thro’ that muddy channel the Fr. Gall. *maugre*, quasi *mau-gratum*.

MAUKS, perhaps only a contraction of **MAGGOTS**, and *whims*: Gr.

MAULS, another contraction for **MALOWS**: Gr.

MAUND; “Sax. *mand*; Fr. Gall. *mande*; Ital. *madia*; *corbis ansatus*; utrumque à Lat. *manus*; quia propter ansas manu commode circumferri potest: Skinn. and Ray:”—but **HAND**, and **MANUAL**, as we have seen, are Gr.

* **MAUNDAY-Tuesday**; “*dies Jovis diem Passionis immediatè præcedens*; quasi *dies-mandati*; quo sc. die Christus eucharistiam instituit, et magnum illud *mandatum* discipulis reliquit, sc. in sacramento illo commemorandi: Minsh.”—“*Spelman longe melius desecit à Fr. Gall. mande; sportula*: quia illo die rex pauperibus quibus pedes lavat, uberiores eleemosinas distribuit: Skinn.”—but the Dr. has derived that Fr. Gall. *mande, corbis ansatus*, à Lat. *manus*;—and *manus*, as we have seen, is Gr.:—Cieland gives us a Celtic deriv. in the Sax. Alph.

MAUN-DER; another debasement of language,

guage, thro' the former muddy channel the Fr. Gall. *maudire*; i. e. *male-dicere*: both Gr.

MAUSOLÆUM, *Μαυσολεῖον*, *mausoleum*; a famous tomb made by queen *Artemisia* for her husband *Mausolus*, and reckoned one of the wonders of the world: any sumptuous, and stately monument, or sepulchre, may be so called.

MAUTHER; “vox Norfolkienſi agro peculiaris: Spelman ipſe, eodem agro ortus, à Dan. *moer*; *virgo*, *puella*, deflectit: poſſit autem et declinari à Belg. *maegd*; (perhaps *maeyd*) Teut. *magd*; (perhaps *mayd*) idem ſignante; additâ terminatione *er*, vel *der*; ut in proximo agro Lincolnienſi in vocibus *bee-der*, et *ſhee-der*, quæ marem, et foeminam, notant: Skinn.”—but even then it would be Gr.: ſee MAID: Gr.—to which let me add, that as *mother* viſibly originates à *mater*; i. e. à *Μῆτηρ*, ſo it is very probable, that *mautber* originates from the ſame root; meaning a girl, who is almoſt grown up to womanhood, and begins now to put on ſome *motherly airs*.

MAW; perhaps but a contraction of *Στομάχου*, *ſtomachus*; *the ſtomach*, *crop*, or *gizzard*.

MAXILLARY, *Μαῶω*, *Μαξίω*, *mando*, *maſcilla*, *maxilla*; *the cheek-bone*, *jaw-bone*, *mandible*.

MAXIM, *Ἀξίωμα*, *axioma*; *ſententia*; *a propoſition*, or *general rule*.

MAY: if, as Clcl. Way. 73, obſerves, *May* ſignifies *juſtice*, by the common variation of *ſas* into *mas*, *mace*, *may*; then it undoubtedly will bear the ſame deriv. with NE-FAR-IOUS: Gr.

MAY month; “*Μαῖος*, *Maius menſis*; ſo called from *Maia*, *the mother of Mercury*, to whoſe honor particular feſtivals were celebrated in this month: but *Maia* ſignifies *a midwife*, *a matron*, or *nurſe*: Nug.”—and the Dr. might have ſupported his opinion of the month by the authorities of Feſtus and Macrobius; nay, Voſſius likewise ſeems to be of the ſame opinion:—but with regard to the etym. of the Roman months, as inſtituted by Romulus, there is nobody could have known them more perfectly than Ovid, who wrote ſix books of the *Faſti* of the Roman calendar; and in the very beginning of the firſt book, v. 39, he ſays;

Martis erat primus menſis; Veneriſque ſecundus;

Hæc generis princeps, ipſius ille pater;

Tertius à *Senibus*; Juvenum de nomine quartus: on which the *Variorum* commentators obſerve, *Tertius menſis*, ſc. anni Romulei, à *Senibus* dictus eſt, nam *Maius* vocatus à *Majoribus*, hoc eſt, à *Senioribus*; i. e. à *Senibus*:—and conſequently it will ſtill be derived from the Gr.; for even now it will deſcend à *Μεγας*, *Μεζωω*, *magnus*, *major*; *greater*, *elder*, *ſenior*.

MAYOR: Clcl. Voc. 43, ſays, “a *mayor* received his name from *the May*, in the ſenſe of *lawful power*.”—conſequently Gr.; as in the foregoing, and ſubſequent: *see*; or elſe from MAJOR: Gr.

MAY-POLE: the reader will be pleaſed with Skinner’s definitions of this art. tho’ the Dr. has not given him the true derivation of it: he has called it *arbor genialis*; *thyſus feſtiva* (tho’ that was carried in the hand) *palus*, ſc. *contus majalis*; ſic dictus à *Maiō menſe*, totius anni iucundiſſimo, et amoeniſſimo, quo ruſſici (he ſhould have ſaid *majores noſtri Celtici*) has compitalis choreas maxime frequentant (frequentabant)—and conſequently will be derived, vel à *Μῆτις*, vel à *Μεγας-ποσθαλος*, *palus*; *a pole*, or *ſtake*:—Clcl. in his Celtic Vocabulary, has ſaid ſo much on this word *May*, *may-pole*; and *to go a maying*, as would amount to a diſſertation, were I to tranſcribe it all; let me then only, with pleaſure, refer to his edifying work; and turn my thoughts at preſent on his derivation of this word; in page 83, 4, he ſays, “it is hardly a deniable poſtulate that *ey*, or *may*, is the origin of *ay*, and *may*, in the ſenſe of *a bough*, *wand*, or *pole*; whence our pleonaſm of *a may-pole*: and that *maius* ſignified *a judge* is indisputable: Manilius, ſpeaking of the human conſcience, as an internal judge, thus expreſſes it,

Scilicet eſt aliquid, quod nos cogatque regatque:

MAIUS, et in proprias ducat mortalia leges:

the root of this word *maius* was *ey*, *the law*; which always implied *power*; and received the protheſis of various letters; of R, whence *Rey*, *Rex*, &c.:—then it would be but reaſonable to ſuppoſe it might be derived either from *Ἀει-γω*, *dicō*, *juſ dicere*, in the ſenſe of *law*; or elſe from *Ῥα-βδος*, *ray*, *ay*, *may*, in the ſenſe of *a bough*, *wand*, *rod*, or *pole*: only let me obſerve here, that Manilius, by having thrown *maius* into the neuter gender, to agree with *aliquid*, and *quod*, plainly deſigned it for *majus*; i. e. to derive it à *major*; or, which is the ſame, à *Μεγας*, *magnus*, unde *major*, *majus*, or *maius*, as the meaſure of the verſe ſhews it muſt be read as only two, not three ſyllables; and conſequently is to be read *majus*.

MAZE, *corn*; commonly written *maize*; *Μαζα*, *maza*, *farina*, cum aqua et oleo cocta; *a ſort of flour*, or *pudding*.

MAZZARD, *Μαζζαω*, *mattici* appellantur homines *magnarum malarum*; quia *mattuas* veteres Græci τὰς Σιθυνας vocabant: Latini *mala*, et *maxilla*: vel à *Μαζαομαι*, *Μαζαομαι*, *mando*, *comedo*, *voro*; *to chew*, *eat*, *devour*; here uſed for *the chops*, or *cheeks*.

ME;

ME; *Ἐγώ, ἐγώ, me*; *me myself*; the oblique case of *Ἐγώ, ἐγώ*; I.

MEAD, a liquor; *Μέθυ, vinum, temetum*; *méthéglia*; a pleasant drink, made with honey, and spices.

MEADEN, "a maiden: Verft."—but *maid*, and *maiden*, are Gr.

MEADER, "sometymes. written *moder, motber*: Verft."—but *mother* is Gr.

MEADOW, "Ἀμῖν, *matere*; to *mow*: Upt."—this is a tolerable deriv.; but a *mead*, or *meadow*, might more properly be derived à *Μόδαυ, mado, to moisten*; meadows being generally low, moist grounds; whereas, if it came from *to mow*, it would be as applicable to *high*, and *billy grounds*; for they may be *mown*, as well as *meadows*: but *high*, and *billy grounds*, scarce carry the idea of *meadows*, or *moist places*.

MEAGRE, *Ταπειρος*, quasi *Μακρος, maceratus, mactr*; *lean, thin, lank, barren*.

MEAL, or *flour*; "Μαλτρον, αλευρον, τσαρ, Hefych. *farina, pasta*: Casaubon."—but it may likewise be derived, and much more simply, à *Μύλα, mola*; a mill, where corn is ground into *flour*: or, perhaps *meal* may be only a contraction of *Σειδάλευς, simila, similago*; *farina, ex qua crassiores surfures excreti sunt*: Casaub. and Lye; under the art. *finnel*.

MEAL, or *περὰστ, Ὀμιλία, colloquium, convivium*; quòd ad capiendum statis horis cibum plures *simul convenerint*: Casaub.—because, at stated hours, many met together to take their usual repast, and mix in conversation.

MEALY-mouthed; "Doctus Th. Hensh: dictum putat quasi *mild-mouthed*; vel forte q. d. *methow-mouthed*: Skinn."—it seems rather to mean simply, what Butler says of his hero's horse,

The beast was sturdy, large, and tall,

With *mouth* of *meal*, and eyes of wall:

Part I. Cant. i. 424.

i. e. *white-mouthed*, as if *whitened*, or *covered with meal*, or *flour*: and consequently will take the same deriv.:—we understand it sometimes in the sense of a lubberly fellow, who is half a fool, and has no life, *blood*, nor spirit in him; unable to utter a word for himself, thro' foolish sheepishness, and whose very lips are *pale*, and *languid*.

MEAN, *base*; "Μανος, Μαναις, ολιγακίς, σπανίως, πικρα: Hefych. and Casaub."—but, with Upton, our word *mean* may be very naturally derived "à *Μαυν, minor*:" *debased*.

MEANS; either from *Μέτρον, Μέτρω, metior, mensura*; *the measure, mode, or manner*; *the golden mean*, or *boundary*: or else from *τὸ Μέσον, medium, medianum*; *the middle station, between the two extremes within medium*: or *means*.

MEANING, *Μενοῦν, Μενοναα, cogito*; to *think, a thought*.

MEAR, or *lake*; *Μυρῶν, fluere*; *unde mare*; *the sea*; and, by a small transposition of the letters, converted into *meare*; *a large body, or collection of waters*; sometimes called *the broads*; because they resemble *the broad sea*: Verftegan supposes it to be Sax.

MEARA, "or *meare*; *more*: Verft."—but **MORE** is Gr.

MEAR-SETH: such an appearance might easily have induced such an etymol. as Verftegan to suppose, that this word was intirely Sax.: but, from his own interpretation, it seems to be intirely Gr.; for he has explained "*meareseth* by *more than ordinarily known, famoused, or magnified*:"—what is this, but *having more-said of him, than any other man*, and consequently his being *more than ordinarily known, or famoused*: and therefore it is Gr.: see **MORE**, and **SAY**: Gr.

MEASLES: "either from *Μακλαί, maculae*; spots: or from *Χαλαζα, tubercula quedam Grandini similia, per cutem, et carnem sparsa, præcipue in faibus*: quòd eorum carnes quibusdam veluti granis hordei sint adspersæ: Jun. and Skinn."—*sprinkled with bait*: to which, let me add the authority of Butler; who makes *Talgol* wrathfully reply to *Hudibras*, and say,

— thou vermin wretched,

As e'er in *measted* pork was hatched!

Part I. Canto ii. 688.

Cleland, Way. 51, writes it *meazzles*; and says, that "this word is purely Celtic, and should be written *mees-ulls*, or *wees-ulls, small risings, or spots*:"—but *spots*, and *risings*, are different ideas; a thing may be *spotted* without any *risings*, and it may *rise* without being *spotted*; but, according to his own derivation, it must signify *risings*; or *pimples*; for *wee*, he says, signifies *little*; (and may be derived ab *Ε-κάσσω, minor*; smaller) and *al, el, il, ol, ul*, he says, signifies *coll*; *a bill, or eminence*; and consequently derived à *Κολ-ωνη, col-lis*; *a bill*.

MEASURE, "Μέτρον, *mensura*; *a stated quantity*: Nug."

MEAT, "Μάστω, *lanctia, delicatior cibus, delicia ciborum*; *the choicest of food*: Casaub."—or, perhaps simply from **EAT**: Gr.

MEATH, *Μέθυ, delicate liquor*, formed by the juice, expressed from the choicest fruits: the verb *meathe* is finely introduced by Milton;

— for drink, the grape

She crushes, inoffensive must, and *meaths*

From many a berry; and from sweet kernels prest

She tempers dulcet creams.—

Par. Lost. B. V. 345.

Qq 2

MEATUS

MEATUS, *Nis, nato, meo, meare; meatus; a passage, or channel.*

MEAWL, *like a cat; Μιαυλιζω, to make a disagreeable noise.*

MECHANIC, “*Μηχανικος, an artisan; R. Μηχανη, art, address, machine: Nug.*”—*the art of constructing machines.*

MEDAL, “*Μεταλλον, metallum; metal: Nug.*”—there can be no objection to this deriv.; tho’ neither Greeks nor Romans have any word, strictly derived from *Μεταλλον*, that signifies a *medal*, or *medallion*; for *Μεταλλον* signifies *metal*, not *medal*; *Κεγμα* being the proper Greek word, and *numisma* being the proper Latin word for a *coin*, or *medal*.

MEDDLE, *quasi meggle, Μιγνυμι, misceo, quasi miscelare, vel misculare; to mingle with, and interfere: vel à Μεσος, medius; medium se interponere; to thrust himself between; to interpose.*

MEDIATOR, *Μεσιτης, mediator, qui est Μεσος, medius inter duos; an intercessor, an advocate; who interposes his offices of friendship, love, and affection.*

MEDICINE, “*Μεδη, curo; to cure; Μηδικος, medicus; a physician; Μηδος, cura; a cure: Nug.*”

MEDIOCRITY, *Μεσος, medius; hinc τὸ Μεσον, medium; the mean, the golden mean, that ne'er exceeds due bounds.*

MEDITATE, “*Μετλστω, meditor: R. Μελα, cura est: Nug.*”—but *meditate* seems rather to be derived à *Μεδη, curo, curam gero; to shew a care, a thought.*

MEDI-TERRANEAN; *Μεσος-τηα, medius-terra, mediterraneus; a mid-land country; also a mid-land sea.*

MEDIUM; *Μεσον, medium; the golden mean.*

MEDLAR: *Sax. mæd; Fr. Gall. mesple; Lat. mespilum; Gr. Μεσπιλον: it has often been a wonder to me, why Philips should call the medlar a fruit delicious in decay, whereas nothing can be more disagreeable than a decayed medlar: that delicious flavor then in the medlar is not the effect of decay, but of maturity:—but the poets, like the ladies, may say any thing.*

MEDLY; *quasi megly; à Μιγνυμι: see MEDDLE: Gr.: now signifying a miscellany of things, all budded, and mingled together.*

MEDULLARY, *Μυελος, medulla, medullaris; marrow.*

MEED, or *reward, Μισθος, manus, merces; a recompense: Verstegan writes it mede; and supposes it to be Sax. —he supposes likewise, that our word mid-wife comes from hence; for he writes it mede-wyf, a woman of mede, or merit, deserving recompense:—but even then it would be Gr.; as we shall see under the art. MID-WIFE: Gr.*

MEEK, “*fortasse desumptum ex Dor. Μικκος, pro Μικρος, parvus, exiguus: Jun.*”—*little, humble, lowly, gentle.*

MEET, *fit, and proper, Θεμις; by transposition Μιθις, jus, fas; lawful, right, and just.*

MEET, *oppose [Μεμμη, intersum, accedo: or, MEET together] according to Skinn. à Μεμωω,*

pro Μαρωω, querere, indagare, investigare; to find, happen, or meet with by chance: “mirror Hellenistas nostros nunquam deflexisse nostrum meet with, à Μελα: o quantum fuisset Ευρημα! what a prodigious finding would that be! Skinn.”—as great perhaps as when the Dr. himself found that a horse-leach was a blood-sucking animal.

MEETERLY, “*a contraction of mediocriter; as in the proverb; meeterly, as maids are in fairness: moderately, indifferently: Ray:—but MEDIOCRITY is Gr.*

ME-GRIMS, a contraction of *Ἐμικρανα, quasi Μικραν, dolor circa dimidium, sive medium capitis; a pain affecting the head; the head-ache.*

MEIN-stones, asylums, or sanctuaries: Clich Voc. 66, plainly shews, that “these meyns, meins, or fanes; nay, even that win, won; min, mon; and other dialectical differences of sound, were all asylums, (endued with the privilege of sanctuary)—and consequently may all be derived à Ναιος, Ναφος, by transposition, FaNus, FaNums, a temple, or place of holiness, and sanctity: or else they may be derived from Μωω, mon-co, man-sio; a head house, mansion, or dwelling: but, in p. 58, n, he observes, that “the antiquity of these meins has been already mentioned; but the form of them now deserves notice: it was sometimes an oblong square stone, unpolished; much in the nature, tho’ probably somewhat larger, than that relick of superstition, lodged under the old coronation chair in Westminster Abby, said to have been brought out of Scotland by Edward I:”—that bigotry and superstition should delight in attributing some hidden virtue, some internal power and supernatural efficacy, to stocks, and stones, is not at all to be wondered at: and therefore there is no doubt but that as every asylum, sanctuary, and place of refuge, had, these meins belonging to them; so, in time, the whole structure, or enclosure, came afterwards to be called the mein, meyn, min-ster, or monastery: but now, if mein, meyn, and fan, or fane, are synonymous, and convertible terms, (as he himself admits in p. 144, n, myn, for fyn) there surely can be no hesitation in deriving them all à Ναφος, FaNus; as above.

MEIR-BALKS; *Μαιρω, divido; to signify a division, or separation of lands; a limit, partition, or boundary; a sign, note, or mark; as we have already*

already observed in the art. MARCHES:—with regard to the latter part of this compound, we have already considered that likewise, under the art. BALK, or ridge: so that the whole signifies a ridge of land, left unplowed, to mark out the boundary, or limit; i. e. to separate, and divide the lands of different owners.

MELAN-CHOLY, “Μελαγχολία, black bile, madness; R. Μελας, black; and χολη, bile: Nug.”

MELAN-CHTHON: “the name of a German writer, an intimate friend, and assistant of the reformer Luther; from Μελας, αἶμα, αἷν, black; and χθων, οἶος, the earth; which was the true name of this writer: Nug.”—and yet the Dr. seems to have known every thing relating to this gentleman, except his name; for he has not been able to write it properly, having called him *Melanthron*.

MEL-DEW, commonly written, and pronounced *mildew*; but is derived from Μελι-δρόσος, *melleus-ros*; more generally known among the classic writers by the name of *rubigo*: this Μελι-δρόσος, or *melleus-ros*, is what our farmers very properly call a *honey-dew*, because it is a dew as sweet as honey; and the bees will readily collect it: see MILDEW.

MELI-LOT, Μελιλωτὸν, *melilotum*; quasi *mellilotus*; i. e. *mellea lotus*; the *honey-lotus*: R. Μελι, *mel*; honey; or Λιλωτὸν, *lotus*.

MELIORATE, Αμειων, Tarentinis Αμειων, *menior*, quod postea *melior*; *melioro*; to make better; to improve.

MELLI-FLUENT, Μελι-βλουα, *melle-fluo*; flowing with honey.

MELLOW, Μαλακος, *mollis, mitis*; soft, mild, ripe.

MELO-COTTON, “quasi *malum cottonicum*; i. e. *lanuginosum*, et *villosum*, et *tomentosum*: est autem species mali Perfici: Skinn.”—perhaps of the quince tribe:—the former part however is Gr.

MELODY, “Μελωδία, *melodia*; R. Μελος, *melos*; et αυδω, *cano*; from whence comes οδω, *ode*, *canticle*: Nug.”

MELON, “Μελωνες, or Μελωπιπωνες, ἄ. Μελον, Dor. Μαλον, *malum, pomum*; because *melons* border on the color and figure of *apples*, or *citrons*: R. Μελια, *malus arbor*; an *apple tree*: Nug.”

MELPOMENE, Μελπομενη, *Melpomene*, *modulans*; one of the nine *Muses*, presiding in *sad and mournful arguments*.

MELT, “Μελτω, *liquefacio*; to *liquify*, *fuse*, or *dissolve solid bodies to a liquid state*: Calaub. and Upt.”

MEMBER, Μειρος, *membrum, pars, portio*; a *part, portion, joint, or division*.

MEMORY, Μνημων, *memor, memoria*; remembrance; recollection, commemoration.

MENACE, “Μηνιζων, *irasci*: R. Μηνις, *rancor*; hatred: or else à *minax*: Nug.”—but *minax* is no Greek word, unless the Dr. had traced the origin of it up to the Gr. as under the art. IM-MINENT: Gr.

MEN-ANDER, “Μενανδρος, *Menander*; virum in se irruentem excipiens, et sustinens; one who supports, and withstands the efforts of men that attack him: R. Μενω, to stand firm; and Ανη, a man of courage: Nug.”—there was a famous comic poet of this name at Athens, very sententious, and acute; whose works Terence has imitated so nearly, that Cicero says, he translated him: and Cæsar calls Terence, *dimidiatum Menandrum*; the other half of *Menander*.

MEND, Μανω, *minus*; nam proprie *menda, cum deest aliquid*: d. insertum; ut à *teno, tendo*: à *menda est emendare*; to correct a mistake; to rectify a fault; to repair what may be amiss.

MENDICANT, Μανω, *minus*; *menda*; *mendicans*; quia *minus habet*; to beg; or ask alms; because he has less than other men.

MENIAL, Μειον, *mensa, mensalis*; a servant who waits at table: or perhaps from Μειος, Μανος, *manus*; the hand, ready at all services:—Skinner and Bay suppose the word *menial* is derived “à Fr. Gall. *mesnie*; a family: we be six, or seven, a meny, in family; hence a *menial servant, a family servant*.”—but had these gentlemen explained *meny* by we be six, or seven at table; and a *menial servant*, by a servant who waits at table; they would easily have found, that *mesnie* was but a Gallic barbarism of *mensa*; and consequently Gr. as above.

MENSE: “Nicolsono exponitur *εὐπαιδεια*; good manners: Sax. *menigt, humanus*; Iceland. *meniska, humanitus*; *menstur, humanus*: Eytz. Add.”—thus, all our etymol. are continually hunting after the source of our language in the Northern tongues, without considering that those tongues themselves took their origin from either the Greek, or Roman languages; and if this Northern gentleman had but seen this word *mensa* properly written *mensa*, he would presently have found, that it originated à *mansuetus*; i. e. à *Mavos-ενω, mollis, man-suco, man-susco*; to train to the band, render gentle, mild.

MENSTRUUM: “this Celtic word Eatinised, and adopted by physic,” says Cleland, Way, 50; “is in the original *minstr-ewe*; the solvent liquid; or rather the liquid, that acts by separation of the minima:”—consequently Gr.: if *minster* here signifies little, it comes from Μινωος, *parvus*; small: and *ewe*, like the French *eau*, is

no more than a barbarism of *ἵδωρ*, *aqua*; *water*; or any liquid.

MENTAL, *Μνῆσις*, *recordatio*, *recollection*; à *Μνῆσις*, *memoria*: or perhaps à *Μέναι*, *impetus animi*, *mens*, *mentis*; *the mind*.

MENTION, *Μνῆσις*, *mentio*, *memoro*; *to tell*, *rehearse*, *repeat*.

MEOX, *δύω*; "hence of the name of *mixen* is yet used in some partes of England for a *drug-shop*: *Verft.*"—but *mixen* is certainly derived à *Μίχαιος*, *miscio*; *to mix*, or *mingle*; it being a composition of all mixtures.

MERCER, *Μελεχάριος*, *Μελεχα*, *sericum*; *silk*; contracted to *mercer*; a dealer in silk:—Upton, under the art. *silk*, supposes *Μελεχα* signifies *filum*; and that *Σηρικὰ Μελεχα* is *filum sericum*;—but there is no such signification of the word *Μελεχα*; for all the lexicons interpret *Μελεχα*, by *sericum*; and therefore *Σηρικὰ Μελεχα* are one and the same thing:—*Μελεχάριος* properly signifies a *silk-man*, or perhaps a *worker in silk*; as well as a *dealer in that article*.

MERCHANT; *Μεγο*, unde *merx*, *mercenarius*; any thing that is to be bought or sold; a person who deals in various articles:—Vossius has given us two other deriv. "vel à *Μερος*, *pars*; quia *res per partes venduntur*: vel ab *Ἐρμῆς*, *Mercurius*, per metath."—though, indeed, he rather derives *Ἐρμῆς*, à *mercibus*; nisi dictus ab *Ἐρω*, *disco*.

MERCOD; "we now say *merced*, or *amersed*; it is rightly *marked*, or *quoted*; as *what one is to pay*: *Verft.*"—perhaps he meant *quotad*; i. e. *the quota he is to pay*:—besides, we have already seen that **AMERSED** is Gr.

MERCURY, *Ἐρμῆς*, *Mercurius*; *Mercury*; also a mineral, and plant:—Mercury, the son of Jupiter by Maia, seems to have had the government of Gaul, Spain and Italy, under the name of *Faunus*; he was likewise called *Ermas*, from *Armas*, a Celtic word for *divination*: he had also the appellation *Teutat* (Lucan; Lactantius, and Liyy) *tous*, people; *tas*, father: Cæsar. VI.:—the Germans call themselves *Teutones*, and their language *Teutonic*: and perhaps *Tuisco*, from whence our word *Tuesday*, takes the same deriv.; and from hence likewise the *Tuisch*, or *Dutch*:—Mercury is supposed to have died about the time the *Israëlites* went down into Egypt, at the invitation of Joseph: Sammes, 62, &c.

MERCY, *Μυσῆριος*, *Μισῆριος*, *miser*, *misericordia*; *piety*, *compassion*, *tenderness*.

MERE, *Μερος*, *merus*, *purus*, *solus*; *merum* antiqui dicebant *solum*; at nunc *purum* appellamus; *pure*, *simple*, *plain*; also *incipid*, *tasteless*: Vossius de Permut. lit. says, that *merus* originates ab *Æol.* *Μερος*, pro *Μερος*.

MERETRICIOUS, *Μετρο*, *Μετροποιῆς*, *meretrix*, *meretrix*, *quæ corpore metetur*; a *whore*; a *meretricious lady*; *sarcasically*.

MERGIN, *μαργα*; a kind of earth, *de marl*; between clay and sand; of a *fertile nature*; sometimes written *ουργαον*.

MERI-DIAN, *Μερος-ἡμερος*, *meri-dies*; quasi *medi-dies*, *medius-dies*; *mid-day*, or that highest point of the heavens, at which the sun arrives at noon.

MERISMUS, *Μερισμος*, *partitio*, *divisio*; *figura rhetorica*; a *partition*, *division*; and a *figure in rhetoric*.

MERIT, *Μερο*, *Μεροποιῆς*, *merita*, *meretur*; nam qui *dignus est*, *meretur*; et qui *meretur*, *dignus est consequi*: *to deserve rewards*, or *punishments*; est enim vocabulum *μερο*; *demereo* signifies *to oblige*, *ta eudeo*; *demereo*, *to deserve well*; but *demerit*, *to deserve ill*.

MERSION, *Μερω*, *fluo*; unde *mergo*; *ta dip*, or *plunge under water*; hence an *emergent occasion* is an occasion arising from some unexpected, and unforeseen accident.

MES-ENTERY, "Μεσεντερῖον, a *membrum*, which is in the middle of the intestines, and supports the branches of the *vena porta*: R. *Μεσος*, *medius*; and *Ἔντρον*, *intus*; *Ἔντρον*, *intestinum*: *Nug.*"

MESS, *Μεσημι*, *mitto*, *missus*; quasi *messus*; *fericulum*, *quicquid ad primam, secundamque mensam apparatus mittitur*, atque *appanitur*: a *dish* of any kind, *that is sent to*, or *from table*:—"and Joseph took, and sent *messes* unto them from before him:" Gen. xliii. 34: or, perhaps *mess* may be contracted from *Συνεδο*, *comeda*, *commessus*; *to eat together*, *to partake of the same eatables*.

MESSAGE, *Μεσημι*, ex *Μεσ*, et *Ἰμῆ*, *mitto*; *missus*; a *person sent with some orders*.

MESSIAH, *Μεσσίας*, *Messias*; properly a Hebrew word, expressed in Greek, by *Χριστος*, *unctus*; *anointed*; *the Lord's anointed*.

MESSUAGE, *messuagium*; a *dwelling*, in old law Latin: perhaps it may be derived à *Μεω*, *maneo*; unde *mansio*; unde *messuagium*, quasi *mansuagium*; a *place to abide*, *to dwell*, *to continue in*; i. e. a *mansion-house*, or *head dwelling*; not an *out-house*.

MET of coals; *Μετρεω*, *metior*, *metitus*; a *measure* of two bushels: or, perhaps rather derived à *Μοδος*, *modius*; a *bushel*.

MET; the past tense, and participle of **MEET**: Gr.

METAL; "Μεταλλον, *metallum*: *Nug.*"—Litt. and Ainsw. tell us, that *Μεταλλον*, *metallum*, is derived from a Hebrew word, signifying *lamina ferrea*; interpr. Hier.—vel ita dictum quod *Μεταλλον*, *aliud post aliud invenitur*; ubiunque una inventa vena est, non procul invenitur alia.

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this may be true with regard to *metals*; but it is as applicable to other *strata* likewise.

META-MORPHOSES, "Μεταμορφώσεις, *transfiguratio*: R. Μετα, *trans*; et Μορφή, *forma*: Nug."

META-PHOR; "Μεταφορά, *translatio*: R. Φέρω, *fero*: Nug."—when a word is translated from its proper acceptance, to another more figurative.

META-PLASM, Μεταπλασμός, *metaplasms*; *figura grammatica*; a *grammatical figure*; when some letter in a word is changed, on account of the verse, ornament, or necessity.

META-THESIS, Μεταθεσις, *metathesis*, quum literæ transponuntur, per metath. a *transposition of letters*; as Ἀραξ, *rapax*; Μορφή, *forma*.

MET-EM-PSYCHOSIS, Μετεμψυχωσις, *metempsychosis*, *traductio*, seu *migratio animæ*, ex uno corpore animato in aliud; a *passing of the soul, from one living body to another*: the opinion of Pythagoras.

METEOR; Μετεωρος, Μετεωρολογία, *sublimis, vagus, fluctuans de rebus cælestibus*; Μετεωρα, *quæ circa astra fiunt, aut apparent; an appearance of lights, or any other body, that makes a transient duration, and suddenly vanishes*.

METHEGLIN; Μيثυ, *vinum, temetum*; unde Μελιττις, *melites*; (it should have been printed *melittes* in Hederic) a *drink made of honey and wine*.

METHOD; "Μεθοδος, R. Οδος, a *way, a road*: Nug."—*ratio, et via, aliquid docendi, vel discendi; a ready, expeditious way to teach, or learn any thing*; also a *set of enthusiasts, who pretend to have a new way, a new road, a new path to heaven*.

MET-ONYMY, "Μετωνυμία, *metonymia, transnominatio*; when one name is taken for another, as *Ceres*, who is the goddess of corn; for *corn itself*: R. Μετα, et ονομα, *nomen*: Nug."

METOPE, Μετοπη, *metopa*; a *term in architecture*.

METRE, Μετρον, Μετρον, *metior, metrum, metricus*; *measure of any kind*; but chiefly of *verse, with or without rhyme*.

METRO-POLIS, "Μητροπολις, *metropolis*: R. Μητηρ, *mater; mother*; et πολις, *civitas*; a *city*: Nug."—the *mother city, chief town; residence of a sovereign*; also the *bishop of that chief city; an arch-bishop, or metropolitan*.

METTLE—some; Μεταλλον, *metallum*; quod nobis pro *animi presentia, et vigore usurpatur*; metaphora ducta à *metallis, quæ quo acutiora sunt, eò nobiliora, et magis pretiosa habentur; the perfection of metals*.

METTLED, τippy, Μεθυ, *vinum*; unde Μεθυω, *ebrius fio; intoxicated*.

MEWL: this word is only another way of writing *mew, or mue, like a cat*; and consequently will take the same deriv.: Shakespear has intro-

duced it in his *As you like it*; Act ii. sc. 9; in that admirably just description, or rather picture of human life,

— at first the infant,
Mewling and puking in the nurse's arms;
i. e. *crying, or whining in a feeble tone.*

MIASMA, Μιασμα, *inguinamentum, contagium; a contagious infection in the blood, and spirits; as in the plague, &c.*: R. Μιανω, *contamino; to defile, to pollute the whole mass of blood*.

MICHER; vel à Lat. *miser*; nihil enim avaro *miserius*: vel à Gall. *miche; mica panis*; quia sc. *omnes micas à mensa decedentes, numerat*: Skinn. as quoted by Lye:—but it happens, that neither *miser*, nor *mica*, nor *miche*, are originals; but are all derived from the Greek; *miser* à Μισαρος: *mica*, à Μικκος, Dor. pro Μικρος, *parvus*; a *crumb, a mite; or any little thing*; and *miche* from the same root.

MICKLE, "Μεγαλος, quasi Μιγαλ, *magnus; great*; Μεγεθος, *magnitudo, vis*; Μεγαλιζω, *magnificè effero*; Hom. Il. κ. 69: Casaub. and Upt."—*great, mighty, much*:—Versteegan supposes it to be Sax.

MICRO-COSM, Μικρο-κοσμος; *parvus mundus; a little world, or world in miniature*; man is sometimes so called; and any ingenious piece of mechanism, representing *the mundane system, an orrery*: R. Μικρος, *parvus; little*; and Κοσμος, *mundus; the world*.

MICRO-SCOPE, Μικρο-σκοπεια, *microscopium; an instrument to discern, or discover small objects, imperceptible to the naked eye*: R. Μικρος, *parvus; little*; and Σκοπειω, *video; to see*.

MID-DAY, Μεσος-δρας, *medius-dies, meridies, quasi medi-dies; the noon-tide point*: Versteegan supposes mid-day to be Sax. because written in Saxon characters.

MIDDING; "forte à nom. *mud*: Skinn. and Ray:—but *MUD* is Gr.

MIDDLE; Μεσος, *medius; the midst*: Versteegan supposes it to be Sax.

MIDGE, Μυια, *musca; a gnat, fly, or insect*.

MID-RIFF; Διαφραγμα, *diaphragma, intersepiumentum; quod intersepit; membrana, quæ cor, et pulmonem à jecore, et liene distinguit; præcordia; a membrane, which divides the heart and lungs from the liver and spleen; or the lower intestines*: R. Δια, and Φρασσω, *sepio; to hedge round, guard, or separate*.

MID-WIFE: "Casaubon gives us only the Gr. appellation of Μαια, which, as he properly observes, signifies *obstetrix*:"—but it scarce gave origin to *mid-wife*; and therefore, with Versteegan, it would be better to derive *mid-wife*, or, as he writes it, *mede-wyf, a woman of mede, deserving recompense*;

recompense; as we have observed in MEED: Gr. or else suppose, with Skinner, that she was so called, quod *media fit inter mulieres*; vel quod *medias partes treflet*, et *curet*:—but then it derives à *Μεση*, *media*, à τὸ *Μεσον*, *medium*: vel, ut recte monet doctus Th. Hensh. q. d. Sax. *med-pif*, *mulier mercede condueta*; but this is Verstegan's deriv. and may signify for bad purposes: the Dr's. therefore seems the best; had he but given us the Gr. that horrid language.

MIGHTY; *Μεγιστος*, *maximus*; *greatest*: Casaub. —Verstegan supposes it Sax.

MIGRATION, *Μεγαρον*, *domus*; *migrare* proprie est *domum*, vel *domilicium mutare*; *to remove*, *to shift*, or *change habitation*; *quitting our native homes*, and *transplanting to another climate*:—If Vossius derives the verb *migro* ab *Εγερω*, *Εγρω*,—but they both signify *excito*, *expergesfacio*; which, with some other senses, are far enough distant from the idea we have of the verb *emigro*.

MILD; vel à *Μεθυμι*, particip. *Μεθως*, *remittens*, *mitis sum*; *gentle*, *easy*, *calm*:—“vel à *Μελιχος*, *Μελιχιος*, *mitis*, *placidus*, *lemis*; *meek*, *placid*, *lenient*: Casaub.”—but Verstegan supposes it to be Sax.

MILD-HEORTNESS, “*myld-bortedness*; *mercy*, or *compassion*: Verft.”—but both *mild*, and *heart* are Gr.

MILDEW: if not compounded of *Μελς*, and *δροςος*, *melleus ros*; as we have already seen, under the art. MEL-DEW; this must be a simple word, and uncompounded, being derived immediately from *Μιλλος*, *rubigo segetum*; unless that sense has been attributed to the Greek, merely from a similarity of sound:—Shakespear has used this word in one of the most natural similies that ever came from the pen of a poet; in that admirable scene between *Hamlet* and his mother; Act III. sc. 10, wherein he shews the queen two miniature pictures, the one of his murdered father, the other of his usurping uncle; then, after having passed the highest encomiums on that of his father, *Hamlet* says,

This was your husband:—look now what follows
Here is your husband; like a mildew'd ear [lows;
Blasting his wholesome brother. —————

MILE, *Μιλιον*, *milliare*; *spatium mille passuum*; *the distance of a thousand paces*;—the word *Μιλιον* is only a feigned word from *Χιλιοι*, *mille*; *a thousand*.

MILETUS, “*Μιλητος*, *Miletum*; *a maritime town of Asia Minor*; from *Μιλλος*, *minimum*; *vermilion*; this town has been so called as if it were *rubra*; *red*: Pafor. Nug.”

MIL-FOIL, *Χιλι-φυλλον*, *mille-folium*, i. e. *mul-tis foliis*; *the herb yarrow*, or *nose-bl-ed*.

MILITIA; “*Μιλια*, *miles*, *millex*, in veteri inscriptione; *armarius*:” *Ἐπιμυλιος*, illud autem ex *Ἄρμα αἰμασθαι*: Hesych, *to gather together, to march in ranks*; though some derive *miles* à *Χιλιοι*, *mille*; “quod apud veteres scribitur *mile*; nam *trium millium* primò *legio* fiebat; ac *singulae tribus millia* *singula militum* mittebant: Varro:”—*miles*, *militaris*, *militia*; *a soldier*; and *whoever goes out to war*:—with regard to the word *militia*, there is a remarkable passage, which I shall desire leave to quote from Mat. Paris, as produced by Junius, under the article *muster*: “*Rex* (Hen. III. ad ann. 1253,) *constituit ut, secundum pristinam consuetudinem, arma civibus competenter assignarentur, et monstrarentur, et censerentur*:”—so early was there a *militia* established, as the natural defence of this kingdom, that even in the time of Henry the Third (five hundred and twenty-eight years ago) it was renewed; *secundum pristinum consuetudinem, according to custom, long before his time*.

MILK, “*Μελκα*, ab *Αμειλω*, *mulgeo*; *to milk*: Upt.”—it is observable, that Hederic gives us this word under the appearance of *Μελλα*, *με, η*:—but that must have been a mistake of the press for *Μελκα*; particularly as he has explained it by “*cibus quidam ex lacte*: Paulus Aegin. Gall. Paxamus: *vox peregrina respondens Germanico melc*; *milk*:”—and Casaubon says, “*Μελκα*, *υψων τι δια Ταραντος*, *edulium ex lacte constans*.”

MILL, “*Μυλη*, *mola*: Casaub. and Upt.”

MILLENER: Minshew supposes, that this word, like *haberdasher*, *mercier*, &c. is only an appellative given to those people, who deal in various articles: “thus,” says he, “*a millener* is so called à Lat. *mille*; (he should have said à *Χιλιοι*, *mille*) i. e. *having a thousand small wares to sell*:”—and perhaps the number of their articles has not been diminished since his time.

MILL-ENNIUM; *Χιλιοι-εννιαυτος*, *mille-annus*, *millenarii*, *millennium*; *a sect of enthusiasts, who hold that Christ shall reign a thousand years on earth, before the end of the world*.

MILLE-PED, *Χιλιοι-ποδες*, *mille-pedes*, *mille-peda*, *centipeda*, et *multipeda*; quod *mille*, i. e. *multos pedes habet*; *a worm, having a great number of feet*; sometimes called *the palmer-worm*.

MILLET, *Μελιν*, *Μελινη*, *millium*; *a grain so called*; which ought to be written with a single L
MILLION, *Χιλιοι*, *mille*; *a thousand*; though our word signifies *ten hundred thousand*: vel à *Μυρια*, *mille*; for *any indeterminate number*.

MILT, *lien*, à *Ληος*, *levis*, *mollis*, *planus*; *smooth*, *soft*, *plain*.

MILWYN; “*greenfish*; forte à *milvo*; q. d. *piscis milvini*: Ray:”—et mihi videtur, says

Littleton,

Littleton, ut à Μάλαχος, *malva*; ita ab Αραλαχος, *immitis*, quod sit *rapacissimus*, *mitius* dici.

MIMIC, Μιμικός, *mimicus*; ad *mimos* pertinens: R. Μίμος, *imitator*; Μιμομαι, *imitor*; to express by imitation, to mock.

MINCE; Μιτυλλω, in *minutas partes fero*, in *parva frustra concido*; Casaub.—that Μιτυλλω, signifies to mince, there can be no doubt; but that it has given origin to that word, may be very much doubted: *mince* seems rather to be derived à Μινυος, *parvus*; unde Μινυθη, *minuo*; to make small; to cut into little pieces.

MIND: Clel. Way. 46; and Voc. 156, says, “*mind* is one of the variations of the word expressive of *the bead*; *gen, ken, men; mens; mind*.”—but in Voc. 210, n, he tells us, that “*ven* is radical to *ven-do*,” alluding to the antient Celtic custom of carrying on trade chiefly by *beads of cattle*:—then surely both *ven-do*, *ven*, and *ven-co*, come from Ωνεο-μαι, *vendo*; to buy, sell, or traffic: though it seems more natural to derive our word *mind* from *animus*; and he himself acknowledges, (Way. 46,) that “*animus* originates ab A-νεμ-ος:”—then *mens* seems to have been formed from thence by an easy transposition *νεμ, mens; the mind*.

MINE, belonging to me; Μον, pro Εμον, *meum*; *my property*.

MINE underground; “à Latinâ voce posteriorum sæculorum, *minare*, i. e. *ducere*, sc. *ductus subterraneos facere*: unde Lat. barb. *minerale*, pro *fossili*; *cuniculus metalla quærentium*; a *passage underground*; hence to *counter-mine*, to *under-mine*: Skinn.”

MING, mention; “Sax. *mýnezung*; admonition, warning, reminding; I had a *minging* of my *ague*; not a perfect fit, but only so much as put me in mind of it: Skinn. and Ray:”—but all these words seem to be descended from the same root with *mind*, and *remind*:—consequently Gr.

MINGINATER; “one that makes fret-work: it is a rustic word, and corrupted perchance from **ENGINE**: Ray:”—one step more would have made it Gr.

MINGLE; Μιγνυειν, Μιγνυμι, *misceo*; to mix, blend, and tumble together.

MINIATURE, Μινυος, *parvus*; Μινυθη, *minuo*; to diminish, or make less: *mini-kin* is a pleonasm; for each part of the compound expresses diminutiveness.

MINISTER: as *magistrate* is derived à Μας, Μαςτος, *magister*; so *minister* seems to be derived à Μινυος, *parvus*, *minor*; a *servant*, a *minister*; as in that passage of St. Matt. xx. 26; 27. But whosoever will be great among you, let him be your *minister*; and whosoever will be chief

among you, let him be your *servant*:—Others derive it à Μενοιτω, unde *munus*; officium; ministerium; to serve at the altar, to be subservient in any holy office.

MINIUM, Μιλλος, vel ab Αρηνιον, pro quo ap. Dioscor. et Αρμιον, et Μινιον, ab Hisp. *mina*, i. e. *vena metallica*, sive *mineralis*; *sinople*, red lead, or *vermilion*.

MINOR; Μινυος, Μειων, *parvus*; little: the comparative *minor*, less: also a person under age.

MINSTER, Μονος, *solus*; Μοναχος, Μοναστηριον, *monasterium*; from which it is contracted to *minster*; a temple, church, cathedral: though, with H. Vossius, it seems rather to be derived, vel à Μενοιτω, Μενοιτω, *munus*, quando pro officio capitur; vel ab Hebræo:—but none of these deriv. give the reader so much satisfaction, as Clel. Voc. 54; where he observes, that “in Britain, before the Romans introduced their deities, or built here in London temples to Apollo, Diana, &c. perhaps in places usurped from the Druidical consecrated ground; there were certain altars, or stones, to which were assigned the privilege of sanctuary; this stone was called the *mein*, *mon*, *meynt*, or *minster*.”—and in p. 138, he says, “there can hardly be any solid reason assigned, why the altar-piece of *Westminster Abby*, should not at this very moment stand on the identical spot, which was the seat of a *minster*, or *cromlech*, perhaps thousands of years before the existence of the temple of Apollo:”—thus has this gentleman gone far enough into antiquity for the establishing a *minster*, or *meyn-stone*; and yet perhaps not far enough for establishing the etymology, or deriv. of it; for *mein*, *meyn*, *myn*, and *mon*, sensibly derive à *fane*, *fanus*, *fanum*; i. e. à Ναος, Æol. Ναφος, by transposition *faNus*; a *fane*, or *mein*: or else *mein*, *min*, *mon*, *mun*, *wun*, *won*, and *wont*, may all signify *habitation*, *dwelling*, *man-ston*; and then would originate à *maneo*, i. e. à Μενω, *man-co*; to remain, dwell, inhabit.

* **MINSTREL**; “*videri potest desumptum ex Μυνη, procus*; ut vox primitus denotaverit *amatorem cantu musico surda dilectæ limina demulcentem*: nisi malis derivare à Sax. *mýnhtreþ*; ut proprie olim *minstrels* dicti fuerint, qui in *cathedralibus ecclesiis inserviebant choro, inter ministrandum*: Jun.” a musical performer: or else we must refer to the Sax. Alph.

MINT, more properly *mintb*, Μινθα, *mentha*, et *menta*; the herb so called.

MINT, money; Μονηλα, *moneta*: nisi forte malis simpl. à *monendo*; secundum Isidor. *ducere*: quod illius nota tam de pretio, quam auctore *monent*: proprie enim nota numinis impressi *moneta*

est: Ainsw. *the mint, or place where money is coined*: — “whether *the mint* in Southwark (says Clcl. Voc. 54) derived its name from an ancient privilege of sanctuary, long since abolished, or from some coinage, once established there, of which, however, I am totally ignorant, I do not pretend to determine; but I sincerely believe, that in *the West* of London, there existed, in the very spot where the abby now stands, such a *mein* (*fane*) *meynt*, or *minster*; and was called *West-minster*; for ages before that Græco-barbarism *monastery* was so much as in existence.”

MINUTE, *small*; “*Μικρὸν, minus*; R. *Μικρὸν, minute*; *small*: Nug.”

MINUTE of time; *Μικρὸν, parvus*; a *small portion*.

MINUTES, *memorandums* } from the same root:
MINUTIE, *trifles* } Gr.

MIRACLE; *Μίσην, oculi*: nempe quia qui *mirantur, rem attente aspiciunt*; sereque non sine voluptate, ac *stupore, astonitis oculis, arrectis auribus adsunt*: any thing effected beyond the ordinary powers and operations of nature; and which is so very uncommon, as to cause *astonishment in the beholders*.

MIRE, *dirt*; “*Μίσην, inquinatus*: *Μίσην, inquit*: Upt.”—it should have been printed *Μίσην*.

MIRK'D, or *mark'd*; “*to be troubled, or disturbed in mind; to be startled*: probably from the Sax. *meþk*, signifying *dark*: Ray:”—but the Sax. *meþk* is undoubtedly derived from the Gr.; as we shall see presently, under the art. MURKY: Gr.

MIRROR; *Μίσην, oculi*; unde *mirror, admiror*; *astonitis oculis aspicere*; *to behold, admire, and gaze upon*.

MIRTH seems to originate from the expression “*canere ad myrtum, in the sense of singing round, or one after another*: Clcl. Way. 81:”—but surely *myrtus* derives from *Μύρτος, myrtus arbor*.

MIS-ANTHROPE; *Μισ-ανθρωπος, misanthropos*; a *man-bater, a bater of mankind, of an unsocial disposition*: R. *Μισω-ανθρωπος, osor-hominum*:—it is remarkable, that neither Jun. Skinn. Litt. nor Ainsw. should have given us this word.

MISCELLANY, *Μίσην, misceo, miscellaneus*; a *mixture of various articles, a magazine of incoherence*.

MIS-CON-STRUE: we have many other words in our language, beginning with the preposition MIS; which will be more properly found under their respective articles; unless when the primitives themselves are not in use; as in the following examples, when compounded: as for the preposition itself (*mis*) it seems to be but a contraction of the negative *minus*, either the adjective, or adverb in Latin; and consequently

derived à *Μικρὸν, i. e. minus, little, less*; to express a deficiency.

MIS-CREANT; *ἤρηθω, credo, mutuo do*; *quod qui facit, etiam Latinis creditor vocatus*; *to lend, trust, believe, confide*:—*mis* here is a negative compound; and consequently a *mis-creant* is a *mis-believer, an infidel, incredulous, unbelieving*.

MISCREED, “*I suppose* is only a rustic word for *descried*: Ray:”—then Gr.

MISERY; *Μυρος, detestandus*; unde *Μίσην, odi*; quasi *Μίσην, vel Μυραγος, i. e. Μίσην, detestabilis, odiosus, exosus*; *miserable, wretched, detestable*: vel à *Μογερος, arummosus, forlorn, pityful, woful*.

MISH-MASH; “*Teut. misch-masch*; *chaos*; *confusa rerum congeries*; hoc à *Teut. mischen*; *miscere*; et *maessen, messen*; *metiri*: Skinn.”—this latter half of the compound is scarce intelligible; the Dr. therefore had much better, with Casaub. have derived *mish-mash* à *Μίσην, misceo*: and then the whole compound would have been quasi *Μίσην-Μαζα, mista, vel mixta-massa*; a *mixt-mass, a heap of confusion, where all things are buddled, and jumbled together*.

MIS-PRISION of treason: “*Fr. Gall. mesprison*; *error*; hoc à verbo *mesprendre*; *errare*: q. d. *male-accipere, male-intelligere, male-apprehendere*; à *Lat. prebendere*: Skinn.” a *misapprehension, a mistake*:—not content, however, with this deriv. the Dr. refers us to this word in his Alphabet of Law terms; and there he says, “*misprison juris* consultis nostris dicitur, ubi quis conficius est conjurationis in regem, homicidii; et latrocinii perpetrati, et celeriter reum non desert, vel accusat ad magistratum; à *Fr. Gall. mespris*; *neglectus, contemptus*:”—so that now we have got another deriv. the former deserves the preference; and is evidently derived from the Gr.

MISS, a *young lady*; *Ἀρμον, Ἰπερος, vel ab Ἀρμ, simul*; *amasia*; *my love*.

MISS, *to pass by*; *Μελην, mitto, omitto*; *pass over, lose one's aim*.

MISSION, “*Μελην, mitto, missus, missa, missile*: fed *missa, missæ, vox omnino ignota est Græcis*”; says Voff.—true; in the sense it is understood now by the Romanists; but, notwithstanding that, its deriv. must be from hence.

MIST, or *fog*; *Μερος, quod Hesych. exp. Ελαυρον, nihil enim aliud est nebula, quam tenuissima quedam, ac subtilissima pluvia*; *small-driizzling rain*.

MISTERY, or *trade*; *Μερονην, unde manus, ministerium*; *doing any service, learning any trade, business, occupation*:—Skinner derives it à *Μυστηριον, mysterium*; quia sc. *quælibet ars, quamvis vilissima, sua arcana habet*; *quæ non initiatis non temere artificibus communicantur*:—and there may be some propriety in this deriv.

MIS-TETCHET,

MIS-TETCHET, "that has got an ill habit, or custom; as, a *mistetcht horse*: I suppose quasi *mif-teacht*, i. e. *mif-taught*: Ray:"—but **TEACH**, and consequently **TAUGHT**, is Gr.

MISTRESS, Μαγιστρα, quasi Μαγιστρη, *magister, magistra*; a *tutress*, vel à *Μαγας*.

MITE, "Μιδας, *midas*: Upt."—both Hederic, Litt. and Ainsworth explain this *midas* by a *little worm that breedeth in beans*:—and perhaps from the smallness of its make, applied to the insect; which, however, may be derived as in the following art.

MITE, or *small piece*; Μικρος, Dor. pro Μικρος, *parvus, mica*; a *crumb, a very little bit*.

MITHRIDATE } "Μιθριδασιος, Μιθριδαση,
 MITHRIDATES } suppone ανιδολος, *Mitri-*
 daticum antidotum; an *antidote found out by Mitri-*
 dates, king of Pontus, by means of which he so
 accustomed himself to the use of poisons, that
 afterwards they had no effect on him: Nug."

MITIGATION, Μεινμι, *remitto, missus*; *mitis, mitigation*; *appeasing, remitting, excusing*.

MI-TRE, "Μίτρα, a *ligature tied round the head*: Nug."—*diadema*; a *bishop's diadem*:—the root of *Μίτρα* seems to be à *Μίω, ligo*; unde *Μίλος, filum*, quia eo aliquid *ligatur*; et *Μίτρα*, quo vel *medium corpus, vel caput cingitur*:—"what by the Greeks," says Clel. Voc. 44, "was called *Διαδημα*, was by the Celts called a *tiar*:"—and then he adds, in the notes, "if this word ever penetrated into Persia, or was known in their antient Pehlavi language, it undoubtedly pervaded so far by means of the Northern conquests:"—but those conquests were of recent, modern date, compared to the establishment of the Greek language: with regard, however, to the former part of this compound, Clel. Voc. 45, says, that "the *tiar* was of two kinds, the *war-tier*, or *greater*, (from *major*, i. e. *Μαγας*) and the *wee-tier*, or *mee-tier*, contracted to *mi-tre*, the *lesser*:"—from Ε-λασσων, *minor*.

MITTIMUS, Μεινμι, *mitto*; to *send*: a *warrant beginning thus*; *Mittimus*.

MIX, Μιξις, à *Μιγνυμι, Μισγω, misceo, mixtio*; a *composition of several ingredients, blended and mingled together*: Junius writes it both "*mixen, and myxen*;" but has derived it from *muck*; *simus, fmetum*; which is quite a different origin; viz. à *Μυξα*: but the former ought rather to be preferred.

MO, antiently written for *more*; à Sax. *ma*, "contracted from *Μαγας, magnus, magnior, eliso n, magior, tandem g quoque extritum major*; à *magior videtur remansisse adverbium magis*: Voss."

MOAT, "a *small body*; Ατομος, *atomus*; an *atom*;

by transposition a *moat*; a *little particle of matter*: R. Τερω, *seco*; to *cut small*: Casaub."

MOB, Μοδος, *motio*; *mobilis*; *seditio, tumultus*; *riot, disorder, misrule, disturbance*.

MOCK, "Μωκωω, vel Μωκιζω, *irrideo, alludo*; to *jeer, to scoff*; Casaub. and Upt."

MODEL, Μοδρω, Μοδρον, *metior, mensura, modus*; *the measure, form, and manner of a thing*.

MODERATE, "Μεδομαι, *curro*; nempe Μεμοδα, *Modos, modus, moderator*; a *ruler, guide, or governor*: Voss."

MODERN, Δαος, *dies, bodie, bodiernus, modernus*; *of the present times*.

MODEST, Αιδημονεω, *verecundus sum, pudens*; *bashful, chaste*.

MOIETY, Μοιρα, *pars, portio*; generally understood as *the half*: or rather, according to this interpretation, à *Μεσος, medius*; unde *medietas*, contracted to *moiety*; any thing or sum, divided in the *midst, into two equal parts, or halves*.

MOIL, "a *dish made of marrow, and grated bread, &c.* magnam habet affinitatem cum *Μυελος, medulla; marrow*: Jun."

MOIL, or *spot*; "Μολυνω, *contamino*; to *stain*: Upt."

MOIL, or *turmoil*; "Μωλος, *rugna, tumultus*: Casaub."—"vel απο τῆ Αδμωλη, vid. Hesych. et etymol: Upt."—there is a brevity and conciseness in this gentleman's writing, which is sometimes far from being satisfactory: this latter deriv. has cost me some trouble; for Hesychius gives us no such verb; he has indeed given us a substantive *Αδμωλη*, and explained it by *απορια, res dubia, et perplexa*; *ολιγωρια, negligentia contemptus*; *αγνωια, ignorantia, inscitia*; *νοχηια, quiet, otium*; not one of all which interpretations, particularly the last, can bear any connexion with our word *moil*; which signifies *fatigue, from excess of hurry, bustle, tumult, business*: it might therefore be derived rather à *Μωλος*, or, as Casaubon writes it, *Μωλος, tumultus, labor*; for that is the principal cause of *fatigue*.

MOIST, Μοδαω, *madeo, madidus*; *made wet*: vel à *Μωρον*: see **MIST**: Gr.

* **MOLE**, or *animal*; "doctissimus amicus Rogers, nostrum *mole* despectit à *Μολωσθαι, cuculculos agere*; quæ sane felicissima videtur allusio, vix etymon: Skinn."—because it is Gr.: however, to please the Dr. it is referred to the Sax. Alph.

MOLE, or *haven*; "colbon; Μωλος, *portus, manu factus*; hoc à *Μωλος, labor*; q. d. *portus*; seu *agger, magno labore, contra aquarum impetum extructus*: Skinn."—any *barber made at a great expense and labor*.

MOLE, or *spot*; Μολυω, *contaminare, inquinare*; a stain; vel à Μυκλαί, *macula*; spots; either natural, or artificial.

MOLEST; Μωλος, vel Μολος, *labor*; unde *moles*, et *molesia*, et *molesto*; to trouble, disquiet, aggrieve.

MOLLI-FY; “Μαλλος, *mollis*; or from Μολυω, to soften: R. Μωλυς, *soft, cowardly, lazy*: Nug.”—this latter seems to be the more proper; though it may likewise be derived ab Αμαλος, vel Μαλακος, *mollis*; *soft*.

MOLOSSES: “vox valde corrupta,” says Skinn. “à Fr. Gall. *mallece*; (and is the French more pure? if what the Dr. adds be right) utrumque ab Ital. *melazzo, sacchari spuma*, seu *fax*; et hoc à *melle*:—(but why would not the Dr. say, à Μελ, *mel*; *honey*?) cui et dulcedine, et consistentia valde affine est.”

MOLTEN; the particip. of MELT: Gr.

MOLTER: “the toll of a mill; à Lat. *mola*: Ray:”—à Gr. Μυλη.

MOMENT of time } *Mobos, motio, motiva,*
MOMENT, weight } *momentum; time,*
MOMENTUM of bodies } and *weight*; also
weight and velocity united together.

MON-A, “or the *Isle of Man*, received its name from the *meins, mons, &c.* signifying *mein-ey*; the *isle of the mein, or fane*,” says Clel. Voc. 55:—consequently Gr.: see MEIN, and MINSTER: Gr.

MONADE } *Monas, monas; an unite*: Μονα-

MON-ARCH } *χος, monarchus; a person who*
rules solely or alone.

MON-ASTERY: common derivation would deduce it from the foregoing root; because monks in monasteries lead *single, solitary, and recluse lives*: but *Monos, solus*, would rather suit a *hermit* than a *monk*; for Clel. Voc. 52, 53, very justly observes, that “as fast as Christianity gave us new invented Greek words for Celtic things, we adopted them, and forgot our own; but no idea of celibacy, which is but accessary, will ever make it other than nonsense, to derive *monk* from *Monos*, while monks are assembled in numbers, and by *fraternities* in convents:”—he would therefore derive “*monk*, and *monastery* from the Celtic *mun, mon, won, mony*; all which signify *man-son, per-man-ency*; or rather from *mein, meyn, minster*; signifying *altar, or sanctuary*: p. 57:”—but, in either case it would be Gr.; as may be seen under the art.

WONT, and **MIEN**: Gr.: however, all this seems to account for only the former half of this compound; for *mon-astery* seems to be compounded of *mon* and *astery*, or *astic*, i. e. ab Ασκειω, *exerceo, melitor*; signifying the *man-son, fane, or*

minster, where the monks are exercised in the strictest rules of discipline, and the most rigid precepts of severity:—Sammes, 82, would derive *monastic* from the isle of *Μονα*, or *Man*, as being the chief residence of the *Druids*:—but even then it would be Gr. as in the foregoing art.

MONEY, Νημμας, *nummus*; by transposition *money*; *numisma, moneta*; the current coin of a kingdom: R. Νημω, *money*; *distribuo*; to distribute, spread abroad, disperse:—Clel. Voc. 156, says, the word “*money* is but a corruption of *min-ey*; *min*; *metallic matter* } *money*; or *legal currency*
ey; *lawful* } of a *metalline matter*;
 thence the Latin word *moneta*; and our’s *mint*:”—but still it may be Gr. as under those art.

MONGER; “Μαγγανισιν, *mango*: Upt.”—qui varias miscet ut alios decipiat: R. Μαγγανον, *veneficium*; an adulteration, a lowering the goodness of any article; poisoning fair trade:—Versteegan supposes, that this word *monger*, was antiently the “*Saxon name for a merchant*; now only an addition to divers marchantable trades, as a *cheese-monger, fish-monger, iron-monger*; the word *merchant* wec have from the French:”—from the worst hand; but even the French is not the original from whence the word *merchant* comes; as we have already seen under that art.

MONGREL; Μυγγυμι, unde Teut. *mingen*; *mingle*, “quasi *mingrel*; *bi-gener, mixtus*, seu *mixti generis*: Skinn.”—“see *mingle*,” says the Dr.;—which even he himself allows to be Gr.

MONITOR; Μνηω, *monco*; to advise, direct.

MONK, “*Monos, solus*; Μοναχος, *monachus*: Nug.”—a recluse, all alone:—but, as Clel. observes, Voc. 53, it is really little better than “nonsense to derive *monk* à *Monos, solus*; alone, when monks are assembled in numbers together,” in every monastery throughout Christendom; such a derivation would suit better with a *hermit*, than a *monk*: he then proceeds to give us a Celtic deriv. which has been already considered under the art. **MON-ASTERY**: Gr.

MONKEY; “Μιμητικον, *simius*; an ape; απο τῆ Μιμησθαι, animal μιμητικον: sed potius per contract. ex *bo-muncu-lus*: Upt.”—Junius supposes the word *monkey* might take its origin “propterea quod *monachorum* sanctimonialiumque antiftibus facetissima bestia olim fuerit in deliciis; à *Monos, solus*; unde *Μοναχος, monachus*, contracted to *monkey*; prorsus ut *psittacum* Belgæ pari de causâ vocant *papegay*, q. d. *sacerdotum delicia*;” as will be farther observed under the art. **POPIN-JAY**: Gr.

MONO-CEROS; Μονοκερως, *ulos, monoceros, unicum tantum cornu habens*; an *uni-corn*; if there
 be

be any such creature, as we see commonly represented: R. *Moros*, *unicus*; et *Κίρας*, *cornu*; a *horn*; like the *rhino-ceros*; only on different parts: the *unicorn's* growing out of the middle of his forehead, but the *rhino-ceros'* on his snout or nose:—with regard now to the English pronunciation of these two words, the *monoceros* and *rhinoceros*, by altering only one letter, viz. *x* into *c*, we have strangely deviated from the names of these creatures; the Greeks pronouncing them hard, we soft.

MON-OCULAR, *Μονος-ακος*, *Μονοφθαλμος*, *apoculus*; a person having but *one eye*: R. *Moros*, *unicus*: *only one*; and *Οφθαλμος*, *oculus*; *an eye*.

MON-ODY, *Μον-ωδια*, *monodia*, *cantio solitaria*; *carmen flebile*; a *mournful dirge*, sung by *only one person*, without a chorus:—there is another very remarkable sense of this word *monody*, or rather *monodist*, which originates from another source; viz. *Μονodus*, *monodus*, *qui unicum habet dentem*; *unum os*, *dentium loco*; he who has but *one continued tooth* in his head; without any distinction of parts; as king *Pyrrhus*, and the son of *Prusias* are said to have had;—and perhaps it is meant, that their teeth were all double, both before and behind, both above and below.

MONO-GAMY, *Μονογαμία*, *monogamia*; *status*, quum quis *unicam tantum habet uxorem*; a *marrying to one wife*, and *no more all his life long*: alluding to a sect, which held a *second marriage unlawful*.

MONO-GRAM, *Μονογραμματος*, *monogrammus*; a *slight sketch*; the *first draught*, or *outlines of a picture*: R. *Moros*, *solus*; et *Γραμμα*, *linea*; a *single line only*.

MONO-MACHY, *Μονομαχία*, *singulare certamen*; a *single-combat*; it would appear odd to translate it a *duel*, and yet it is too true in fact: R. *Moros*, *solus*; *alone*; and *Μαχη*, vel *Μαχουαι*, *pugno*; *to fight*.

MONO-POLY, *Μονοπωλία*, *monopolium*; *privilegium*, quo quis *solus quidpiam vendere potest*; an *engrossing any article*, in order to have the *sole vending*, and thereby make it dear; for which reason it has been forbidden in all nations: R. *Moros*, *solus*; and *Πωλης*, *venditor*; *the only seller*.

MONO-PTOTE, *Μονο-πτωτος*, *monoptoton*; *unicum tantum habens casum*; a *noun in grammar*, having *only one case*: R. *Moros*, *solus*, vel *unus*; and *Πτωσις*, *casus*; à *Πτωω*, *cado*; *to decline*.

MONO-SYLLABLE, *Μονο-συλλαβος*, *monosyllabus*; having but *one syllable*: R. *Moros*, *unus*; et *Συλλαβη*, *syllaba*; a *sound*.

MONO-TONY, *Μονο-τονος*, *uno*, *eodemque tenore*, *procedens*; *reading*, or *speaking in one continued cadence*, or *tone of voice*: R. *Moros*, *solus*, vel

unus; et *Τονος*, *sonus*; *found*; à *Τενω*, *tendo*; *to stretch a string*.

MON-SIEUR: this title, so fondly affected by the French, is totally Gr. being only an ungrammatical French distortion of *meus senior*; *my elder*; and consequently derived ad *Εμος* *Επι-αυλος*, *meus amosus*; *my good old man*; *my daddy*.

MONSTER, *Μνωω*, *Μνωωω*, *moneo*; *monstrum*, quod *manifet futurum*, et *moneat voluntatem deorum*; *any strange effect*, that *foretells things to come*, a *phenomenon*, a *prodigy*.

MONTH, *Μην*, *Μηνη*, *mensis*; *the time from one new moon to another*.

MONUMENT, *Μνωω*, *Μνηωω*, *moneo*; *Μνημειον*, *monumentum*; a *sepulchral stone*, to remind us of the deceased.

MONY “as a termination to several words (as *ali-mony*, *matri-mony*, *parci-mony*, *patri-mony*) includes the idea of permanency and habit,” says *Clel. Voc. 52*:—consequently Gr: see **MAN-SION**: Gr.

MOOD, *Μωδος*, *modus*; *the different formation of a verb*: also *rank*, *state*, or *condition*, as when we are in a *gloomy*, or a *merry mood*.

MOON, “*Μηνη*, *luna*, quæ *curfu sue mensis describit*; apud *Virgilium*, *mensura luna*; *Μην*, *mensis*: *Νεμηνια*, *nova luna*, *navi-lunium*; *new-moon*: *Cat. and Upt.*”

MOOR, *Μαυρος*, *Αμαυρος*, *obscurus*; *the people so called from the darkness*, and *blackness of their complexion*.

MOOR, or *fen* } *Μυρην*, *fluere*; *unde mare*; *the MOOR-ben* } *sea*; and by a small transposition a *mead*, or *large collection of fresh water*: hence a *moory-fen*, or *marshy-ground*.

to * **MOOR** a *ship*: *Skinner* derives it à *Lat. morari*, *detinere*;—but “*Μορας* voce usi sunt *Xenophon*, *Diod. Siculus*, pluresque alii; *Pausanias* vocat *Μοραν*, sed origo eadem, nempe à *Μερω*, *divido*; quia *morantes* tempus intervallis trahunt, ac *dividunt*: *Voss.*”—this deriv. seems to be rather forced; and therefore it is to be hoped we shall please the Dr. better by referring to the Sax. Alph..

to **MOOT** a *case* } *Μωω*, *Μωωω*, *Μωθος*, *motus*, *unde*
a **MOOT** point } *moveo*, *motare*; *litem*, *sen*
difficultatem movere; (*non removere*) *to move a question*, to *propose a difficulty* (*not to solve one*) a *moot point* is a *point in dispute*, a *question undecided*. *Clel. Voc. 113, n.* says, “the barons, who sate upon all controversies and causes, within their respective jurisdictions, whether under their sacred oaks, or on those eminences, called *mote-hills*, could not, &c.”—he then observes in his note, that there was in Rome itself a *mons mutialis*, which had antiently served for that purpose:

mooting

mooting a point derives from those *motes*; to which the *bench* is now substituted:—as therefore a *bench of justices* means what we sometimes call a *justice' meeting*, or a *justice' setting*, we may suppose, that *mooting a point* should mean the proposing a subject, or question, of some difficult nature, to be considered by the barons assembled at those *meetings*, or *mote-bills*: consequently Gr.: see WITTENA-GEMOT: Gr.

MOOTED up by the roots; “Belg. *moetsen, mutfen*; hoc à Lat. *mutilare*: Skinn.”—hoc à Gr. *Μίυλος, mutilus*; *mutilated, maimed*.

MOP, *Μαύηλη*, à *Μαύα*, *Mappa*; properly a *napkin*; or any thing to dry up moisture.

MOP, and **MOW**; “q. d. *mump*, and *mew*: Belg. *mompelen*; *muffitare*: *Μυλλειν, Μοιμυλλειν, Μυμω, Μοιμωφιν*, *contrabere labia*; to contract the lips, to draw up the mouth, to make mouths at one; *qui ore, vultuque distorto, et valgis labiis aliquem derident*: Skinn.”

MOPE; perhaps from *Μωυψ, Μωυπιασις, vitium eorum, qui non nisi intus videre possunt*; those who are lost as to all external objects, and seem to be wholly wrapt up in the contemplation of what passes within: Milton writes it

————— *mooping melancholy,*
And moonstruck madness.—————

Par. Lost, B. XI. 485.

MORAL, *Μήρων, modus agendi*; *mos, moralis*; *belonging to manners*; a rule of action.

MORBID, *Μορος, Μορρα, mors, morbus*; interposito *b*: Hesych. a *disease, sickness, distemper, death*.

MORDACITY, *Μειρ-ειω, Μορον-ειω, mordeo, mordacitas*; *biting, stinging*: R. *Μειρω, divido*; et *Εδω, edo*; to eat, devour greedily.

MORE; “Sax. *mæpe, mape (mara, Casaub.) mere*; quid si omnia à Lat. *major*? Skinn.”—quid si omnia à Gr. *Μεγας, magnus*?—for we must gain *magnus*, before we can arrive at *major*.

MORE, a mountain; “Sax. *mop*; *mons*; (Penman-*maur, mar, more, muir, mure*) hinc *mopland*; *regio montana*; a *hill-country*: Jun.”—and Clel. Voc. 176, tells us, that “*maër, or mawr*, signifies *head-ruler*”—all which might persuade us, that every one of these words were but so many distorted dialects of the word *major*; and consequently Gr. signifying a *great, huge, high* mountain.

MOREL, of the *mushroom* tribe; “forte dictus,” says Skinn. “à colore rubro saturo succi *morum*.” and Littleton derives the *morus*, or *mulberry-tree*, à *Μαυρος, niger*, quod *color* in pomo est ubi permaturuit *ater*; and the *morel* has the same *black* appearance.

MORESC dance } “Fr. Gall. *morefque*; Ital. et
MORESC picture } Hisp. *morefco*; *Mauritanus*,
Mauritanicus: Skinn.”—(why would not the Dr. add à *Μαυρος, obscurus, fuscus*?) q. d. genus *tripudii, et pictura*; *tripudium Mauritanicum*; et *sculptura*, quâ aves, quadrupedes, arbores, et alia inartificiose, et rudi quasi *Minervâ, oculo exhibentur*: *Mauri* enim primi in Hispaniam, eoque in Europam reliquam invexerunt: a *Moorish* dance, and a *medley-picture*: the dance is often called a *morrice-dance*; and we are told, that the *Moors* intermingled their sports with dances, and grimaces, and dangerous jumpings: and we sometimes meet with a *nine-men's maurica*, meaning a *Maurish, or Moorish game, with nine little pieces of wood*; it is mentioned by Shakespeare in his *Missummer Night's Dream*, act. II. sc. 2, where we find it, in Johnson's edition, printed thus;

The *nine-men's morris* is fill'd up with mud; which that learned editor says, “was some kind of rural game in a marked ground; but what it was more I have not found:”—it was nothing more than a square, filled up in the following manner, ☒ and cut by the shepherd's boys on the green-sward, at which they sat, and played, while they watched their flocks: but what *morris* means would puzzle more than twenty doctors: it should have been printed *nine men's morefc*, or *nine men's maurice*; as above.

MORI-GEROUS; *Μήρω, modus, et Χειρ, χερσος*, unde *gero*; *modus agendi, morem gerit*; *obedient, mannerly, complaisant*.

MORNING, *Αυριον, cras, to-morrow*: or else from *Αυρος, splendor*; unde *Aurora*; the *morning brightness*: perhaps it may be derived à *μανε*; which Vossius deduces à *manus*; i. e. *bonus, clarus, lucidus*: tho' If. would derive it à *Μανιμεραι*: Hesych.

MOROSE, “*Ορει*, ab *Ορειω, φυλαίλω, ωρω*, M additur; *mos, moris*; unde *morosus, qui sui moris est*; vel *qui difficultibus, et malis moribus est præditus*: Voss.”—one who follows his own peevish humour.

MORPHEW; “Gall. *morpée*; sæculo nempè semibarbaro *vitiligo* dicebatur *morphea*; nomine mutato ab illo *morfea*; quod Ital. *malam scabiem denotat*; a *scab, or scurf*: Jun.”—but Skinner gives us another deriv.: “Fr. Gall. *morte, et veue*; q. d. *aspectus mortuus, et quasi cadaverosus*.”—he should have told us, that *morte, et veue*, were derived à *Μορρα, mors, fatum*; et *Ειδω, video, visus*; whence that shocking French distortion *veue*.

MORROW, *Αυριον, aurora, cras; to-morrow*: “vel ex *Γαθω ημεραν, good morrow*! Casaub.” *Ημερα, dies, a day*; the day after *to-day*.

MORSEL,

MORSEL, *Μερος, pars; a part.*

MORTAL, “*Μορτος, Μωρτα, mors, mortabilitas; mortal, frail, subject to disease, disorder, death: Nug.*”

MORTAR, *a mixture* } “*Μορτα, laboro, abrado;*

MORTAR, *a vessel* } et *Μορτην* dicitur *ταρα*
τὸ Μορτασι, quod Hesych. exponit μερισαι, διδαι;
i. e. partiri, dividere; et à contra miscere, quia
ea, è quibus fiebat moretum, prius tunderentur, ac
tererentur in pilâ; unde et moretum ipsum Græcis
ρημμα dicitur, intritum: Voss.—*a strong mixture*
of lime and sand; also a vessel in which things are
mixt up, and beaten together.

MORTAR *to throw bombs:* from the same root; because of its shape.

MORTGAGE, *Μορτος, mors, death: mortgage, a pledge in case of death.*

MORTICE; “*Fr. Gall. mortaise; foramen quo coarticulantur, et coaptantur ligna; à mordeo, morsus: Skinn.*”—à *Μορτω, vel Μορτο-ειω, mordeo; to bite; where two beams join, unite, and lock fast together.*

MORT-TIER: “*this word,*” says *Clel. Voc. 45;* “*is still retained for a distinction of the presidents à mortier, or heads of the par-ley-mote of Paris; but the thing itself is lost even to them, with the form of it, their crown being reduced to a coif, or cap:*”—but *mor* is only a contraction of *major*; *i. e.* of *Μεγας, magnus, unde major:* and **TIAR** likewise is *Gr.*

MORT-MAIN; a pretty French distortion of *mortua-manus*; *i. e.* lands given by a *dead-band*, or left to churches, &c. by licence of the king: and hence likewise

MORTUARY, to signify lands left by will of the deceased: consequently both *Gr.*

MOSAIC, *Μωσικος, Μωσικος, vel Μωσικος, vel Μωσικος, Moses; the lawgiver of the Israelites:* Upton will inform us presently, that *Moses* derived his name from *Μωυ, or Μω, which, in the Egyptian language, signified water; and we all know, that when an infant, he was found among some bull-rushes:—but when the term mosaïc is applied to any piece of workmanship, it takes a different deriv.; it has then no connexion with that great lawgiver’s name, but is derived à Μωσικος, musivus, vel musæicus; i. e. an ingenious and curious performance: or else it is borrowed directly from the Doric word Μωσαι, or, which is the same, Μωσαικος, pro Μωσικος, elegans, peritus: R. Μωσα, musa.*

MOSKER; “*to rot, or decay; perhaps from gathering moss; as a mosker’d tree: Ray:*”—but **MOSS** is *Gr.*; as in the following art.

MOSS, *Φασκος, Μοσχος (Junius writes it Μυσκος; for which he quotes Hesych.; but Hesychius*

gives both words) muscus; a soft, lanuginous plant, growing on trees, walls, &c.

MOST; “*feliciter alludit Gr. Μεγιστον, contractum Μοστον, Sax. mærtan; plurimum; maximum: Skinn.*”—this the *Dr.* calls only a happy allusion; but *mært, mæрта, mært, meest, meist, meiste, meystan, and meistero, must all be originals, undoubtedly!* because they were Saxon.

MO-STICK; “*quasi mal-stick; à Teut. malen, mablen; pingere; hoc à Lat. maculare; et stick, baculus rotundus, 12 circiter uncias longus, cui pilæores, dum pingunt, cubito ad firmandam manum innituntur: Skinn.*”—consequently derived from *Μυκλαι, macula, unde maculo; and Ισημι, sto; unde stick; a painter’s staff, or wand.*

a MOTE of water round a house: Sheringham and Sammes seem to affirm, that *note* derives from the Gothic *moat*, signifying *a marsh, or ditch of water; and they think, that the Palus Mæotis originates from hence:—then very probably Μαιωλις is the origin of all.*

MOTH, “*Μοχθηρος, parvus: vel Μοστος exponuntur Hesychio τρησσαι, ταρσισα, vulnerat, turbat: Jun.*”—and *Skinner* derives it “*à Μυδαν, uligine putresco:*”—perhaps from its corroding nature.

MOTHER, “*Μαινη, Dor. Μαινη, mater: Upt.*” *a female parent; a matron.*

MOTHERY, *Μυσσω, μυξω, futur. Att. Μυγυ, mungo, interserendo n; à mungo, mucus: (Ainsworth says, scrib. et mucus, à mugeo; quod promungo; but has given us no such verb as mugeo). à mucus est mucidus; from whence perhaps mothery: tho’ with Skinn. we may derive it à Belg. moeder; fax; hoc à modder, moder; limus, cænum:*—but, as that evidently signifies *mud*, it is *Gr.* as the *Dr.* allows under that art.

MOTION } *Μωω, Μωω, Μωθος, motus, motio; a*
MOTIVE } *stirring, movement, instigation, or inducement.*

MOTLY, *mixture; “q. d. medly; Fr. Gall. mester; Ital. mescolare; misculare, vel miscelare: Skinn.*”—and there the *Dr.* stops:—so that he either could not, or would not, tell us, that all these are but derivatives from *miscæa*; and that *miscæa* is derived à *Μιγνυμι, Μιγγω, to mix, to mingle; a motly mixture being a mixture of various colors: see MEDLY: Gr.*

MOTTO; *Μυθος, sermo; a short quotation.*

MOULD, *earth* } *Μελδω, liquefit, inter alia*
MOULDER *away* } *exponitur τρηκειν, φθινειν, to melt, dissolve, or crumble away; very light earth, that is easily friable, and rubs to pieces.*

MOULD, *form; Μετρον, metior, modus, modulus; the measure, manner, fashion of a thing.*

MOULT; “*forte à Lat. mutare, sc. plumas: Skinn.*”—

Skinn.—certe à *Mov*, *Mov*, *mover*, *mois*; unde *nuto*, *nutare*; quasi *nutare*: Voff.

MOUND, or *bead*; Cl. Voc. 48, &c. is very full on this art. and plainly shews, that *the mound*, or *bead*, which the king, or judge, held in one of their hands, was an emblem of *peace*; and that both *mund*, and *bydd*, or *bead*, express the idea of habitation; and are typified by a *mund*, *mound*, or *bead*:—and in p. 52, he tells us, that *won*, *wont*, *mun*, or *min*, for they are all at bottom the same, the *t* being only the Celtic paragogic; and all signify *mansion*, *residence*:—it is a wonder now, that this great etymologist, and antiquary, did not see the close, the very close connexion there is between all these words with the Gr. thus, *won*, *wont*, *mun*, *mund*, *mound*, *min*, *man-sion*, *man-co*, *Meν-w*, *Meν-w*, *to re-main*, *reside*, *continue in*, *inhabit*.

MOUND, or *hillock*: Junius supposes this word is derived à Sax. *mundian*; *protegere*, *tueri*: and then refers us to *mundes*, which he explains by *prædiorum munimina*;—and therefore may be derived as in the next art. but one.

MOUNT on *horseback*; from the following art. q. d. *equum montare*, seu *equum scandere*; *to climb the horse's sides*.

MOUNTAIN, *Movos*, *mons*, *solus*; *an eminence*, *single*, *separate*, *alone*; tho' sometimes there is a continued chain of *mountains*: or perhaps rather à *Mevo*, *maneo*; *to remain*; because they are sometimes called *the everlasting hills*: we might rather, with H. Voff. derive *mons*, à *Bevos*, *collis*, *tumulus*; *a bank*, *hill*, or *eminence*.

MOUNT-AGUE, contracted from *mons acutus*; consequently Gr. to signify *a craggy mountain*; this perversion of names reminds me of a droll incident, mentioned by good old Verstegan, 301, where he tells us, that "some gentlemen of our nation traavailing into Italic, and passing thro' Florence, there in the great church beholding the monument of an English knight, who had been a famous warrior of his tyme; but beeing slain in some bataille, was there buried, and in his epitaph is named *Jobannes Acutus*, armiger; our traavillers wondered what *Sir John Sharpe* this might be, seeing in England they had never heard of any such; his name rightly written beeing in deed *Sir John Hawkwood*; but the Italians omitting the *H* as friuolous, and softening the *k* into *c*; and supposing the *w* to be unnecessary, pronounced, and wrote it *Ac-ood*, and then converted it into *Acute*; heerupon they translated it *Jobannes Acutus*; *John Sharpe*, whereas his true name was *John Hawkwood*:"—or as we should now write it, *Hawkwood*: and probably this was the famous *Captain Hawkwood* mentioned

in our English history, who, in the time of Edward III. 1363, was chief of the companies of banditti in France; and was afterwards distinguished by many brave exploits in the Italian wars: whether he was a knight, or not, and whether his name was *John*, I have not yet learnt.

MOUNTE-BANK; *mount-a-bench*, or *stage*; and consequently will be easily derived à **MOUNT**, and **BANK**: Gr.

MOURN, "Μυνηραι, *lamentor*, *marcor*; *to grieve*, *weep*, *lament*: Casaub."

MOUSE, *Mūs*, *mus*; *the little animal so called*.

MOUSE-EAR, *Mυος-ουας*, *muris-auris*, *mouse-ear*; *the plant so called*; said to be good against the bite of a mad dog.

MOUTH, *Μυθος*, *verbum*; *speech*: Casaub. but Verstegan thinks it is Sax.

MOW *the grass*, *Αμω*; *meto*; *to reap*, or *cut down*.

MOWING, *Mυωω*, *labia contraho*; *to contract the lips*, *to draw up the mouth*, or *sneer up the nose*: see **MOP**, and **MOW**: Gr.

MUCH, *Μωλος*, *moles*, *multus*, olim *moltus*, à *mola*; *great in quantity*, *number*, &c. R. *Μωλος*, *πολεμος*, *μαχη*, *fight*, *burry*; *where much people are gathered together*.

MUCK, *Μυσσω*, *Μυξω*, *Μυξηρ*, *mungo*, *mucus*; *muck*, *dirt*, *silt*: *muckinger*, *Μυξα-χηριζω*, *mucum-gero*; *a handkerchief*: Ray (under the art. *muck*) supposes it to be derived à Belg. *muyck*; *mollis*, *lenis*, *mitis*; *mollities enim humiditatem sequitur*; and elsewhere *muck* signifies *dung*, or *straw*, *that lies rotting*, which is usually very moist; hence those proverbial similies, *as wet as muck*; and *muck-wet*:—the origin however seems to be Gr. as above.

MUD, "Μυδαω, απο τῆ Μυδαῶν, *præ nimio humore*, seu *madore putrescere*; *to decay*, thro' too much moisture; *a mouldiness on the top of liquors*; *Mωῦ*, *Mω*, among the Egyptians signified *water*; from whence Moses derived his name; as we have already observed: Casaub. Skinn. Upt."

MUE, *like a cat*; commonly written *mew*, but derived à *Mῦ*, *vox flentis*; *the voice of lamentation*, *like the cry of a cat*.

MUE, *for hawks*; "Μυω, *claudio*; *Mυωις*, *occlusio*; *a shutting up*; because *the hawks*, at the time of their moulting, are always shut up; *their feathers being then sore*: from this place, or house, where they were kept shut up, *the mues* (commonly written *the mew*) in London, where our kings formerly kept their hawks, took its name: Upt."—now grand stables for horses.

MUFF, *Mυω*, *Æol*. *ΜυFω*, *claudio*, *tego*; *to cover close*, or *wrap round*.

MULATTO; "sic autem dicitur *Hybrida* semi-

semi-æthiops, altero parente Hispano, vel Lusitano, altero Æthiopo, vel Indo, natæ; à Lat. *mulus*: Skinn."—if the Dr. be right, it is Gr. as will be shewn under the art. MULE: Gr.

MUL-BERRY, *Μαυρος*, *obscurus, niger*; *black, or dark-red berry*.

MULCI-BER; "*Μαλισσαν-πυρι*, *mulcere igne ferrum*: Scal. and Voss."—an appellation given to Vulcan, and signifies *to mollify, or soften iron in the fire*: *Μαλιχος*, *malis*, *mitesco*, *mulceo*; *to render pliant, and tractable*: Garthy in his *Dispensary*, has humourously called *Mulciber* the mayor of *Bromingham*; the elegance of which witty expression none but an Englishman can taste;

His arms were made (if we may credit *Saure*)
By *Mulciber*, the mayor of *Bromingham*.

Canto V.

MULCT, *Μολος*, *moles*, *moltus olim*, nunc *multus*; unde *multa*, et *multa*: "*quare si multa, et multare, quâ de pœnâ pecuniariâ dicuntur, à multitudine ortum trahunt; quòd magistratus ob peccatum non pusillum exigeret, sed multatur*: Voss."—or, as we say, *a heavy, or a weighty fine*.

MULE, *Μολος*, *mola*; *Μολω*, locus in quo est *mola*; quòd fit animal viribus in labore eximium, à *Μολος*, *labor*: *a mule*; gignitur ex equâ, et âsino; and therefore the proper term in Greek for a mule is *ἡμιονος*: and this may perhaps point to a truer deriv.; viz. *mule* à *Μυλλαι*, de commixtione turpi.

MULIEBRITY, *Μαλακος*, *mollis*; *mulier*, *muliebriter*; *the softer sex*; *womanhood, womanish*: but If. Vossius would have us derive *mulieres* ab *Μηταις*, *uxores*; ab *Οαρ*, *οαρης*, *uxor*: *ux*, enim initio, et *I* in medio sæpe adduntur.

MULLED wine, *Μαλακος*, *mollis*, *mollitus*; *gently warmed*: or else we may derive *mulled wine* ab *Αμαλγω*, *mulceo*, ut sit ejusdem ac *mulceo*; "*à mulcendo, mulsum, quòd venas lenitate suâ mulceat: a drink chiefly made of water, wine, and honey, mixed and sodden together*: Litt. and Ainsw."

MULLER for grinding colors; *Μυλα*, *mola*; *lapis molaris*; *a stone to prepare colors on, by grinding them, as in a mill*.

MULLET, *Μυλλος*, vel à *Μυσα*, *mungo*, *mulgillis*; *piscis musco*, *vicitrans*; *a sea fish, feeding, or hiding itself in the mud*; and therefore may take even that deriv.

MULLY, *mutter*, *Μυλλεν*, *Μυμυλλεν*, *cantare bere labia*; *to contract the lips in speaking; and do nothing but mumble, and grumble*.

MULTI-FARIOUS, *Μωλοσ-φρασι*, *φρασι*, *multis*; *for*, *multisfarus*; *quòd multâ modis est faris*; *of many different sorts of expression*.

MULTI-FIDOUS, *Μωλοσ-σχιζου*, *multisfido*, *findo*, *multi-fidus*; *divided, or cleft into many parts*:

—We have many other words in our language beginning with this compound adjective, which will be more properly found under their respective art. unless when the primitives themselves are not in use; as in the following words, when compounded.

MULTI-PAROUS, *Μωλοσ-φερω*, *multi-fero*; i. e. *pario*; *plures uno partu edens*; *bringing forth many at a birth*.

MULTI-PED, *Μωλοσ-ποδ*, *ποδος*, *multi-pes*, *pedis*; *having many feet*.

MULTITUDE, *Μωλος*, *moles*, *moltus olim*, nunc *multus*; *multitudo*; *the many, a throng, a mob*.

MUM; "*Brunswick mum*; nescio an à Belg. *mommelen*, *mompelen*; Teut. *munnelein*; *mutire*, *mustitare*; ut nos dicimus *drink that will make a cat speak*: Skinn."—but, if the Dr's. deriv. amounts to any thing, this wonderful *drink* ought to have made *pufs dumb*; as he himself seems to think, by adding, "*vel contra à voce mum, silentii indice*; i. e. *cerevisia adeo generosa ut brevè lingue usum adimat*:"—but, without all this preamble, *mum* seems to be only a contraction of *mustum*: consequently Gr.: see *MUST*, or *new wine*.

MUMBLE; both Skinner and Lye derive this word from *murmurare*; but neither of them would mention *Μορμυρω*: supposing that *mommelen*, *mompelen*, *mumle*, and *mumla*, were the originals from which *Μορμυρω* was derived.

MUMMER, *Μιμομαι*, *Μιμος*, *mimus*, *imitator*; *to mimic, or mock*.

MUMMY, "*Αμυμον*, vox est ab orientabilibus; sane Arabibus vocatur *amama*, uva ex Indicâ labruscâ, vel frutex: Voss."—"preciosissimis quibusque unguentis, ut plurimum addebat *amomum*, quibus unguebant cadavera: Jun."—the art of preserving a dead body, by embalming it with spices, and then wrapping it in cere-cloths; more particularly practised by the Egyptians.

MUMPS; this is the first instance we have met with, in which the literal and figurative sense of the same word takes a different deriv.: if we speak of the *mumps*, literally, as a disorder, it seems to originate à *Μορμυρω*, *murmurare*; Belg. *mompelen*: but when we speak of the *mumps*, figuratively, "*pro indignari, tacitâ presertim iracundiâ*, alludit *Μιμομαι*, *reprehendo*; et *Μωων*, quod *Suida queri* exponitur: Skinn."

MUN, for *must*; "*orationis structura non absimilis illi, quam habet Græcorum Μελλω*, *I mun go*; *abundum est mihi*: Jun. and Lye."

MUNCH, *Μακρω*, *Μαζω*, *Μαδω*, *mando*, *manduco*; *to chew, to eat*: Shakespear in his *Macbeth*,

act I. sc. 3, has given us this word under a different appearance; for one of the witches says,

A sailor's wife had chestnuts in her lap,

And *mouncht*, and *mouncht*, and *mouncht*;
which should have been written, or printed,

And *munch'd*, and *munch'd*, and *munch'd*:

i. e. kept eating greedily herself; and would give me none, tho' I asked her.

MUNDANE; *mundus, mundanus*; belonging to the world: it is very observable, that the Greeks, and after them the Romans, have made use of the words *κοσμος*, and *mundus*, to signify both the *mundane system*, and likewise *all neatness, elegance, and beauty*: *mundum* tum pro *rerum universitate*, tum pro *ornatu muliebri*, accipi; Festo hoc verisimile visum, says Voss. quia non aliud est quam *κοσμος*, ἀπὸ τῆς *κοσμοῦσιν*: but then he justly distinguishes between *mundus*, and *ornatus*; nam propriè *mundus muliebris* sunt speculum, unguenta, et similia, pertinentia ad curam capillorum, cutis, &c. *ornatus* vero sunt catenæ, annuli, atque hujusmodi: with regard however to the deriv. of the words *mundus*, and *mundanus*, there is no doubt but that they take their origin from *Μεν-ω*, *man-co*; as we have already shewn under the art. **MOUND**, or *bead*: Gr.

MUNDIFY, from the foregoing root, Gr. or rather perhaps *mundify*, in the sense of *purifying*, may be derived, as Cleland observes, Voc. 126, n, from the Celtic *un*, in the sense of *water*; and is radical to *un-da*, and to *m-un-dus*, which originally signifies *cleansed by water*; as *purus*, *purifying by fire*:—but *un*, and *un-da*, are Gr.: see **UNDULATION**: Gr.

MUNERATION, *munus, munero*; to reward: Clel. Voc. 48, n, and 85, derives *munus*, a present, from **BOON**: Gr.

MUNICIPAL, *Μοιρα, Αμυνω*, “*munio*; à *mania*; et *mania*, à *munio*.”—thus Ainsworth has rather played with these words; and all the others are silent: let me only observe, that *municipal* signifies the rites, laws, privileges, and customs, which the inhabitants of any free town enjoy:—Clel. Voc. 156, ingenuously corrects a former error; and now derives *munia*, and *municipal*, from *μῆν*, in the sense of *head*; *μῆν*, *mind*, *pen*, and *head*, are synonymous, and only a dialectical variation of the British word *pen*:—and in other parts of his work he acknowledges, that *pen*, and *ven*, are analogous; for in p. 210, particularly, he says, “the reader may please to observe the analogy of words in the examples of *to capere* from *cess*; of *vendo* from *ven*; and of *πῶλον* (he meant *πῶλον*, *vertere*) from *poll*; all including the idea of *head*; not impossibly from the very ancient Celtic custom of carrying on

trade chiefly by *heads of cattle*:—but, if *pen* and *ven* are analogous; and if *ven* gives origin to *ven-do*; then, let me observe, they all seem to be Gr. for *pen*, *ven*; *ven-do*, and *ven-co*, all seem to originate ab *ἄνν*, *ἄννο-μαι*, *ven-co*, *vendo*; to *sell*.

MURAL, “*Μοιρα, pars, portio*; quod quisque pro parte sua *muros* extrueret, reficeret, fervaret: Voss. and Cæs. Scal.”—a *wall*; because the portion of every man is *divided, separated, and parted off by a wall*: H. Vossius derives *murus* ab *Ουρας*: nam *Ουρας*, Hesych. exponit *περι-ταχισματα, και περιορισματα τῶν πλοίων*.

MURDER, *Μοιρα, fatum, letibum*; vel *Μορος, mors, mortis*; death.

MUREX; *Μῦς, mus, muris*, quem acumine refert; quâ de causâ, et aliâs *musculus* dicitur: *murex*; a *shell fish*, from whose liquor the purple color of the Tyrians was extracted: Vossius says, *murex* is derived à *Κηρυξ*, Aristotelis, et Plinii.

MURKY, ab Æol. *Μυρκος*, pro *Μαρκος, marcus*; unde *murcidus*: vel à Syracusio *Μυρκος*, quod notat *mutum*; et translâtè *impotem, ignavum, tenebrosum, gloomy, dark, and dismal*.

MURL, “to crumble to pieces: Ray:”—perhaps only a contraction, and transposition of **MOULDER**, quasi *moulderet*: Gr.

MURMUR, “*Μαρμυρα, marmuro*: Nug.”—to *repine, and grumble*.

MUR-NI-VAL at cards; “Fr. Gall. *la mornisse, quaternum par*; *chartularum tetras*; hoc forte à *morner, obtundere*; quia tam felix casus adversario animos adimit: Skinn.”—and Cleland likewise, Voc. 155, n, says, “there is in French a vulgarism for a *blow with all the might of hand, mornisse*; from *mor-neaf-fell*; *great-hand-blow*: *murnival* also signified a *great hand* at Gleeck, an old game at cards:”—in this deriv. *mor* is evidently derived à *Μηγας, magnus, major*, contracted to *mor*; and *neaf*, or *neif*, is Sax.

MURRAIN, *Μαρμυρω, Μαρασμος, tabefacio*; *marcor*; *infection, pestilence, or plague*.

MURTH, “*abundance of corn, &c.* forte à **MORE**: Ray:”—turn certe à Gr.

MUSARD; “*Μῦσα, musa*; Gall. *musard*; veluti per contumeliam dictus est homo literarum studiis addictior: Jun.”—perhaps the same whom we call a *muzzy fellow*.

MUSCADINE: there are two etym. given by Skinn. of this word, which, tho' he would not admit it, are both Gr. for he calls it *vinum ex uvæ muscatis confectum*; tales autem uvæ sic dicuntur, vel ob odore *aromatico moschi amulo*:—then consequently Gr. as we shall see in **MUSK**: Gr.: vel à *muscis*, quæ avide hanc uvam præ aliis devorant; (—consequently Gr. now à *Μῦσα, musca; a fly*) eadem ratione, quâ Plinio teste

ava epione sic dicta sunt, quod apes præcipue earum avidæ sunt.

MUSCHETO, or rather **MUSKETO**; Μύσχος, à Μύα, *musca*; a species of large gnat, or fly, very troublesome in hot countries.

MUSCLE, or *fish*, Μυαξ, μυαξ, *mytalus, mytilus, concha species*; a species of shell fish: R. Μύω, *claudo*; to stout itself up; as all the bivabular tribes do.

MUSCLE, or *tendon*, Μύς, μυός, Μύω, *musculus*; pars præcipue musculos habens; a nervous, muscular part.

MUSE } Μύσα, *musæ*; a muse, a song, a lay;

MUSEUM } Μυσαιον, *museum*; locus musæ, et studiis destinatus; a repository for rarities.

MUSHROOM, Μορχος, *muscus*; fungus muscarius; a mossy kind of substance, of the fungus tribe.

MUSIC, Μουσική, *musica*; a pleasing sound, or harmony of notes, the concord of sweet sounds: R. Μύσα, *musæ*; a muse.

MUSK, Μύσχος, or Μορχος, which is sometimes taken for a calf: *musk* is a fine scented liquor, which flows from the navel of a certain animal in the Indies: Nug.—however right the Dr. may be in his interpret. of this word, his etym. is but a poultry one; for, in the first place, our lexicons give us no such words as Μύσχος, or Μορχος: and, in the next place, what has the signification of a calf to do here?—had it been a cat, or any of the cat tribe, it would have been more applicable:—Junius has derived *musk* à Μορχος, ob suavitatem odoris, et fragrantiam; dici videtur quasi Ορχος, ab Οζω, Dor. Οσδω, oleo, odorem spiro; to scent, to breathe perfume.

MUSKET: whatever the Gallic *moufket*; or the Ital. *moschetto*; or the Belg. *muskett*, may signify in their proper languages, “si Græcus effem,” says Skinn. deflecterem à Μορχος (Μορχος in Lye) *vitulus*; respectu sc. tormenti grandioris, qui instar tauri mugit.

MUS-KIN; “*parus, avis, Ridero: nescio an,*” says Skinn. “à Lat. *mus*: (—à Gr. Μύς, *mus*) et term. dim. *kin*; q. d. *parvus mus, musculus*:” —perhaps this is the same bird with our **TIT-MOUSE**: Gr.

MUSSITATION; Μύ, *vox flentis*; Μύζω, *clausis labris sonitum quemdam naribus emittere*; *musso, mussito*; to make a low buzzing noise; to mutter.

MUST, *new wine*; Μορχος, Μορχιδιος, *tener, novellus*; according to the sense which Vossius has attributed to this word; but we might rather suppose, that *new wine* was called *must, mustum*, and Μορχος, from the highly fragrant smell and taste, which all new wines have.

MUSTACHES, Μυραξίον, in Moschophilus,

formed from Μορχος, or Μυραξί; which is also taken for the upper lip: R. Μορχομαι, *to eat*: Nug.—we might rather suppose, with Skinn. that Μυραξί originated à Μύω, *claudo*; quia os aliquo modo oblidet, et claudit: tho’ Hederic is of the former opinion: Casaubon gives us Μυραξί.

MUST-ARD, “*mustum ardens*; quoniam Germani sinapi non, ut nos aceto, sed *musto condunt, et præparant*: Skimm.”—by *musta* let us hope the Dr. did not suppose, that the Germans pickled with *mustard*; unless they were more stupid than the Beotians themselves: no—the Germans understood chemistry, and even cookery, too well to suppose, that *mustard could preserve either flesh, or fruits*:—by *musto* then he very probably meant *the must, or new-wine*, above mentioned, which, by some preparation, might be used instead of *acetum, or vinegar*: and in this sense, *must-ard* may signify *the sharp, stinging, biting, new-wine*; and originate according to the deriv. of **MUST**, and **ARDENT**: Gr.

MUSTER, “*monstrare* prisicis olim Romanis simpliciter significabat,” says Junius, “*ostendere*: at posteriores usurpabant strictius pro *monstrare milites in armilustro*: Mat. Paris, ad annum 1253. (Hen. III.) constituit ut secundum prisinam consuetudinem arma civibus competenter assignarentur, et monstrarentur, et censerentur:”—so early was there a *militia* (as we have observed under that art.) established as the natural defence of this kingdom; who were then *mustered*, and enrolled:—Junius however ought to have traced this verb *monstro* a little farther; viz. à Μύω, *monco, monstro*; and then have applied it to *the mustering, enrolling, and drawing up of soldiers*.

MUSTY, Μυδαυ, Μυδαυίς, *vitium, quod ex nimio humore, et madore contrahitur*: Casaub.—*rancidness, contracted by overmuch moisture*.

MUTABILITY, Μωβος, *motus, mutatio, mutatio*; *changeableness, fickleness*.

MUTE, *dumb*; Μύσλος, Μύδος, vel Μύσος, i. e. αφωνος, vel à sono, quem *muti* edunt; says Ainsw. from Voss. or perhaps rather à Μύω, Μύζω, *clausis, vel apertis, labris sonitum quemdam naribus emittere*; to make a noise thro’ the nose.

MUTE, *dung*; Μύξα, Μύξωδης, *mucosus, mucus; muck, dung, dirt, or any kind of nastiness*, such as that, with which the naughty birds had painted poor *Sidrophel’s* obelisc;

And nigh, an antient obelisc
Was rais’d by him, found out by Fisk;
On which was written, not in words,
But hieroglyphic *muté* of birds,
Many rare pithy saws, concerning
The worth of astrologic learning.

Part II. Canto III. 403.

§ f 2 MUTILATION,

MUTILATION, " *μήλωρ, mutilus*; Nug. — to this let me add, from Herderic, *cornibus carens*; *having his horns shorn*; hence used to signify a *defect of any part*: it is a wonder that neither of these etymol. should have observed the transposition of vowels in the original, and its derivatives: *Μήλωρ* say the Greeks, *mutilus*, and *mutilare*, say the Latins, and English.

MUTINY, *Μωτος*, vel *Μυδος*, *sedition, commotio*; *motus*, quasi *motinus*; *mutinon*, *sedition*, any disturbance in the navy, or army.

MUTTER, " *Μυζω, musso, musto*; to make a grumbling noise: Upt. — "quod *muti* non amplius quam *Mu* sonant: Voss."

MUTTON; " *Μυλον, ovis*; vel potius *Μυλαία, oves*; hinc vet. Gall. transferebatur ad denotandum numisma quoddam *agni Dei signo impressum*, tam in Galliâ, quam Angliâ dictum *mulle*: Lye: " a sheep, or lamb.

MUTUAL; *Μοίλω*: Siculâ voce: Varro; *mutuus*; *reciprocal*: Vossius has quoted Hesychius for explaining *Μοίλω* by *χαρις, gratia*; quia *gratia est animi mutuo benefacere*: and then he adds, *Μοίλω* fortasse quasi *Μοι-τέον*, vel *Μοι-τόν, mibi-tuum*; unde *mutuum*, juxta juris-consultos *ex me, et tuum*; an amicable participation of *mine and yours*.

MUTULES, *Μυυλος, mutilus*; à *defectu*; a term in architecture.

MUXY, *Μυξυδης, et Μυξα, mucosus, et mucus*; *dirty, gloomy*.

MUZZLE, " *Μυτις, obstructio*; à *Μωω, claudio*; to shut up the mouth; to obstruct the opening of the jaws: Casaub."

MUZZY, " *Μυζα, musa*; Gall. *musard*; veluti per contumeliam dictus est homo literarum studiis addictior: Jun. — one whom we call a *muzzy fellow*; a mere book-worm.

MY, *μῆμα, Epoc, meus*; *belonging to me*.

MYN } Clcl. Voc. 144, tells us,

MYN-WENT } " *myn-went* signifies the stone, or minster of went, wont, or residence; signifying the residence about the minster: — but, in p. 156, he tells us, "that *myn* is only a dialectical variation of the British word *pen* for *head*:" — and, in that sense, *myn-went* may signify the head, or chief place of residence: for *went*, see **WONT**: Gr.

MYN-HEER: even the Dutch are obliged to the Greeks for this title, which may be traced in this manner; *myn-beer, meus-berus*; *my-master*; or his eldest son, his *heir*, his *heres*; which derives, according to Litt. ab *Αιρεω, herco, capio*; *Αιρεωω, capturus*; nam *heres*, as both Litt. and Ainsw. acknowledge, is so called, quod qui *heres* est, *heret*, i. e. proximus est ei, cujus *heres* est: consequently Gr. as above.

MY-OPS, *Μυωψ, alaudens oculos, pedus*; a near-sighted person: R. *Μυς, mas, et οψ, oculus*; *mouse-eyed*: — this is the common deriv.; but Vossius tells us, it is derived ex *Μωω, minus*; et *οπισθα, videre*; and consequently *myops* is false orthography; and therefore it would be better to write *fit met-ops*; *short-sighted*; *able to discern even minute objects*; *having a microscopic vision*.

MYRA, " *Μυρω, fluo*; *Μυρομαι, lacrymor*; the capital city of Lyciâ; whereof St. Nicholas was bishop: Nug."

MYRIAD, *Μυριας, ados, myrias*; numerus decem millium; ten thousand; or any indefinite number.

MYRMAIDS; *Μυρμαι, pisces* (grandiores) qui vocantur *Μορμυροι*, etiam vocari *Μυρμας*. scribit Athenæus: these words *Μυρμαι*, and *Μυρμας*, have been rather unfortunate for the painters: — in Greek they signify no more than a species of large fish; but when the word *Μυρμαι* comes into the idea of a painter, he immediately gives us that strange compound figure of a *myrmaid*, i. e. of a beautiful woman, or young MAID, naked to the waist, and there joined to the tail of a FISH; to signify a *sea-maid*, or *sea-woman*; copying, perhaps, the description, which Virgil has given us of *Scylla*,

*Prima hominis facies, et pulchro pectore Virgo.
Pube tenus; postrema immâni corpore pristis;
Delphinum caudas utero commissa luporum.*

Æn. III. 426.

such preposterous compositions of fancy, Horace has very justly censured, in the beginning of his Art of Poetry;

*Humano capiti cervicem pictor equinam
Jungere si velit, et varias inducere plumas
Undique collatis membris, et turpiter atrum
Definit in piscem mulier formosa superne;
Spectatum admitti, risum teneatis amici?*

but the original word *Μυρμαι*, gives us no idea of a MAID, and a FISH, or any such strange composition.

MYRO-BALANE, *Μυροβαλανος, myrobalanum*; a fruit called by the apothecaries *myrobalan ben*, or an Egyptian fruit, about the size of a filbert, from the kernel of which is expressed an oil, much used in precious ointments: R. *Μυρον, unguentum*; an ointment; and *Βαλανος, glans*; an acorn, or nut.

MYRRH, " *Μυρρα, or Σμυρρα*: R. *Μυρον, unguentum*: Nug. — vel *Σμυρν, myrrha, lacryma arborum*; a sweet gum; and fragrant plant.

MYRTLE, *Μυρτος, myrtus, arbor*; the myrtle; thought to be the favorite plant of Venus; *gratissima myrtus Veneri*: Ecl. VII. 62: et huic consecrata est, says Servius on Geo. II. 64, vel quod

quod hæc arbor *gaudet litoribus*, et Venus dicitur de mari procreari; vel quod, ut medicorum indicant libri, hæc arbor apta est mulierum necessitatibus plurimis.

MYSIA, "Musia, a province of Asia Minor; so called from *Muros*, an execrable crime; as much as to say, a detestable province: Pafor. Nug."

MYSTERY; *Μυστήριον*, *mystagogus*, *mysteriorum magister*, seu *doctor*; vel *qui hospites ad sacra visenda introducit*; a *sacrist*, or *verger*: "*Μυστήριον*, *mysterium*: R. *Μυστήριον*, *sacris initio*: Nug." a *mystery*, or *secret in religion*, and the *holy rites*, to which the vulgar were not admitted:—Ciel. Voc. 123, 4, says, "the Celtic *wist*, from *wise*, signifying *knowledge*, is the radical of *history*, and *mystery*:"—but **WISE** is Gr.

MYTHO-LOGY, *Μυθολογία*, *narratio fabularum*; the *fabulous doctrines of Paganism*: R. *Μυθος*, *fabula*; et *Λογος*, *sermo*; *tradition*.

N.

NAB, or *knob*: "Iceland. *gnypa*, *summitas rupis*, vel *montis*: Ray:"—if this gentleman had not travelled into the North for the origin of this word, he might have found, that *nab* was nothing more than a various dialect, and contraction of *knap*, or *knob*: consequently Gr.: see **KNOB**: Gr.

NACKER, or *collar-maker*; *Νακω*, *premo*, *denso*, *farcio*; unde *natta*, *ναττα*, *naccæ*; qui fordidas artes exercent, ut *fallones*, et *βυραοδείψης*; a *collar-maker*, who stuffs the collars of horses, to hinder them from galling.

NACKER, or **NAKER**, *the fish*; *Ναυς*, *navis*, "*navicula*, *pinna piscis*, cui aliquo modo similis est: Skinn."—perhaps *the little nautilus*.

NAG, or *horse*, is no more than a coalition of *an ag*, "from whence the Latin *equus*, and *agaso*," says Ciel. Way. 25:—but it seems more natural to derive *equus* from *ἵππος*, quasi *ἴκκος*, *equus*; unde *agnus*; unde *ag*; *an ag*; or *a n-ag*.

NAIADES, *Ναϊάδες*, *naïades*; *nymphæ fluviales*; *nymphs of the springs*, and *fountains*.

NAIL on the finger; "*ὄνυξ*, *ὄνυχες*, *unguis*; Gall. *ongles*; and by transposition *nails*: Upt."

NAIL of iron; Ciel. Way. 84, tells us, that "a *nail of iron* comes from the French *aiguille*; a *needle*: it was formerly written *an ogle*; unde *magle*; unde *nail*:"—but, this gentleman ought to have considered, that *aiguille* was nothing more than an ignorant, barbarous, French distortion of *oculus*, quasi *aicuilleus*; ab *acus*, ab *Ακν*, vel *Ακνς*, *acies*; a *point*, or *any thing pointed*, like a *needle*, a *thorn*, or a *nail*.

NAKED, *Γυμνός*, *nudus*; *stripped*, *bare*, *unclotbed*.

NAME, "*ὄνομα*, *nomen*:" Nug. "*an appellation*; also a *noun in grammar*:"—few etymol. would object to this deriv.; and yet Skinn. after mentioning a dozen Northern words, says, "*omnia à Lat. nomen*, et hoc à *nascendo*, quasi *novimen*, vel *noscimen*:"—he then should have said, this is the etym. that Vossius has given; for, after taking notice of *ὄνομα*, he says, "*interea verius est à nascendo dici*, quod et *Isidoro placuit*: nam ut à *moveo*, *movi*, est *movimen*, à quo *momentum*; ita à *nosco*, *novi*, est *noscimen*, vel *novimen*; unde per syncop. *nomen*:"—and yet even this great etymol. has not gone far enough; for *nosco* is not an original word; as he himself afterwards acknowledges, it being derived à *Γιγνωσκω*, vel *Γινωσκω*, *cognosco*, *nosco*; to *know*; the name of every thing being *the appellation*, or *denomination*, by which it is **KNOWN**: Gr.

NAP of cloth; *Γναψίς*, *politio*, quæ fit à *fullo* nibus, *carpendo*, et *vellendo*; *the polishing*, and *raising of cloth from the fuller*: Skinner says, alludit *Naxos*, τὸ, *vellus*, *cum suo villo*; *the fleece with its wool*.

NAP, or *sleep*, *Κνωσσω*, *profundè dormio*; to *sleep sound*; we use it to *sleep lightly*: Skinn. *hnappian*; *dormitare*:—Ciel. Way. 27, says, "*nap*, or *sleep*, is only a contraction of *ne-up*, expressive of *not-up*, i. e. *lain down*; the Greek *ὑπνος* is probably only the same idea invertedly expressed, as to the order of the syllables, quasi *N-ὑπος*:"—but many people take their *nap* without *lying down*: besides, even according to his own interpretation, it must be Gr.; for *ne* certainly comes from *Μη*, *ne*, *nec*, *non*; and *up*, as plainly comes from *ὑπ-εφ*, *super*, *on*, or *upon* his legs, &c.

NAPE of the neck; "*Naxos*, τὸ, *vellus*, *cum suo villo*; quia in occipitio, seu ut barbari loquuntur, *nuchâ*, lanugo quædam, seu pilus brevior, ac mollior, succrescit: Skinn."—this is but a strange *quia*; and seems to have very little connexion with *vellus*, *cum suo villo*.

NAPHTHA, *Ναφθα*; *naphtha*; a *kind of marly, chalky clay*, or *slime*; generally called a *bitumen*, which being once set on fire, is not easily extinguished; a substance like melted brimstone, or petrol.

NAPKIN; *Μασσα μαγνς*, *μαγνον*, et *Μαγν*, Æol. *Μαφν*, *mappa*, quasi *manupa*, vel *manuparata*; *any cloth ready to wipe the hands on at dinner*.

NAPLES, "*Νεαπολις*, *the new city*: R. *Nios novus*; and *πολις*, *urbis*: Nug."—a famous city in Italy, formerly called *Parthenopa*; from a synen of that name, buried there.

NARCISSUS, "*Ναρκισσος*, R. *Ναρκν*, *torpedo*; by reason that the smell of this flower makes the head

head heavy : Nug."—also the name of a youth who was changed into that flower.

NARCOTIC; *Nαρκατικός, torpescendi vim habens; having the power of stupifying* : R. *Ναρκη, torpor; numbness.*

NARD; *Ναρδος, nardus, nardum, frutex; the nard*; a shrub in India, bearing spike-nard.

NARRATIVE, *Γνωρισμός, gnarus, narro, narratio; a plain declaration, or interpretation of a subject, or event.*

NASTY, *Νεως-αίλος, navis-sentina; the snk, or well of a ship*: or perhaps nasty may be derived from " *Νάσις, à Nau, nato; fluor; unde nates; any kind of muddy moisture* : Skinn." or else " *à Νεσος, confertus, densè plenus; ut proprie dicatur de re plurimis fordibus obstita, et foeda, accumulatarum sordium constipatione horrente* : Jun."—but so it may be with perfumes likewise.

NATH; " *not bath* : Verft."—but **NOT**, and **HAVE**, are Gr.

NA-THE-LESS : " *Sax. naðeleç, nihilominus; hoc à na, non; art. ðe; et leç, minor, minus; Skinn.*"—how scrupulously exact is the Dr. in this art.; and yet could not, or would not see that it was Gr.; for his Sax. na, is evidently derived à *ne, or nec*; which comes as evidently à *Mn, ne, nec, non* : and **LESS** is Gr. likewise.

NATION } *Γενναω, nascor, natus, natalis, &c.*

NATURE } *belonging to birth* : — Clel.

Voc. 141, n, has wonderfully analysed this word, in the following manner: "take the Latin words *nascor, natus, natura*; and the French *né, for born*; analyse them, and you will find, that,

- ascor*, being but a frequentative;
- atus*, a common idiomatic termination;
- atura*, the same;
- é*, the same;

reduces all these words to this single initial letter *N*, which offers no sense; restore the elliptic syllable *ge*, cut off by the usual tendency of languages (particularly the Northern) to contraction, or to euphony, you have *geN-ascor, geN-atus, geN-atura, geN-é*; in which *gen*, the radical of *gen-erative, of kind; of beginning, and of hundreds more*; gives a clear sense:"—and consequently are all evidently derived à *Γεν-ναω, nascor*; as above : see **KIN** : Gr.

NAVE of a church } " *Teut. naf; Sax. nap;*

NAVE of a wheel } *Alman. nabe; Belg. nave;*

NAVEL } *rotæ medium, cui infixi*

sunt radii : Skinn. and Lye:"—but if this be the only reason, it amounts to nothing; because the spokes are *fixt* as much in the *felly*, as they are in the *nave*; the reason seems rather to be, that all the spokes *converge* or *concenter* in the *nave*, and are there conjoined, as in one common point;

and if so, then *nave* may be derived à *Συναρη, i. e. Συναρηω, conjungo; to conjoin, unite in one*: or else it may be derived ab *Ομφαλος, umbilicus; the middle; also the boss of a shield* : Clel. Voc. 141, says, " *Naos, a temple, I take to have an origin, though purely Celtic, different from our word nave, or nef, to express the body of the church*: our word *nave* derives from the connexion of the circle, or main spot, to the boss, or bab, the bead; and being compounded, forms *con-boss, or con-bab*, contracted to *cnab, cnaff, or nave*, meaning the *bead sanctuary, or altar-piece*:"—but *boss, koff, kopb*, or rather *kep b*, are all undoubtedly derived à *Κεφ-αλη, caput; the bead.*

NAVEW; *Ῥαπισ, γογγυλις; Hesych. rapus; à rapum; rape-seed, or turnip-seed.*

NAUGHT, or *bad*; " *Ναι, και εχθι, nauci; ut proprie hominem levem signat* : Voff." *it is naught, it is nauht*, saith the buyer.

NAUGHT, *nothing* : " *Ουθεν, nullum, nihil; Casaub.*" vel ab *Αλλος, alius, alis, aliquis, aliqua, aliquid; non aliquid; not any thing, nothing; man is like a thing of nauht; nothing: there was nauht to prevent him*: hence the Sax. *nauht, i. e. aþht; aliquid, aþht, auht*; and then the negative *nauht*; whence our *nauht*.

NAU-MACHIA, *Ναυμαχια, naumachia; the representation of a sea-fight; a mock sea-engagement* : R. *Naus, navis; a ship; and Μαχη, pugna; a battle.*

NAUSEA } *Ναυσια, from the same root;*
NAUTICAL } *Naus, navis; a ship; signify-*
NAUTILUS } *ing now sea-sickness; and the famous little sea-bell-fish.*

NAVY, *Naus, navis; a ship.*

NAY, *Nai, na; etiam; yes* :—here we find another instance where the original and derivative are at variance : *Nai* in Greek is *yes*; *nay* in English is *no*.

NAZZLE, or rather *nassel*, is only a miserable, vulgar contraction of *an-assel*, ab *afellus*; ab *afinus; a young afs* :—consequently Gr.

NEADDERE; " *an adder* : Verft."—but **ADDER** is Gr.

NEAL; " *Sax. on-ælan, accendere; nobis,*" says Skinn. " *parum deflexo sensu, vitrum igni admovere, vel sensim ab igne amovere*:"—this shews how much easier a task it is to explain, than to derive: if the Dr. imagined that the Sax. *ælan* was an original word, he very probably was mistaken; for it seems to originate ab *Ελν; i. e. Ηλιος, sol, vel solis calor; unde Ειληνω, in sole calefactum*; and here used to signify the method of bringing glass gradually to the fire, and removing it gradually from the fire; which is called *nealing* it: and from hence, perhaps, the expression might have been used to signify *puri-*

fyng

fying by fire, or purifying in general; as in that passage of Shakespear's *Hamlet* may be understood, where his father's ghost relates the manner in which he had been murdered, with all his imperfections unrepented of,

Unhousel'd, unanointed, *unannealed*;
unpurified by that which purifies all sins, *repentance*.

NEAP-tides; "Sax. næfte, næftig; *inopia, inops*; q. d. *æstus paupertini, defectuosi, deficientes, æstus aquarum inopes; æstus maris, seu veniæ decrescente luna etiam ipsæ decrescentes*: Skinn."—how well the Dr. can explain † if he could but as well derive † næfte, næftig, and *neap-tides*, are but contractions of Ουπτις, vel Ωπτις, *ops*, unde *inopia*, and *inops*; i. e. *in-opia, in-ops*; *non-copiosus*; when the tides flow to their lowest mark, they are called *neap-tides*, because the water flows then *not-copious*: or else, with Clel. Way. 27; and Voc. 126, n, we may derive *neap-tides* far more simply from "*ne-up-tides, or tides not rising up high*:"—only now again it is totally Gr.; for ne originates à Mn, *ne, nec, non*: and up from Ὑπ-εϋ, *super*; up-on.

NEARRE; a contraction from NETHER: Gr.

NEAT, *nice*; Νιζω, Νιζω, *lavo, nitto, nitidus*; *new, bright, clear*.

NEATH, *low*, } "Νεωθεν, vel Νεωθι, *imo*

NEATHER, *lower* } *fundo, aut loco; the lowest, or deepest place*: Jun." or else, "à Νεϋθι, vel Ενεϋθι, *infra; below*: Skinn."

NEBULOUS, Νεϋελαν, *nebula; a cloud, cloudy*.

NECESSITY, Αναγκη, *necessitas, necessarius*; what cannot be *dispensed with, needful, needy, want*.

NECK, Νευω, νευωκα, *nocto, vergo, inclino, prorsum, retrorsum obvertere, atque in omnes facili motu circumagere*; *the neck, so called from the easy flexibility of its motion*.

NECTAR } Νιξλας, *nectar; a pleasant li-*

NECTARINE } *quor, supposed to be the drink of the gods; also a delicious fruit*.

NEED, *compulsion*; "Νυσσω, vel Νυσσω, *pungo, impello*; quod necessitas nos ad aliquid agendum, aut patiendum, veluti quibusdam stimulis adigat: Jun." *I needs must, I am constrained to it*.

NEED, or *want*; Ενδωα, *indigentia, inopia, necessitas; want of food, money, or other necessaries*.

NEEDLE: this word is so strangely disfigured, first by those common perverters of all language, the French; and then secondly by ourselves, that it would scarce be thought to be Gr.; but is undoubtedly derived ab Ακη, *any thing sharp-pointed*; unde *acus, and aculeus, a thorn*; unde the frightful French *aiguille*; from which our barbarous ancestors have formed their *agle*; and then *egle, or eedle*; so which they were forced to prefix the particle *ax*, which made

it *an eedle*; which after times have meliorated thus, by separating the *n* from the particle, and joining it to the substantive in this manner *an-eedle, or a needle*.

NE-FARIOUS, Φαω, φω, Φημι, *for, faris; fas, nefas, nefarius*; à *fando*; sc. *proprie quod Dii, vel sacerdotes fati sunt; vel quod feri dignum sit; proper to be mentioned; lawful; unlawful: ne is neg. Vossius de Permut. lit. derives fas, and "ne-fas, à Φη, Φηρον, far, farris; unde nefarium, quodcunque sacra polluit; farre pio solita celebrari; ergo nefarii sunt sacrilegi:"*—the former ought rather to be preferred.

NE-GATIVE, Αγω, *ago; nego, non-ago, negatio, negativus; a denying, refusing, rejecting*: or else à Νεωω, *contendo*; according to If. Voss. — because, whoever puts a *negative* on any question, must consequently *object against it*: should this be the case, then *nego, à Νεωω*, would be a simple, not a compound verb.

NEG-LIGENCE; Αγω, *lego; negligo; neglectus, negligentia; carelessness, heedlessness*.

NEGOTIATION; "Ωσιον, quod ὑπονοησιον est ab Ους, ωλος, *auris*; ut *proprie otium* ei esse videtur, quando aliis possumus præbere operam *aurium*: Scal."—sed si à Græcis est, says Vossius, potius fuerit ab Οιοθι, *solitarie, quod est solum, scorsum*; similiterque Οιοθεν, usurpat Homerus, quod Hesych, *μονοχοθεν* exponit. Eustathius similiter Οιοθεν οιος interpretatur *monos ex monos, as we say, all alone*: If. Vossius, however, gives us a third etym. ab Αυλος, Αυλιζοθαι, *opto, are, optimum, otium*; unde *περιουλιζεν*:—perhaps the word *otium* may have a connexion with all three: *negotium* itself is compounded of *nec* and *otium*; and consequently is only the negative of *otium*; as *business* is opposite to *leisure*: let me, however, observe, that Vossius de Permut. lit. has given us another deriv. of *otium* (which is only the old way of writing *otium*) viz. ab Ονωος, *pigritia; sloth, or idleness*; and then the same observation will be as applicable to this, as to the former deriv.

NEGRO; Νεϋρος, *mortuus, niger; mortui enim nigrescunt*; unde Lucret. *mortis nigrorem* vocat; *blackness, darkness, death*: — If. Vossius derives *niger* à Λιβρος, which indeed signifies *niger*; but can scarce be supposed to have given origin to it.

NEICE; "Νεϋοδες Eustathius understands for *the descendants of a family*; and Theocritus, Apollonius, and Festus, have used it in the same signification: to these authorities let me subjoin," says Dr. Nugent, "those of Scaliger, and Vossius, who have derived Νεϋοδες, i. e. *απογονος, from the negative Ne, and πους, ποδος*: as much as to say, that *nieces and nephews* are not *the foot, or the root of the race, but the branches*:"—this may indeed

indeed be the original deriv. of the words; but *nieces* and *nephews* seem to be derived more immediately from *Ανεψιος*, *consobrinus*, *adfinis*: not taking it in a strict, and literal sense, but as bearing a close connexion with the original idea.

NEIGH-BOUR; *Ναιων-παρα*, *habitans-juxta*; *living near together*:—Versteegan writes it *neabu-keas*, and supposes it to be Sax.; Skinner and Lye derive it likewise from the Sax. *neah-gebur*, *nechebura*, *nehgebun*, and *nehbur*; à *neah*; *prope*; et *gebur*; *colonus*, *villicus*; or from the Belg. *nae*; *prope*; et *byer*, *habitor*; and our word *neighbour* may have descended to us from *Ναιων-παρα*, through all these Northern dialects.

NEIR, or *kidney*; *ῥεω*, *fluo*; *to flow*; unde *ren*: vel *rien* (sic enim veteres dixere) Nunnescius vehere existimat à *Νεφρος*, quod idem notat: “à *ren*, seu potius *rien*, est Belgicum *nier* (or rather *neir*, being only the same letters transposed) *the kidney*, per metath. Voss.”

NEITHER; *Μη-ετερος*, *nec-alter*; *neither one, nor t'other*.

NEKRO-MANCY, “*Νεκρομαντεια*, *necromantia*; *vaticinatio ex evocatis mortuis*; *a divination by calling up the dead*: R. *Νεκρος*, *mortuus*; *the dead*; and *Μαντις*, *ews*, *vates*, *bariolus*; *a sooth-sayer*: Nug.”—to which let me add, from Vossius, that ex *Νεκρομαντεια* ortum est *nigromantia*, pro *necromantia*: Germani et Belgæ barbaro *nigromantia* vocabulo decepti, itidem vocant *swarte konsten*, q. d. *nigras artes*:—and we have absurdly given it the same interpret. by having called it *the black art*; but it certainly has no relation to *color*; though the gentlemen practitioners of that diabolical science were generally habited according to its false etym. all in *black*.

NEM-CON, a contraction of *nemine-contradicente*; which again is but another contraction of *nullo-homino-contradicente*; *no man contradicting it*; i. e. it was done *with universal consent*: Gr.

my NEME; “*my gossip*: Ray:”—this seems to be only a different way of writing *mine EAM*; if so, it is Gr.

NEMORAL; *Νεμος*, *nemus*, *nemoralis*; *woody*, *full of trees*.

NENIA, *Ἦνια*, τὸ δὲ *Ἦνια* ἐστὶ μὲν Φρυγίων Ἰπ-πωναζ δὲ αὐτῆ μνημονεύει; *nenia*; *a funeral song*, *dirge*, or *mournful verse*.

NEO-TERIC; *Νεωτερικος*, *neotericus*; *new*, *modern*, *juvenile*.

NEPHRITIC, *Νεφριτικος*, *nephriticus*; *qui renem dolore laborat*; *a pain in the kidneys*: R. *Νεφρος*, *ren*; *the kidney*.

NE-PLUS-ULTRA, *Μη-πολυς-μολουλος*, *ne-plus-*

ultra; *nothing beyond*; *nothing farther*; *the utmost extent*, *beyond which you cannot pass*.

NEPOTATION; “malim à Doricâ præpositione Πη pro Προς, i. e. *juxta*, *prope*; quia si quid *prope* nos, ad id labore consequendum opus non est, sed plurimum jam *in nostrâ est potestate*: à *potis* sunt *compos*, *impos*, *nepos*, *nepotatus*: Voss.” *a powerless*, *moneyless*, *riotous*, *luxurious spendthrift*; *not having it in his power to do any good*.

NEPOTISM; *Νεποδης*, *nepotes*; *nephews*; *the custom of adoption*.

NE-P-T-UNE: “the analysis of this appellation,” says Clel. Voc. 125, “which was originally given to the appropriate ruling spirit of the waters, seems to be only the rule of contraction, or a coalescence of *Ne-up-t-une*:

Ne; *negative*; } *Neptune*; importing the
up; *rising*; } power not only of setting
t-un; *water*; } bounds to the sea, against
its overflowing the land, but of quelling its surges, or *rising*:—but all is Gr.; for, how came *ne* to be negative? but by deriving à *Μη*, *ne*, *non*; *not*: *up* visibly comes from *ἄνω*, *super*, *upon*: and *t-un*, ab *ἕω*, *ἕως*, quasi *ἕδος*, *unda*; *water*.

NEREIDES; *Νηρηίδης*, *Nereides*; *nymphæ marinæ*; *sea nymphs*.

NERVE; “*Νευρον*, *nervus*: Nug.” *a snew*, *string of a bow*.

“**NESCOCK**: Skinn.” } here our etymol. dif-
“**NESCOOK**: Jun.” } fer widely: Junius

NESH } supposes NES to be
derived à Sax. *neyc*, *hneyc*; *mollis*; whereas Skinner supposes it to be derived à *nest*:—but it would then originate from the Greek; as we shall see in the next art. but one: as for **NESH**, Junius derives it as above; and Skinner refers us to **NICE**:—but that is Gr. likewise.

NESS, “compositio, et terminatio nominum multorum locorum frequens; *Tot-ness*; *Dun-ge-ness*, &c. à Sax. *nære*; hoc à *neyc*; *nasus*; *the nose*; q. d. *nasus terræ*; quia instar *nasi* prominet: Skinn.”—but **NASUS** is Gr.:—Lye, by leaving out only one word, has totally altered the sense of this passage; the Dr. says, *terminatio nominum multorum locorum*; and Lye says, *terminatio nominum multorum*: but *nominum* now is rather ambiguous; for we have many words that end with *ness*; such as *righteous-ness*; *good-ness*; *happi-ness*, &c. in none of which can *ness* be derived from *nasus*:—it is most probable however, that our termination *ness*, when applied to maritime towns, is not derived from *nasus*, but from *Νησος*, *insula*, seu potius *pen-insula*; quia omne promontorium est *pen-insula*.

NEST;

NEST; "Νιστρία, nidus: Upt."—*the cradle of young birds.*

NET; Νηθ, neo, flum duco; to spin, or weave, or knit.

NETTLE, "Κνιδι, urtica; by changing δ into τ: vel αφο τῆ Νηθ, pungere; to sting: Upt."

NEVER: since never is but the negative of ever, it will undoubtedly take the same deriv. though Verstegan writes it neafre, or nefre; and supposes it to be Saxon.

NEUTRAL; Ουδῆλος, neuter; neither one, nor t'other: R. Ουδ, neque; et Ἐτερος, alter; another; vel uter; eiber.

NEW-moon } "Νεος, novus: Upt." Νεμυνια,

NEWS } novilunium; Νεο-μαγγανῆς, novorum-mango; news-monger; new, fresh, late.

NEW-FANGLE; "novitatis studiosus: Chauc. Skinnero etymologia Th. Henhew vehementer arridet; qui dictum putat quasi new evangelis; i. e. nova evangelia: editor G. Douglas compositum vult à now; novus; et Sax. fengan; capere, apprehendere, corripere; is qui nova captat: Lye:"—but if, as we have seen, fangles may be derived à Φεγγα, fingo; then new-fangled may mean no more than new-fashioned, or something contrived in an odd, out of the way, uncommon method.

NIAS-bawk; Νισστια, nidus; a young hawk taken from the nest: see NYAS: Gr.

NICASIUS, "Νικη, victoria: R. Νικαω, to overcome; from hence also comes Nicea, a city; Nicias, a proper name; and Nicanor, also a proper name; but the last is also derived from Ανη, vir: Nug."

NICE, neat; Νηθω, nitco, nitens; shining, bright, clear, clean.

NICH, "Νισστια, nidus; unde niches, foramina quædam in muris excavata, in quibus statuæ reponuntur, quasi in nidulis: Skinn."

* NICK; Old Nick; some have supposed this to be only a contraction of Nicolas; but then leave us intirely in the dark, why that appellation should be more applicable to the devil, than any other gentleman, when certainly there is no relationship between them, any farther than as Nicolas happens unfortunately to approach the nearest to Old Nick in sound:—Skinner has taken no notice of this word: but Lye quotes great authorities for deriving it from the Belg. Sued. and Iceland. tongues: but with Clel. Voc. 83, we might rather suppose it was descended to us from the Druidical system of our ancestors: "the touch with the wand of a Druid, was called an ick, by contraction nick; and gave rise to the vulgarity of Old Nick will have you, or will carry you

away, should you dare to break through the sacred circle:" p. 81, "any person, in the name of justice, being put under the circumscription of a line drawn round him, was obliged to stand fixt to the spot, under the severest penalties, both spiritual and temporal:"—and there seems to have been great virtue in the touch of this wand: since then this touch was called an ick, we might naturally suppose it came from the same root with ic-tus; consequently Gr. either from Ἰκτε, ic-tus, tactus; à Φεγγα, tango; to touch: or from Εικα, præterito verbi Ιημι, unde Ιακω, jacio, hinc icere; unde ic-tus; to cast, beat, or strike:—Permit me to offer only another conjecture, or rather one caught from Jun. who, under the art. snake, says, "anguis, jam olim præfixo s, deduxeram ex Νακωλον, quod Hesych. exponit Ακαθαστον, impurum: huc refer maledictionem, quâ Summus rerum arbiter anguem in ventrem detrusit, ac pulverem terræ manducare jussit: pari prorsus ratione Cimbris videtur anguis dictus à Κοινος, impurus:"—from this Νακωλος, impurus, it seems probable, that our expression Old Nick has been abbreviated; meaning the impure serpent, or the devil:—should none of these derivations be admitted, we must then have recourse to the Sax. Alph.

NICK-NACKS; perhaps only a various orthography for knick-knacks; meaning some pretty, new-invented toy, that makes a knocking noise, to please the boy:—consequently Gr.: see KNOCK: Gr.

NICK-name; "Teut. nicht; non; vel nibili, nibil, nil; i. e. nomen nibili, vile, illaudatum: Skinn." a term of reproach.

* NICK of time; Νευω, Νευσαζω, nuo, niveo, nicto; to nod, or wink; "unde nutus, in ipso momento, nutu, inclinatione temporis: Skinn." in the twinkling of an eye, in the very instant of time:—or rather, nick of time, may be derived, as in the former art. from an ick, i. e. ic-tus; à Ἰκτε, ic-tus, tactus; à Φεγγα, tango; to touch; meaning at the very instant the clock struck: vel ab Εικα, præterito verbi Ιημι, mitto; unde Ιακω, jacio; unde ico, icor, ic-tus; stricken, or struck: see HIT: Gr.:—Ray, in his preface, says, "nick of time, and notch, are synonymous; for to nick a thing seems to be no more than to hit just the notch, or mark; scopum petere:"—if so, it must be referred to the Sax. Alph. under the art. NOTCH.

NICO-DEMUS, "Νικωδημος, Nicodemus, victor populi: R. Νικαω, vinco; and Δημος, populus: Nug."—vanquisher of the people.

NICO-LAS, "Νικολαος, Nicolas; from the same root: Nug." only by changing δημος, into λαος, populus.

T t NICTATING-

NICTATING-*nerve*; Νεύω, Νευραζω, νυο, *niveo*, *nicto*, *nictatio*; a winking with the eyes, snapping the eye-lids.

NIDI-FICATION, Νιδίος, Νιδίος, Νειόσσια, *nidus*: Νειόσσοποιία, *nidulatio*; the building a nest.

NIGGARD, Ναικω, "nego; quia avarus omnia necessaria et sibi, et familiæ suæ, *negat*; et peccantibus omnia *denegat*: Skinn."

NIGHT, Νυξ, νλος, *nox*, *noctis*; the time of rest: Nug.—Ciel. Way. 31, would derive *night* from "n-eye-icht; a mere negation of the action of light, in *not-striking-the-eye*:"—but all those words are Gr.

NIGHTIN-GALE; half Gr. half Sax. or Belg.: *night*, we have seen, is Gr.; and *gale* is derived either from the "Sax. *gale*; *lusciniæ*; quia *nocturnu* potissimum canit, quasi *gallus nocturnus*: or from the Belg. *galm*; *echo*, seu *sonus*; *galmen*; *resonare*: Skinn." the *nightly singer*.

* **NIGHT-MARE**: the latter part of this compound has perplexed all our etymol. they can all explain it, and tell us what it signifies; that it signifies "equa, quæ nobis accubat, vel potius incubat: Skinn."—that it is, "quoddam monstrum, sive demon (ut inquit Ortus, quoted by Jun.) quod incumbit cum mulieribus, et animalibus:"—this *equa nocturna* is a disease, "quo laborantes, maximo pondere sibi premi videntur; non aliter quam si quis sic cecidisset, ut equus, vel potius equa, toto corpore ipsi incumberet: Minshew:"—but what distinction this gentleman could find between the weight of a *horse*, vel potius, the weight of a *mare*, would not be so easy to imagine: besides, he has left us intirely ignorant, whether it was the famous *flying mare*, or rather *dancing mare*, since she is sometimes called *epibialtes*:—in short, we may look upon it to be *no mare* at all; and that the expression is totally a piece of nonsense; therefore, instead of having been called *equa nocturna*, it ought to have been called *nocturnus mæror*, badly translated into *night mare*: *mæror* originates à Μαραϊνω, *marceo*: vel quod verisimilius, originem arceffit ab Hebr. מרי *amarum*: or perhaps this famous *mare* may have been lineally descended in a direct pedigree from the French *coche-mare*, or *sauche-mar*; *maladie causée per des vapeurs, qui oppressent la poitrine, pendant la nuit*; if *coche* did not signify a *bog*, or a *sow*; and not a *horse*, or a *mare*:—however, among all these languages, we may at last discover, that the *night-mare* signifies no more than a *nightly pain*, or *pressure*; it being only a *spasm*, or *convulsion*, that attacks a person overfull, in the *night*, during *sleep*; and seems to be a *mighty weight*, *oppression*, or rather

obstruction in the stomach, lungs, or intestines; meaning a *general cramp*; and therefore the person afflicted gives a sudden *spring*, *bound*, *start*, or *leap* (hence her name *epibialtes*) to free himself from that seemingly external pressure, but really an internal spasm; and consequently is not an outward spirit, or dæmon, oppressing, but an internal convulsion, obstructing the animal operations in sleep: so very different from Adam's sleep, which

Was aery, light, from pure digestion bred,
And temp'rate vapors bland.

Par. Lost, B. V. 5.
since my having writ this, I have met with a better solution of this expression, which must be referred to the Sax. Alph.

NIGILS, or, as it is sometimes called, *nitcbils*; an evident contraction of *nibilum*:—*bilum* signifies the little black of a bean, commonly called the eye: *nibilum*, *nibil*, *nil*, *nigil*; a very small thing; a mere nothing: see **NIL**, in the next art.

NIL, *nothing*; Vossius gives us a Gr. etym. of *nibil*, which may be traced in the following manner; *nibil*, per apocop. extremæ syllabæ factum est ab eo, quod est *nibilum*; *nibilum* vero, juxta Priscian. Varron. et Isidor. conflatum est à *nil*, et *bilum*; *bilum* veteribus significabat idem quod *ullum*: *ullum* ab *unulum*; *unulum* ab *unum*; *unum* ab Οἶνον: Οἶνον, Æoles dicebant pro Μονον, *solum*; *alone*, *single*, *one*: so that *nibil*, or *nil*, signifies *not one*, or *no-thing*.

NILL, *unwilling*; Sax. *nillan*; *nolle*; *non-velle*; à ἄω, Θέλω, *volo*; unde *nolo*; seu *non-volo*; to be *unwilling*: Verstegan supposes it to be Sax.

NIM, to steal; Νεμω, Νεμομαι, *possideo*, *habeo*; unde *neman*, et *anumen*; *sublatus*; *furator*; to take, or possess any thing by stealth, or surreptitiously.

NIMBLE; perhaps only a contraction of *non lentè ambulo*; *no slow walker*, *no crawler*; i. e. *active*, and *lively*: *ambulo* is Gr.

NIN-CUM-POOP, seems to be but an abbreviation, and a coalescence of *non-com-pos*; one who is *not in his right senses*; *half a fool*; a *driveller*: Gr.

NINE; ἒννεα, *novem*; the number nine.

* **NINNY**, Νανος, *nanus*; a dwarf, or fool: see **NONNY**: Gr.:—Cleland gives us a Celtic deriv. which must be referred to the Sax. Alph.

NIP, or *pinch*; "Κνίξω, *rado*, *vellico*: Skinn." to pull, pluck, or twitch.

NIP, or *whiten*; Νίψω, *lavo*; to wash, or bleach linen, and make it as white as nip, linen new-bleacht.

NIPPLE; "papilla videri potest nipple dicta, quòd infantes assiduò ei adhæreant, instar pisciculorum

colorum sugendo, morficandoque hamo semper imminuentium: sed fortasse, ob rationem satis apertam, rectius *nipple* derives à *nip*, *vellicare*, *comprimere*: Jun. under the art. *nibble*:—"but we have already just now seen, that both *nibble*, and *nip*, or *pinch*, are Gr.:—or perhaps *nipple* may be derived à *Νηπιος*, *infans*; *the infant's chief support*.

NITID; *Νιψω*, *Νιζω*, *niteo*, *nitidus*; *bright*, *neat*, *new*.

NITRE, *Νιτρον*, *nitrum*; *a very volatile salt*.

NITS, " *Κοις*, *ιδος*, *lens*, *lendis*; *proprie pulvis*: Jun." from their likeness to *small dust*: "vel si Græcus essem, deflecterem à *Νιτρον*, *pungo*, *fodico*, *vellico*: *Skinn*."—but then they must not be *nits*; for *nits* are very quiet things.

NITTLE: " *Sax. nýtlíc*; *profitable*; *commodious*; also *bandy*, *neat*, *handsome*: *Ray*:"—we might rather suppose it was descended from the same root with **NEAT**: Gr.

NIVEOUS, *Νιφας*, *nix*, *nivis*; *niveus*; *snow*, *snowy*.

NO; *Μη*, *ne*, *nec*, *non*; *not*.

NOBILITY; *Γινωσκω*, *cognosco*, *nosco*, *notus*, *nobilis*; *of well-known descent*.

NOCENT, " *Νεκυς*, *nex*, *necis*; vel à *Κηλω*, quasi *Αοκηω*; unde *noco*; *to hurt*, *injure*, *grieve*: *Voss*." see **NOIANCE**: Gr.

NOCTI-VAGRANT; or more properly *vagrant*; *Νυκτος-αγω*, *ago*, *duco*; *valde-ago*, *vago*; *noctu-vagans*; *wandering about in the night*; *night-walkers*; sons and daughters of *Belial*, as *Milton* calls them;

and when night
Darkens the streets, then wander forth the sons
Of *Belial*, flown with insolence and wine.

Par. *Loft*, B. I. 500.

NOCTURNAL; *Νυξ*, *κλος*, *nox*, *ctis*; *nocturnus*; *nightly*.

NOCUOUS, *Νεκυς*, *nex*, *necis*, *nocco*, *nocius*; *hurtful*, *grievous*.

NOD, *as when asleep*; *Κνωσσω*, *profundè dormio*; *fast asleep*; *to snore*.

NOD, *consent*; *Νευω*, *nuo*, *annuo*; *to assent*, *approve*.

NODDLE, *Νευω*, *nuto*, *nutans*; *to nod*.

NODDY, *a fool*; *Νωθης*, *tardus*, *bebes*, *stupidus*; *a dolt*, *an oaf*.

NODOUS } *Νευω*, *neo*, *necto*, unde *nodus*, *nodo-*

NODULE } *sus*; *knotty*; *a difficult subject*; *knotted*, *entangled together*.

NOIANCE; " *Κηλω*, per metath. *Αοκηω*, unde *noco*; λ in *n* abeunte; quasi *Νακηω*: *Voss*." à *noco*, *nox*, *detrimentum*; *loss*, *injury*, *damage*.

NOISE; *Ψιζος*, *stridor*; *a disturbance*, *uproar*.

NOISOME looks as if descended from *noise*; instead of **NOIANCE**: Gr.

NOLI-ME-TANGERE, *Ου θελε με θιγειν*, *noli me tangere*: *touch me not*; *the sensitive plant*.

NOMBRIL; even *Skinner* is forced to cry out, " *Fr. Gall. nombril mirifice corruptum à Lat. umbilicus*:"—the *Dr.* would not say à Gr. *Ομφαλικος*, for fear of relapsing into his *Ελληνομανια*.

NOMEN-CLATOR } *Ονομα-καλεω*, *nomenclator*; a person who attended the Roman candidates, on popular occasions, that, by whispering to them *the names* of all they met with, they might be able to accost them more familiarly: R. *Ονομα*, *nomen*; *a name*.

NOMINAL } *de industria*: that certainly is the sense; and yet he says, *suspisor contractum ex istoc noiance*, quod fuit paulo ante; atque ita *for the nonce* tantundem significabit *Anglis* ac si dicerent, *quia mihi sic libet*, vel *ob hoc solum*, ut *ei incommodem*:—it would not be worth while to make a long quotation from *Skinner*, since he talks of *owns*, or *owns pro lucro*; and *on*; and *ane*; and *one*; and *once*; and such like geer: let me cast in my mite, by supposing that *nonce* may be only a contraction of *volens volens*; *I'll do it for the nonce*; *I'll do it in spite of his teeth*; *I'll do it for the very same purpose*; *will be, nil be*.

NONCE: various are the interpretations, and derivations of this word: *Junius* explains it by *de industria*: that certainly is the sense; and yet he says, *suspisor contractum ex istoc noiance*, quod fuit paulo ante; atque ita *for the nonce* tantundem significabit *Anglis* ac si dicerent, *quia mihi sic libet*, vel *ob hoc solum*, ut *ei incommodem*:—it would not be worth while to make a long quotation from *Skinner*, since he talks of *owns*, or *owns pro lucro*; and *on*; and *ane*; and *one*; and *once*; and such like geer: let me cast in my mite, by supposing that *nonce* may be only a contraction of *volens volens*; *I'll do it for the nonce*; *I'll do it in spite of his teeth*; *I'll do it for the very same purpose*; *will be, nil be*.

NON-CON-FORMIST; a person who does not chuse to comply with the established mode, or **FORM** of worship: Gr.

NONE, *not one*; *Ουδεις*, *nemo*, *nullus*; *nobody*, *not any one*.

NONES of a month; *Εννεα*, *novem*, *nonus*, *nonæ*; quòd ab eo die semper ad idus, *novem dies* putentur: *the nones* in the Roman calendar, were always *nine days* before the *ides*; and the *ides* were always in the middle of the month.

NON-JUROR; *Ζευς*, *jus*, *juris*, *juror*; *to vouch any thing on oath*; a *non-juror* being a person who will not take the oaths of allegiance.

NONNY, *Νανος*, *nanus*; *pumilio*; *a dwarf*, *a fool*.

NON-PARIEL, *Παρα*, *juxta*, *par*, *paris*; *equal*; negatively *not be equalled*.

NON-PLUS, vulgarly pronounced *nonplused*; *Μη-πολυς*, *non-plus*; *no-more*, *nothing-farther*, *at the utmost limit*.

a **NOOK**; perhaps formed by joining the particle to the substantive; thus, *a nook* means no more than *aN book*; and if so, it visibly derives ab *ΑΓ-κυλος*, *angulus*; quasi *a-nuc-lus*; *an angle*, *a corner*, *a nook*.

NOOSE, " *laqueus nexilis*; *nescio an à Lat. nodus*; nisi *malis à Belg. noose*; *nox*, *damnum*; *et*

terte fatalis ipse nodus multis serio nocuit : Skinn.” —the former derivation of *nodus* ought rather to be preferred ; but then it ought to be traced up to *Naw*, *noo*, *neko*, *nexus* ; *noose* ; because Virgil has done it already, in the twelfth *Æneid*. 603, where speaking of the death of *Amata*, he says, *She knit the fatal knot* ;

Et *nodum* informis lethi trabe *noctit* ab altâ.

NORMAL ; Γνωμων, Γνωρισμα, Γνωριμα, *norma* ; quasi *gnorma* ; a *law*, *prescript*, *form* : vel à Νομος, quasi Νομος, *lex* ; a *law*.

NOR-ROY-king at arms seems to be a pleonasm ; for *Nor* signifies *north* ; and *roy* signifies *king* ; so that *Norroy-king* is *north-king-king* : the derivation however, is intirely Gr. ; for **NORTH**, and **ROY**, and **KING**, and **ARMS**, are all Gr. : with regard to the title itself, we have in England three officers in the herald's court, who bear the title of *king at arms* ; habent insuper, says Polydore Virgil, lib. 19, apparitores ministros quos *heraldos* appellant ; quorum præfecrus *armorum rex* vocitatur ; the first is *Garter king at arms* (instituted by Hen. V.) who always attends the installation of knights of the garter, and likewise marshals the funerals of the nobility : the next in dignity is *Clarenceaux king at arms*, instituted by Edward IV. ; for he, having attained the dukedom of *Clarence*, by the death of his brother *George*, made his herald *king at arms* ; whose office is to marshal the funerals of knights and esquires, *to the south of the Trent* : the third is *Norroy*, or *north-roy*, i. e. *the north-king at arms* ; whose office is the same, only *on the north side of the Trent*.

NORTH } Clcl. Voc. 173, says, “ *cor*, *NORTH-ward* } *bor*, or *north*, is the etymon of *corus* :” —when Virgil, in *Geo*. III. 356, said,

Semper *hiems*, semper spirantes *frigora cauri*, he undoubtedly meant the same wind, which in *Æn*. V. 126, he calls

———— *Hiberni* condunt ubi *sidera cori* ; and in both places he means a *cold easterly*, or *north-easterly wind* ; so that *caurus* very properly takes its name, according to Vossius, à *calore* ; et *Kaurus*, est à *Kaw*, *uro* ; *to burn*, or *parch up* ; in the sense of

———— *Boreæ* penetrabile *frigus adurat*. *Geo*. I. 93.

———— And *cold* performs th' effect of *fire*.

Milton.

NORTH-HUMBER-land, quasi *North-kymbro-land* : —consequently takes the same origin with *KYM-BRO Britons* : Gr.

NOSE ; “ *Navis*, *nasus* ; *naris* ; the passages of *breath* : Lye mentions *Navros* : both from *Naw*, *fluo* ; eâ ratione quâ *Nawu*, *Hesych*. exponit *πεν*, *βλυσεν*,

fluo, *manat* ; ut *nasum* quoque Græce *Naw* derivantur *νω* τῷ *ἴνω*, *fluere* : quoniam vero *nasus* est *prominentior faciei pars*, hinc nostratibus *naw*, vel *neusberg* est *promontorium* ; pars aliqua terræ longius in mare *emittens*, *prominensque* : —it may be so, that our ancestors might give a *promontory* that name, from *that prominent part of the face* ; but, for the reasons already given under the art. **NESS**, we need not say any more on this deriv.

NOSE-GAY ; the former part, we have just now seen, is Gr. ; as for the latter, it is so transformed, both in sight and signification, that only such a judicious critic and etymologist as Chelnd, could have traced it to its original : in his *Celtic Voc*. p. 11, n, he says, **GAY**, applied to *nose-gay*, comes from the *Erse* tongue, in which “ *geach* signifies a *bough* :” —so that a *nose-gay*, or *nose-geach*, is a small *bough*, or *bunch of flowers*, to be held to the *nose* : —there is likewise so curious an account of *the judge's nose-gay*, given by the same gentleman in the same annotation, as will not fail of being agreeable to all true lovers of British antiquity : “ every judge,” says he, “ every counsellor, every sheriff, had his wand, *bough*, staff, or rod of office ; and varied in its form, according to the difference of functions : the *nose-gay*, now affected by the judges, is not, as is vulgarly imagined, a mere preservative against the closeness, and ill effects of a crowded court ; it is the reliëf of that primitive and ancient custom of the judge's holding *the bough*, or sceptre of justice in his hand ; it was formerly called a *boughbet*, or *little bough* ; whence the French took their word *bouquet*, for a *nose-gay*.”

NOSTRUM ; *Nw*, adjectione τῷ *s*, *nos* ; unde *noster* ; *ours* : *some secret remedy* known only to *ourselves* ; it is *our own invention* ; a *panacea*.

NOT ; *Μη*, *ne* ; *nec* ; *non* ; *no* ; a *negative*.

NOT-ABLE } Γινωσκω, *nosco* ; Γνωσος, *notus*, *notabile*, *notandus* ; unde *nota* ; a *mark*, *sign*, *observation*.

NO-THING ; *Ouden*, *nihil* ; *not any thing* : see **NIL** : Gr.

NOUN, *Ονομα*, *nomen* ; *the name of any thing* : vel à Γινωσκω, *nosco* ; *to know* ; *the appellation by which it is known*.

NOURISH ; *Νεωλεσιζω*, *innovo* ; *to renew*, *recruit*, *cherish*.

NOVEMBER ; *Ἐννεαμηνος*, *November* ; à *novem* ; *nine* : the **ELEVENTH** month : —here again the same absurdity occurs, which we took notice of under the art. **DECEMBER** ; and therefore, *mutatis mutandis*, the same observations will suit here.

NOV-ENNIAL ; *Ἐνωεταίος*, *novenarius* ; *every ninth year*.

NOW ;

NOW; "Now, nunc: Upe." *the time present.*

NUBLOUS, Νεφελή, *nibula*; a cloud; cloudy.

NUCLEUS, Μυκηρος-περῶ, *nuciferus*; *nut-bearing tree*; also *the kernel, or head of a comet.*

NUDGE, Νυγεῖν, quasi Νυδῶν, *pango, fodico, vellico*; to push, shove, or shake.

NUDITY, Γυμνότης, *nuditas*; *the carnation in painting; or nakedness.*

NUGATORY; "omnino origine est Hebræum, ac Syrum; quibus *נאגו, macrorum*; ut *נאניה, plantium*, significant: Voss." *trifles, trifling.*

NUISANCE, "Κηλῶν, per metath. Λοκηῶν, unde *noceo*; ἄ in ἢ abeunte, ut sæpe fit; quasi *Νηκῶν, noceto*: Voss."—tho' his former derivation is far more simple; viz. *noceo, à νεκ, necis*; and then derive *noxi, à Νειξος, quod idem ac Νεξος, mortuus*; *deadly, noxius, hurtful*: see **NOCENT**, and **NOIANCE**: Gr.

NUMB; perhaps contracted, transposed, and transformed from Μολυβδός, *plumbum*; *lead*; metaphorically *heavy, stupid, torpid*; also *stiff with cold.*

NUMBER, Νεμῶν, *distribuo, numero, numerus*; *to reckon, or count up any quantity of units.*

NUN; a contraction perhaps of *non-nupta*; Ονομί, *nubo, nuptus sum*; or perhaps à Νυμφῶν, *nympha, virgo*; *an unmarried religious.*

NUNCIO, Νεος, *nuncius*; Νεγκίος Siculi declinarunt: *a messenger*: unless we may derive it à Νεγκία, *prudencia*; Νεγκίης, *mentem habens*; *a person of prudence, and great wisdom, entrusted with the determination of the pope, or any great personage.*

NUNCUPATIVE, Ονομα-ναψῶ, *nuncupo*; *ex nomen, et capio, occupo, aucupor*; *to declare expressly by word of mouth*; *a verbal declaration*: see likewise **QUOTH**: Gr.

NUPTIALS, Ονομί, *nubo, nuptus sum*: vel *nubo, à Νυμφῶν, nympha*; *a new-married person, a bride.*

NUT, Μυκηρος, *nucis*; *nux, nucis*; *all fruit that has a hard shell.*

NUTATION, Νευῶ, *nuo, nuto, nutatio*; *a nodding, or bowing.*

NUT-MEG; "ab Angl. *nut*; et Gall. *muguette*; *nux moschata, myristica*: *muguette autem proculdubio corruptum est (is it not French?) à Lat. moschata*: Skinn. and Lye:"—but *nux* and *moscheta* are not Lat. but evidently Gr. à Μυκηρος-Μορχος, vel Ορχος, ab Οζῶ, Οσδῶ, *oleo, odorem spiro*; signifying *the high-scented, high-flavoured nut.*

NUZZLE: Skinner supposes it only a different dialect for *nestle*: but Lye more justly supposes it is descended from *nasus*; *nasum* "aliquo iudere; à Belg. *musclen*; *naso* sive iostro tacite

Scrutari: à *neuse*; *nasus*:"—he then refers us to *nose*; but tho' he mentions a Gr. deriv. of that word, yet he prefers the Sax. and Belg.

NYAS-hawk; though, as we have already seen under the art. **NIAS**, there seems a great affinity between *Nisoria, nidus*, and *nias*; yet, with Skinner, *propendet animus ut credam nostrum nyas, non Latinæ, sed Germanicæ esse originis* (for the Germans are even now very great falconers) sc. à nostro *eyas, vel eyest-batok, accipiter apotropus*; hoc à Teut. *ey*; *ovum*—(et hoc ab *stov, ovum*) q. d. *accipiter, qui recens ab ovo emerit*: a hawk just excluded from the egg.

NYDDED, "compelled, constrained: Verft."—but this seems to be no more than **NEEDED**;—if so, it is Gr.

NYE of pheasants: "alii," says Lye, "scribunt *eye* (or rather *ey*) of *pheasants*; fortasse rectius; nam articulum ejus, nomenque coaluisse multis nos docet Junius exemplis; as *nadder, napron, newt, nyas*:"—but this is not derivation, unless he had told us from whence *eye* was derived: it seems to be the same with **NYAS**: Gr. above.

NYMPH, "Νυμφῶν, *nympha*: Nug."—sometimes it is used in the sense of *nova-nupta*; unde *nympha*; *sponsa*; *a new-married bride*: Clel. Way. 118, tells us, that "the Druids invented, or adopted, most probably in favor of the multitude, the secondary doctrine of *spirits*, or *imps*; whence the mythological word *nymphs*:"—but, if *imps*, and *spirits*, be the same, they seem to have originated from a much higher source; for he himself has acknowledged, in p. 46, that "*animus* (vel *anima*) comes from the Gr. *αν-ΕΜ-ος, spiritus* (quasi *αν-ΕΜ-Π*) *an imp, or spirit*:"—unde *imps*, and *nymphs*.

NYTE; "Iceland. *nelta*; *negare*: Lye:"—perhaps à Νεικῶ, *nego, contendo*; *to deny*, by contending against an opinion.

O.

O AFF; Οπῶ, Οφειν, *videre*; *a natural*; supposed to be *gifted with an insight into futurity*; as if he could see more than mortal man.

OAK; Κερχαλειος, *durus, asper*; unde *quercus*; *the strongest, hardest tree in the forest*: Casaubon derives *oak* "ab *Ακ-υλος, glans ilicis*; ut arbor ex fructu nominaretur:"—*the acorn-bearing tree*: Belg. et Germ. *eekel*; *the oak*.

OAR, Ορω, *moveo, concito*; *to move, to ply the nimble oar.*

OATH "descends," says Clel. Way. 43, "from *aith*; *faith*:"—then all are Gr. either from *Παθ-ω, fid-o*; *fid-es*; *faith, aith, oath*: vel

ab *Aio*, *aio*, *dico*; unde *aith*, *faith*; whatever is affirmed upon our word.

OATS; "Sax. *aten*; hoc forte à verbo *etap*, *edere*; ubique enim avena equis, alicubi etiam hominibus, *esca* est: Skinn."—should this be right, let me only ask the Dr. if *esca* is not derived ab *edo*, *esus*? and then, if *edo* is not derived ab *Edo*?

OB:—We have many words in our language beginning with this preposition *ob*; which will be more properly found under their respective art. unless when the primitives themselves are not in use; as in the following words, when compounded.

OB-EDIENCE, *Αυδη*, *vox*, *sonus*; *Ἐπακουω*, *audio*, *obaudio*, *obedio*, *obedientia*: to listen to; attend, observe, submit.

OBELISC; "ὀβελισκος, *obeliscus*; a stone cut in the form of a pyramid: R. *ὀβελος*, *veru*; a spit: Nug."—it is a pity the Dr. could not give us a better definition of an *obelisc*, than that it was a stone cut in the form of a pyramid; whereas it was no more like a pyramid, than a spit is like a triangle: but Hederic might have misled him, for he has defined *ὀβελισκος* by *lapis pyramidis gracilescantis formam habens*; it would have been better if he had said *lapis obeli*, *virgulæ*, vel *sagittæ formam habens*: *sagitta* enim Græce *ὀβελος* dicitur: the *obelisc* being a magnificent piece of marble, of one intire stone, cut in an oblong form, and ending with a very obtuse angle a-top: none of which articles can be ascribed to a pyramid:—in short, the *obelisc* is supposed to have been consecrated to the sun, and by its shape to have represented one of his rays: now no philosopher would ever have thought of representing a ray of the sun by a pyramid.

OB-ESITY; *Ἐδω*, *edo*, *edi*, *esum*, *esus*; *obefitas*; fat, gross, glutinous.

OB-JECT, *subst.* *ἵεω*, *ἵημι*, *mitto*, *jacio*, *objicio*,

OB-JECT, *verb.* *ἵεω*, *ἵημι*, *mitto*, *jacio*, *objicio*, *interposition*, *opposition*, *contradiction*.

OB-IT, *Ἐω*, *ἵημι*, *mitto*, *eo*; *obeo*, *obitus*; death, an end, exit.

OB-JURGATION, *Ζευς*, *jus*, *juris*; *jurgo*, *objurgatio*; a chiding, rebuking, reproof.

OB-LATE, *Πλάτυς*, *latus*, *spatiosus*; breadth, longitudinally.

OB-LATION, *Φερω*, *fero*, *tuli*, *latum*; *oblatio*; an offering.

OB-LIQUE, *Λιξ*, *liquus*, *liquis*; antiq. i. e. *transversus*, *obliquus*; awry, askant, askwart: Vossius, de Permut. lit. says, forte putes coaluisse verbum *obliquus* ex *ὀπλαγιος*, *transversus*.

OB-LIVION, *Λαθάνω*, *Ληθισκω*, *Ληθω*, *latro*, *lātito*, *livisco*, antiq. *obliviscor*, *oblivio*; forgetfulness; pardon, remission, forgiveness.

OBOLE; "ὀβολος, *obolus*; a small piece of money: Nug."—but not the current coin of this kingdom, Dr.

OB-SCENE; *Σκία*, *umbra*, *scena*; quasi *scena*; a screen, or covering to bide, or conceal any thing; quasi *ob-screen*; or, as Milton says,

devise
What best may for the present serve to bide
The parts of each from other, that seem most
To shame obnoxious.

Par. Lost. B. IX. 1091.

there is another deriv. of the word *obscene*, which the Latins seem to have adopted, by their always writing it with an *Œ*, thus *obscœnus*; à *Κακος*, *profanus*, *immundus*, *impurus*; *unchaste*, *indelicate*.

OB-SCURE, *Σκόλιζω*, *Σκόλια*, *tenebræ*; *obscuratio*, *obscuritas*: vel à *Σκίερον*, *umbrosus*, *opacus*: R. *Σκία*, *umbra*; a shadow, darkness, duskiness.

OB-SEQUIES *ἵεομαι*, quasi *equomai*, *se-*
OB-SEQUIOUS } *quor*, *obsequor*, *obsequium*,
obsequiosus: to follow a corpse to burial; to perform the funeral rites: as also to follow a person's humor; to be ready, and subservient on all occasions.

OB-SERVANCE } we make a distinction in
OB-SERVATION } our language, between these two words; *observance* relates to duty in keeping the laws, and paying a due regard to the injunctions of our superiors; and *observation* relates only to matters of curiosity; in forming a judgment on whatever we hear, or see: nay, the mariners have affixed another idea to it; as when they say, we have made a fine *observation to day*; i. e. taken a just examination of the sun's meridian altitude, or well observed his place in the heavens:—these distinctions however are all ideal; for the derivation, the root, the etymology is the same: see *SERVE*: Gr.

OB-SESSION, *Ἐζομαι*, *sedeo*; *obsessio*; to block up, besiege.

OB-SOLETE } "*soleo simplex esse puto ab*
OBS-OLETE } *ὄλος*, quia in quo totū sumus, id facere dicimur *solere*: Voss." to grow out of use:—vel ab *ὀλλυμι*, *ὀλω*, *perdo*, *interimo*; to lose, destroy, die: *ob* is neg.: *obs* aug.

OB-STACLE, *Ἰσημι*, *Ἰλαω*, *Ἰλω*, *sto*, *obsto*, *obstaculum*; an impediment, hindrance, obstruction.

OB-STETRICATION: *Ἰσημι*, *Ἰλα*, *Ἰλω*, *obsto*, *obstetrix*, quod *obstet*, i. e. *adstet* *puerpera*; a mid-wife; because she assists the good woman in labor.

OB-STINACY } either from *Ἰσημι*, *Ἰλαω*, *Ἰλω*,
OBS-TINACY } *obsto*, *obstino*, *obstinatio*;

Ἰποκαταστατος, *persistive stubbornness*: or else à *Τενω*, *τενω*, *τενω*, *teneo*; *tenacious*, *pertinacious* in opinion: the former seems the more preferable, because the Latins wrote *obstinatus*, not *obstinateus*.

OB-STREPEROUS,

OB-STREPEROUS, Σηροφος, quasi Σηροφερος, *strepitus; any loud noise, or vociferation.*

OB-TUSE, Τυκτω, *tudo, tundo, obtusus; blunted, bruised, beaten.*

OB-VIOUS, Οω, *via; a way, road, or path: ob is aug.*

OC-CASION, Καω, *deorsum, cado, occasio; opportunity, season, time.*

OC-CIDENTAL, from the same root; meaning *the setting of the sun, in the western parts of the world.*

OC-CIPUT, Κεφαλη, *caput, occiput; the hinder part of the head.*

OCCULAR, Οκκος, *oculus; the eye:—it is observable, that the Greeks said Οκκος, with two κκs and the Latins oculus, with only one c.*

OC-CULT, Καλυπω, *occulto; to hide, cover: Litt. and Ainsw. derive occulto ab occulto; and oculo ex ob, et colo; i. e. colendo, sive arando, obtegere.*

OC-CUPY, Καπηω, *capio, occupo, occupatio; to seize, take possession; also business, and employment.*

OCEAN, “Ωκεανος, *oceanus: Nug.*—*the main sea; the vast capacious reservoir of waters, called the ocean; which seems to have taken its denomination à Κυαντος, caruleus, glaucus, sky-color: Clel. Way. 9, derives “ocean from eau-kean; the head, or chief collection of waters:”—but surely ean is but a barbarous French perversion of Τ-δωρ, υδατος, udus, unda; water: and kean, ken, ben, beff, boff, coff, coph, cepb, or rather kopb, are all undoubtedly derived à Κεφαλη, caput; the head, or chief.*

OCHRE; Casaubon writes it *oker*, and yet derives it ab Οχρα, which should have been printed Ωχρα: *coloris quoddam genus, à pallore denominatum; a red earth, of a dark gloomy color.*

OCTA-GON, Οκταγωνος, οεξαgonus, οετο angulos habens: *a mathematical figure, having eight angles: R. Οκτω, οετο, eight; et Γωνια, angulus, an angle.*

OCTA-HEDRON, Οκτα-εδρα, οετο-hedra; *a solid figure in geometry, consisting of eight-sides; and is one of those five, called the Platonic, or regular bodies: R. Οκτω, οετο; et Εδρα, planities.*

OCTAVE, Ογδοος, οεταvus; *the eighth; in music it signifies the eighth from any particular note, counting that note as one, either ascending, or descending.*

OCTOBER, Οκτωμηνος, the **TENTH** month:—here again the same absurdity occurs, which we took notice of, under the art. **DECEMBER**; and therefore, *mutatis mutandis*, the same observations will suit here.

ODE, Ωδη, *ode; a song.*

ODIOUS, Οδω, inusit. Οδωσω, *irascor, odi; to be angry with, to hate; to gain the ill will, or dis-*

esteem of any one: we may be the more certain of this derivation, since it is the very same which is given by Homer in the Nineteenth Odyssey, T. 407, where he makes Autolycus, the grandfather of Ulysses (who happened to be present at his birth) name the child, and give this reason for calling him Ulysses,

Πολλοισιν γαρ εγωγε Οδυσσαμενος τοδ' ικανω
Ανδρασιν, ηδε γυναιξιν, ανα χθονα πελυβοισραν
Τωδ' Οδυσευς ονομ' εσω επωνυμιον:————
Since I came here *disgusted* at the race
Of many nations on the fruitful earth,
Ulysses be the name I give:————

the affinity is totally lost, and must be lost, in our language.

ODOR, Οδη, *odor; Οζω, odor, odoriferus: perfume;*

———— now gentle gales,
Fanning their *odoriferous* wings, dispense
Native perfumes, and whisper whence they stole
Those balmy spoils:————

Par. Lost, B. IV. 156.

OECO-NOMY, “Οικονομια, *oeconomia; the government and management of a house; or the disposal of any thing (frugally): R. Οικος, a house; and Νομος, lex, modus, norma: Nug.*”

OECUMENICAL: Clel. Way. 113, n; and Voc. 37, very judiciously observes, that “the Greeks of Constantinople, to whom the Christian religion descended from the Christians, Britons, and Gauls, who composed the flower and strength of Constantine’s army, pressed this word, as they did many purely Celtic ones, into the service of the church, and tortured it into that barbarism of Οικουμενικος, because, N. B. because they respected *the whole habitable globe!*”—well might this gentleman scout such a derivation: but even now he has not been able to shake off the Gr.; for he supposes, that “*oecumenical* is only a bad translation of *ey-commons*, or *law-meetings*:”—it is true, the *common councils* were *gemots, meetings, or assemblies*; but then they were meetings of the *commons*; and consequently derived à Κοινος, Κοινωνος, *communis; common, general assemblies of the people.*

OESO-PHAGUS, Οισοφαγος, οεσophagus, *stomachus, gula; the gullet, descending from the throat to the left orifice of the stomach.*

OESTRON, Οιστρος, *oestrus, tabanus, asilus; musca quaedam æstate boves infestans, atque exagitans: a gad-fly; already mentioned, under the art. BRIEZE: Gr.*

———— cui nomen asilo
Romanum est, *oestron* Graii vertere vocantes.
Geo. III. 147.

OF, Απο, *ab; Belg. af; Sax. of; abs, ex, extra; part of; moreover.*

OFER.

OFFER-*gawris*; "an overwriting, a superscription; Verft."—but both Gr.

OFFER-*mode*; "pryd, or insolencie: Verft."—but both OVER, and MOOD, are Gr.

OFFER-*scadowud*, "over-shadowed: Verft."—but both Gr.

OFFALS, *Offa*, Æol. pro *Opna*, Hesych. or rather, perhaps, *Opvna*, *fructus cereales*, quibus vitam sustentamus; *any eatables; pieces of meat; fragments of vituals; broken scraps.*

OFFENCE, *Offeo*, *occido; fendo; offensus; offensing, displeasing.*

OF-FER, *Offero*, *fero, offero; to present an oblation.*

OF-FICE, *Officio*, *facio, officium; business, duty, function*: or else ab *Opno*, *operator, opus, opificina, officina*: Cleland. Voc. 156; derives *office* from *boss*, or *coff*:—but *coff* undoubtedly derives à *Κεφαλη*, *caput; the head.*

OF-FRUNG; "an offering, oblation: Verft."—see OF-FER: Gr.

OF-SLEAD; "flains, killed: Verft."—but SLAY is Gr.

OGLE; *Oculos*, *oculus; the eye.*

OGRESSES: this word appeared so truly Gothic, that no wonder Dr. Skinner was charmed with its ruggedness; and could derive it from the "Fr. Gall. *ogresses; pike bellica; bullets*; from the Sax. *oga, terror*;" and then add, "semper calore nigro pinguntur; qui color tristitiam, et horrorem notat:"—but could not see that his *ogresses*, and *oga* (quasi *ogra*) were derived ab *Οχρω*, *coloris quoddam genus à pallore denominatum*: see OCHRE: Gr.

OH! *Ω!* *Ο!* adverbium vocantis, et exclamantis; an exclamation!

OIL, "Ελαια, *oleum*: Upt."—ex *oliva; oil of olives.*

OILET, *Ιαλος*, *oculus; the eye*; or *any hole to look through.*

OINTMENT; *Εγγω*, *illino, infundo; ungo, vel unguo, unguentum; any sweet unguent, to pour into a wound, &c.*

OISTERS, "Οστρεον, *Ostrea; the shell fish so called*: Upt."

OLD, "Ευλος, *Evulos; Evulos, Evulos, vetus; aged, antique*: Casaub. and Upt."

OLEAGINOUS, *Ελαια, olea, oliva; belonging to the olive.*

OL-FACTORY; *Ολω, Οσω, Οδω, oleo, olfacio, olfactorium; sweet scented perfumes: belonging to smell*: Butler has humorously preserved this word, in his *Hudibras*, where he makes that hero tell his squire, that,

There is a Machiavelian plot,

The vulgar name olfact it not.

Part I. Canto L. 748.

OLIG-ARCHY, *Ολιγαρχια, oligarchia; paucorum dominatus; the government of a few*: R. *Ολιγος, paucus; a few*; et *Αρχα, principatus; sway.*

OLIO: "vox, cum re ipsa, nuper civitate donata; ab Hisp. *olla podrida*; quo nomine Hispani appellant *miscelam ex pluribus edulis*; puta ex carne ovina, bubulâ, gallinâ, porci pedibus, allio, et cæpis, ad quandam putrilagineam coctis, confectam: *podrida* enim Hisp. *putridum* notat: hanc autem vocem *olla*, à Lat. *olla*, seu ut antiqui scripserunt *aula*, ortam credo: Skina."—we might rather suppose with Litt. and Ainsw. that *olla* was derived ab *oleo*; unde *olus*, pl. *olera*, quod in *olla* coquitur:—consequently Gr. ab *Αλω*, extrito *δ, alo*; antiq. *alo*, vel *oleo*; *eresco; to grow*: here signifying all sorts of *pot-herbs*, and *eatables*, reduced to a *butch-pot*.

OLITORY; *Αλω*, extrito *δ, alo, ougeo, cresco*; ab *alo, olea, olus, olivarius*; *any garden herbs, growing in a kitchen-ground.*

OLIVE; *Ελαια, olea; Ελαια, oliva, inferto digamma*: *the olive tree, and fruit.*

OLLET, "fœvel; q. d. *ellet*; à Sax. *ælan, onælan; occidere*: Dan. *eld*; *ignis*: Ray:"—the only point now is to determine, whether *ælan* is not derived ab *Ηλιος, sol; the sun*, that great origin, and fountain of *fire*.

OLYMPIAD, *Ολυμπιας, Ολυμπια, Olympus; a hill between Thebally and Macedon*; also a city, near which the Olympic games were celebrated:—Clel. Voc. 161, n; and 211, says, that "*olimp* is manifestly the bill of the spirits; for *al, el, il, ol*; and *ul* (the vowel being indifferent) in the root of *cell, coll, collis, culmen, culsus, oncellus, excellens*, in the sense of *mountain, eminent, hill, or height*:"—but even then it would be Gr. as we have seen in *HILL*; and *IMP* likewise may be Gr.

OMELET, "Οου-μελι, *omelina*; taken from *Οον, ovum*; and *μελι, mel*: Nug."—a mixture of eggs, and honey: as for the Dr's. *honey*, it is of his own introducing; perhaps according to his own palate: at least Skinner has given us no such mixture; but says, "*orederem sic dictum omelet, quasi ovuletum, vel ovulatum; frissura ab ovis*:"—a froize of eggs, without any honey:—but yet it is Gr. as above.

OMEN, *Οιμος, avis, augurium, omen, ominosus*; a token of good or bad luck; gathered from birds: see *SINISTER*: Gr.

OMITT, *Μιθημι, mitto; omisso: in pass by, neglect, or contempt.*

OMNI-FARIOUS, *Μωωο, quasi Ομνο-φωο, omifer; bearing all things.*

ON; *ON*; "Ανα, pro *Ana, surgere: est enim Ana istud hartatorium, vel exercitorium: Homero perfamiliare*:

perfamiliare: Casaub. and Jun."—alludit quidem; sed certe *on, on, on*, ellepticus loquendi modus est, quales sexcenti in omnibus linguis reperiri possunt:—he should have said, before the time of Homer, or even before that of the Greeks.

ON-AGER, Οναγρος, *onager*; *asinus ferus*; a *wild as*; perhaps *the zebra*: R. Ονος, *asinus*; *an as*; and Αγρος, *ager*; *wild*.

ONCE } Οιος, Οιον, *solus*; vel ab Εις, μια, 'Ev,

ONE } *unus, a, um*; *one, unity*; *at one time*; *formerly*.

ONERARY, Ονος, *asinus*; quod *animal oneribus ferendis natum sit*; hinc *onerosus*; *loaded, oppressed with any heavy weight*.

ONESIMUS, " Ονησιμος, *Onesimus*; one of the disciples of St. Paul: R. Ονημι, *juvo*; et Ονησις, *utility, advantage*: Nug."

ON-GAN; *began*: Verft. Sax.—but *began* is Gr.

ONION, 'Ev, Οιον, *unus, unio*; a *bulbous root*, or *scallion*: unde "*unio*; quod *in concubis nulli duo reperiantur indiscreti*; i. e. *similes*; a *pearl*, called *an union*; because, *tho' many are found in one shell, yet not any one of them is like another*:"—whatever foundation Litt. and Ainsworth might have had for such a definition; yet when we speak of the garden *onion*, it may be better to take the derivation of Hesych. who explains Ωνια, by τὰ Πρασινά, *porrones*.

ONKNEW, "*discovered, discerned*: Verft."—but *KNOW*, is Gr.

ON-SET, or *attack*; both Skinner, and Lye, suppose this word is derived à Sax. onsettung; and that it is compounded of *on*, and *set*;—but *set* is undoubtedly Gr.

ON-TYNED, "*unclosed, unloosed*: Verft."—it seems to be only a various dialect for *untwined*; i. e. *untwisted, untied, unloosed*: and if so, it would be Gr.

ON-WARD, Ανα-τροπω, *adverto*; *to-ward*.

ONYX, Ονυξ, *onyx*; *gemma quædam*; a *jewel*, so called.

OONS, a contraction of *WOUNDS*: consequently Gr.

OOZE: from the Gothic appearance of this word, it is no wonder that the etymol. have been perplexed about it: Skinner supposes it to be derived "*à Sax. ort, squamma, cortex quercus, quo ad densanda coria utuntur coriarii; tanner's wofse, oufe*: doct. Th. Hensh. videtur corruptum à Fr. Gall. *eaux*; *aque, sc. coriariorum*:"—but perhaps no Frenchman would admit of such a deriv.; for *eaux*, which is but the plural of *eau*, never yet signified either *mud, slime*, or even *tanner's wofse*. Lye says, "*à Sax. pær, humor*; ab Iceland.

vos, idem signante; huc referendum *oozy ground, solum uliginosum*:"—now, had this gentleman but recollected this passage, when he arrived at the art. *want*, he probably would have corrected it, according to what he there asserts; viz. "*ab Ασις est wase, limus*:"—this *wase* is undoubtedly the same with the Sax. *pær*, and gave origin to *ooze*, as both of them are derived ab *Ασις*, signifying any *marshy, muddy, fenny place*.

OPAKE, Ουπισ, vel Ωπισ, *ops, terra*; nam *umbrae et frigoris captandi causa in subterraneos se specus abdebant*: If. Vossius derives *opacus* à Παχυς, vel potius ab Αιπος, *crassus, altus*:—but *darkness* perhaps is a sense that Παχυς, and Αιπος, never yet bore: besides, *opacity, or darkness*, is totally a different idea from *crassitude, and density*; as different as *the substance itself from the shadow*.

OPAL; Ωψ, ωπος, quasi Ωπαλος, *oculus*; quod *oculorum aciem, et nitorem conservet*: a *precious stone, shining like fire*; and said *to preserve the sight*.

OPE-land; "*ground plowed up every year, that is always light, and open*: Ray:"—consequently Gr. as in the following art.

OPEN; " Οιγω, Ανοιγω, *aperio*: Upt."—or, by transposition, it may be derived à Φαινω, quasi Ωφαιν, *pando*; *to display abroad, open wide*.

OPERATION, Επω, *operor, opus, operosus*; *work, labor, employment*; *toilsome, and laborious*.

OPHIR, Οφαιρ, *Ophir*; a *country so called*.

OPHIUCHUS, Οφιαχος, *Ophiuchus*; *angui-tenens, sideris nomen; the serpent bearer; a constellation so called*.

OPHTHALMIC, Οφθαλμος, *opthalmicus*; *oculus*; *belonging to the eye*.

OPIATE, Οπιον, *opiam*; *the juice of poppy*.

OPI-FICER; Επω, *operor, opifex*; a *workman, an artist*.

OPINION, Οιομαι, Οφισμαι, et οφινω, *opinor, opinio*; *to think, to judge, suppose, or fancy*: vel à Πινω, *moneo*.

OPI-PAROUS, Ουπισ, vel Ωπισ, *ops, opis, terra*; unde *opes, opum*; et Πειρω, *paro*; *to acquire riches*; also *delicate, costly, luxurious*.

OPIUM, " Οπιον, *opium*; *the juice of poppy*: R. Οπος, *succus*: Nug."

OPLE, *opulus*; *witch-hazel*; a *shrub so called*.

OPO-BALSAMUM, Οποβαλασαμον, *opobalsamum*; *succus, seu liquor, qui ex balsamo manat*: *the juice of the balm of Gilead*.

OP-PIGNERATE, Πηγνυμι, *pango*; vel Πυξ, Πυγμα, *pugno*; unde *oppignero*; *to pawn, to gage, to pledge*.

OP-PILATE, Πιλω, *pilo*; *to drive close*; *oppilatus*; *an entrance stopp'd up*.

OP-PONENT, Θω, *pono*; ut à Δω, *dono*; *oppono*; *to withstand an antagonist*.

OP-PORTUNITY, *ὄψις*, *porto, portus*, unde *opportunus*; quasi *ob portum, portui propinquus*; quòd navigantibus maxime utiles optatique sunt *portus*: a *commodious, convenient, and seasonable harbour*.

OPTICS, “*ὄπτικός, visorius*; R. *ὄπτοιμαί, video*: Νύξ.”—*whatever relates to fight, or the doctrine of vision*.

OPTION, “*ὄπτω, ὄπτοιμαί, opto*; to see; to consider; because *choice requires consideration*: Nug.”

OPULENT, *ὀυπίς*, vel *ὀπις, ops*: “*vel dictæ opes ab ope, quæ est terra*; unde effodiuntur *opes*: Voss.”—*wealth, riches, power*.

OR, *either*; *ὀυδέ, οὐδέ*; hinc *aud*; vel conversa media *d* in tenuem *t, aut*; N-*either this, nor that*.

ORA-CLE, *ὄραω, oraculum edo*; to declare an oracle; and *κλειω, claudio*; which before was shut up, kept secret.

ORAL; *ὄσσα, vox*; *os, oris*; the mouth, voice, utterance.

ORATION } *ὄρω, hoc est ἔρω, dico*; unde

ORATOR } *ὄρω, orator, oratio*; an oration, or public speech: hinc *oro*; to pray, beg, plead; and from hence comes the expression in our old law books, of your daily orator, for your daily, or constant petitioner; or, as we now say, your petitioner shall ever pray:—Vossius quotes Nunnefius for deriving *oro*, ab *ἄρω, vel ἄρωμαι, precor*; quòd ab *ἄρα, preces*; *ἄρῆτες, oratores*; unde *ἄρος, vel ἄριζεν, sermocinari*; to talk, converse, discourse, barangue.

ORB, *κύβλος, curvus*; *βοός-ἄρα, bura*; a plow-tail, or rather bull's-tail; à *bura* by transposition is *urbs, urvus, curvus, orbis*; nam *urbare, et orbare est circulo urbem circumscribere*; to draw a circle with a plow, where a city, or house should be built.

ORCHARD, “*ὄρχαρος, ὄρχος, hortus*; a garden, or fruit ground: Casaub. and Upt.”—or, perhaps *orchard* may be derived à *ὄρχος, cobors*; ut significet *συγχορῆα, consecrata, hortum, eodem septo comprehensa*; trees growing in the same enclosure; hedged, or walled in.

ORCHESTRA, *ὄρχηστρα, orchestra*; pars theatri, in quâ chorus saltabat; that part of the theatre, where antiently the chorus danced: R. *ὄρχεω, moveo, saltare facio*; to move, to dance.

ORCUS, *ὄρκος, jusjurandum*; an oath: *Orcus, quatenus est locus, ab ὄρκος juramentum commode duci potest, utpote per cuius paludem dii jurent: vel juramenti deus, quatenus est persona; the infernal seat, or lake, which the gods solemnly invoked*:—Vossius is of opinion it ought rather to be derived “*ab ὄρχος, fovea, in quâ conduntur mortui; the grave: ipsum vero ὄρχος dicitur, quasi ὄρχος,*

ab ὄρχωσω, fodio; to dig a hole.”—there is only one objection to this deriv. which is, that the common orthogr. contradicts it: for the Latins always write it *orcus*, not *orbus*.

ORD: Junius and Lye suppose, that when *ord* signifies *initium*, it is derived à Sax. à Cimbr.—but if *initium* signifies *exordium*, and *ord* signifies *initium*, then we have already seen, under the art. **EXORDIUM**, that the root of this word is Gr. as likewise in the following art.

ORDAIN } *ὄρθος, rebus, in rectum tendens, di-*
ORDER } *ribo, bene rem gerere: vel ab ὄρομαι, orior, excitor*: “*vel ab inusit. ὄρδω, unde ὄρδημα, lana carpta, et operi parata: sane ordiri proprie vox est textorum, cum texere incipiunt; unde ordiri, sive exordiri, et detexere, sive pertexere, opponuntur: Vossius*” *ordino; to create, or commission: ordinalis; laid, or placed in order; ὄρον δω, ordo*.

OR-DEAL: when Verstegan, 63, informed us, that “*the Saxons, or Germans, had among them fower sortes of ordeal, which some in Latin have termed ordalium*.” he little imagined he was writing Gr.; but so far from this, that he looks upon it to be pure Sax.; for, he says, “*or is heer vnderstood for due, or right; and deal, for parte; as yet wee vse it; so as ordeal is asmuch to say as due-parte, or dome, or iudgement*.”—now we might properly ask, how *or* came in Sax. to signify *due, or right*, if it had not originated ab *ὄρθος, rebus*; whatever is *right, just, and true*; as all judgement ought to be?—and *deal, or parte*, we have already seen is Gr. under the art. **DEAL**, or distribute.

ORDURE; “*Gall. ordure; Ital. lordexza, fortasse sunt ab ἄρδα, quod Hesych. exponit μόλυσμος, inquinamentum: Jun.*”—“*ord; sordidus, à sordes: Skinn.*” (à *Σαίρω, vel Σαρω, verro*) “*Ital. lordexza, indubie fuit ab Iceland. lorr; sterfus: Lye*.” *muck, dirt, dung, filth, sweepings*.

ORE; either from *ὄρος, mons*; because dug out of the hills: or else from *ὄρυγμα, fodina*; ab *ὄρῳσω, fodio; to dig; the lump of coarse, unpurified substance, which is first dug out of the mine*:—after Junius has mentioned this derivation, which is undoubtedly the true one, it is remarkable that he adds, “*nam Angl. oar (as he writes it, instead of ore) et Belg. oor, videri possunt ortum traxisse ex ὄρειν, cum curâ custodire; quòd ejusmodi fodinas, propensiore semper curâ, sepiant mortales*.”—true; but this is only a secondary cause; for they must first of all be *fodinae, mines*, before they can be kept, or guarded.

ORÉ-wood; “*quædam algæ species, quæ Cornubiæ agros mirificè sæcundat; sic dicta*,” says Ray, “*quòd ut aurum incolas locuplet, et auro emi meretur*.”—this is but a very poor conceit.

conceit, tho' even then it would be Gr.—but since this *ore-wood* is a species of *alga*, or *sea-weed*, it seems more naturally to be derived from the same root with *SHORE*; i. e. *shore-wood*, *shore-weed*, or *sea-weed*, cast on the *shore*: consequently Gr.

OREADES, Ορειάδες, *Oreades*; the nymphs of the mountains, in *Diana's train*: R. Ορος, *mons*; a mountain.

ORGAN, “ Οργανον, an instrument: Nug.”

ORGIA, Οργια, *orgia*; proprie *sacra Bacchi*: *Bacchanalian revels*, held on the tops of mountains; απο τῶν Ορῶν.

ORI-CHALCUM, Ορειχάλκος, ab Ορος, *mons*; et Χαλκος, *as*; a kind of mountain brass; or copper ore; a metal of great value; commonly written *aurichalcum*, as if it related to *gold*; but etymology shews the error:—there is a passage in *Deut. viii. 9*, which seems to express this word by a circumlocution: “ a land, whose stones are iron; and out of whose hills thou mayest dig brass.”

ORIENT, Οριμαί, Ορωμαί, *orior*; partes mundi orientales, ubi sol oritur; the Eastern quarter of the globe, where the sun rises.

ORI-FICE, Οσσα, quasi Οσρα, *vox*, unde *os*, *oris*; orificium; ab ore, et facio, tanquam *os-factum*; to make an opening, like a mouth.

ORIGANY, Ορειγανον, *origanum*; monte gaudens; an herb.

ORIGINAL, Ορομαί, *orior*; origo, originatio; the source, beginning of any thing.

ORISONS, Ὀρίσως, *orator*; oro, orationes; prayers, petitions.

ORK, Ορυξ, ορυγος, *orca*; a fish so called.

ORKNEY-islands, says *Clel. Voc. 7*; and *173*; “ are a contraction of *bor-reich-innys*; or rather *y-bor-reichin-ey*s; islands of the Northern jurisdiction:”—but here seems to be an evident barbarism of three Greek words: *bor* from *Καυρος*: *reich* from *Αρχω*, quasi *Ῥαχω*, *rego*; unde *regio*; unde *regnum*: and *innys* from *Αλις*, *Σαλος*, *salum*; unde *insula*; quasi *innys-ula*; an island.

ORNAMENT, Ὀρα, *venustas*; Ὀραιον, *ornamentum*; to deck, to dress out with decorations.

ORNITHO-LOGY, Ορνιθολογος, *ornithologia*: a treatise on birds.

ORPHAN, “ Ορφανος, *orphanus*: Nug.”—neither *Littleton*, *Ainsworth*, nor *Morell*, give us *orphanus*; which seems to originate ab Ορφος, *orbis*, *orbatio*, *orbitas*; privation, or being rendered destitute of parents.

ORTHO-DOX, “ Ορθοδοξος, *orthodoxus*; one who has a true and just knowledge of the faith: R. Ορθος, *rectus*, *sincerus*; et Δοκεω, *videor*, *censo*; Δοξα, *sententia*, *opinio*: Nug.”

ORTHO-GONAL, Ορθογωνος, *rectangulus*; a *right-angle*.

ORTHO-GRAPHY, “ Ορθογραφια, *orthographia*; a proper manner of writing: R. Ορθος, *rectus*; et Γραφω, *scribo*; to write; true spelling: Nug.”

OS-CILLATION, Σω, *cileo*, *oscillo*, *oscillatio*; to shake, move, or vibrate: R. Οσσα, *vox*, *os*; et Σω, *cilleo*, antiq. i. e. *cileo*, *oscillum-moveo*; an image of *Bacchus* hung up in trees, in order to render their vines fruitful; that part being accounted the most prosperous, to which the image turned most frequently, when moved by the wind, or otherwise: to this rural opinion, *Virgil* alludes,

Et te, Bacche, vocant per carmina læta, tibique
Oscilla ex altâ suspendunt mollia pinu:

Hinc omnis largo pubescit vinea foetu;

Complentur vallesque cavæ, saltusque profundi;
Et quocunque deus circum caput egit honestum.

Geo. II. 388.

OSCITATION; from the same root; signifying a yawning, or gaping.

OSCULATION; Οσσα, *vox*; *os*, *oris*; vel ab Ωψ, vel Οψις, *osculum*; a kiss.

OSIER, “ Οισία: Upt.”—*salix*, *vimen*; a *sallow*, *willow*;

Φραξέει δὲ μιν ῥιπέσσει διαμπερές Οισυῖνῃσι:

Communiuit quoque ipsam cratibus undique salignis:
Then bound the sides with oster burdles round.

Odyss. E. V. 256.

OS-PRAY, Οσειον-ῥησσω, ῥαγῶ, quasi ῥαγῶ, *frango*; *offisraga*, quasi *offisraga*; ab *offibus* *frangendis*; a species of eagle, that breaks the bones of his prey, by dropping it from some great height.

OSSE, “ to aim at, intend; *osging* comes to *bossing*; I did not osse to meddle with it; did not dare; forte ab *audeo*, *ausus*: Ray:”—consequently Gr. as in **AUDACIOUS**: Gr.

OSSI-FY, Οσειον-φω, *ossifio*; to become bone; as the veins will ossify with age.

OST-END; “ so called,” says *Verstegan*, p. 60, “ from its *Easterly situation*:”—but, if *ost* signifies *East*; then, as we have seen, it is Gr.

OS-TENSIBLE } Οφθαλμους-τενω, *τενω*, Ion.

OS-TENTATION } *τενω*, *teneo*, *ostendo*; *ex ob*, et *tendo*; vett. *obs-tendo*, et *eliso b*, ab *os*, et *teneo*; i. e. *teneo ob oculos*; nam veteres dicebant *ostinet*, pro *ostendit*; to shew; to hold up to publick view, to expose to the sight of all men.

OSTEO-LOGY, Οσειολογια, *osteologia*; tractus de *offibus*; a treatise on the bones.

OSTIARY; “ sunt qui *ostium* Græcam habere originem arbitrentur; sed omnino Latinum est vocabulum; sive ab ore dicatur, quia sit *os domûs*; sive quasi *obstium* dicatur ab *obstando*: Voss.”—

and yet he might here be combated with his own words; for under the art. *os, oris*, he derives that word ab *Όσσα, vox*; imo, says Isaac likewise, ab *Όψ, facies, vultus*: and, as for *obstando*, that word is so evidently Gr. that nobody can doubt it: this assertion, therefore, that *ostium* omnino Latinum est vocabulum is the more remarkable from so great an etymol.: *ostuary* then signifies *the wide opening of channels*, which form *the mouths* of great rivers; thus Virgil says,

Quaque pharetratæ vicinia Perfidis urget,
Et diversa ruens septem discurrit in ora.

Geo. IV. 290.

Carthago Italiam contra, Tiberinaque longe

Ostia ————— Æn. I. 13.

OSTRACISM, *Όστρακισμος, ostracismus, relegatio per testulas*; a ten year's banishment among the Athenians, which was done by delivering a shell (*Όστρακον*) with the condemned person's name written, or enclosed in it; this custom was invented to abate the immoderate power of the nobles; and is said to have been introduced by *Clisthenes*, who, for his reward, was the first person condemned.

OSTRICH, “*Στραθοκαμηλος, struthio*; per apocopen: Upt.”—a bird so called; R. *Στραθος, passer*; vel quævis alia avis; et *Καμηλος: avicamelus*; quod colli et crurum longitudine similis sit *camelo*: a bird, which from the length of its neck, and legs, resembles a camel.

OTHER; “*Ἄλλος, alter, alius; another*: Casaub. and Upt.”

OTTER, “*Σαξ. otton; Belg. and Teut. otter*; Fr. Gall. *loutre*; Lat. *lutra*; Gr. *Ελυθης, Æol. pro Ευθης, παρα τὸ ἐν Ὑδασι διαγεν*: because it lives chiefly in the water, or near the water, or river's banks.

OVAL } “*Όν, Æol. ΌΦον, ovum: Nug.*”

OVARIUM } —interposito digamma; *an egg*; a cluster of eggs: also whatever resembles an egg.

OVATION; *Όϊς, ovis, interposito digamma, quasi οΐς, ovis; a sheep*; which in the *ovation*, or *lesser triumph*, was led before the general, and afterwards offered in sacrifice.

OVEN; “*Αυεν, Αυΐεν, accendere: or from Ἰννος, furnus: Upt.*” a furnace.

OVER, “*Υπερ, super: Casaub.*”—“*nisi ex Απο: Multa super Priamogitans, super Hectore multa.*” Æn. I. 750. Upt.”

OVERT-act: “*Fr. Gall. ouvert; Longobard. ovrto; Lat. aperio: Skinn.*”—consequently derived à *Φερω, pario, unde aperio; open, manifest.*

OVERTURE in music } from the foregoing

OVERTURE, or *offer* } root: in music signifying the piece which *opens* the whole performance:

in public life it signifies *conditions, proposals, an opening for accommodation.*

St. Mary OVERY: Clcl. Voc. 179, is of opinion, that “*St. Mary Over* has been disfigured from the words *St. Ferry Over*; the *ferry* being established there, before London-bridge was built:”—granting to this gentleman the supposition, that a *ferry* was established there from the remotest antiquity, still it would be Gr. as under the art. **FERRY**: but it seems more probable, that the name of this famous church was given to it, on account of its situation, it being built on the other side of the river *Thames* with respect to London; and consequently *Overy* is not a proper name, but a contraction of *over-ree*, that is, *over the river*; *St. Mary over the river*; and consequently still is Gr.: see **OVER**, and **RIVER**: Gr.

OUGHT, must } *Όφειλω, debeo, decet, incumbit*
OUGHT, owed } *mibi; it beboves me.*

OVI-PAROUS; *Όν-φερω, ovum-pario*; those creatures that *bring forth eggs*; in contradistinction to those that are *viviparous*.

OUMER; “*umbra; unde forte originem habet: Ray:*”—but *umbra* is Gr.

OUNCE, the animal; Skinner derives it “à Fr. Gall. *once, oinze*; Hisp. *onça*; Ital. *lonza*; Lat. *lynx:*”—Gr. *Λυγξ.*

OUNCE, weight; *Όγγια, vel Όγγια, uncia*; an *inch* in length; an *ounce* in weight; the twelfth part of a foot, or a pound troy:—Clcl. Voc. 167, is rather of opinion, that “*uncia* denoted only a *notch*, or an *ich*, in the steel-yard; dividing the pound into lesser weights:”—our present steel-yards are divided into so many equal pounds, all of which are distinguished by so many *notches* indeed, but all those notches are at equal distances, whether they be *inches*, more, or less: however, we are not to suppose, that by a *notch*, or an *ich*, this gentleman meant an *inch*; it is much more reasonable to suppose, he meant the same as an *ick*, in p. 83, i. e. a *notch* made by a *blow*, or a *stroke*:—consequently Gr. as in **HIT**: Gr.

OVRAGE; “*Fr. Gall. ouvrage; à Lat. operatio: Skinn.*”—à Gr. *Επω, operor, opus, operatio; a work, or performance.*

OURANO-SCOPY, *Όυρανο-σκοπος, qui cælum contemplatur; a contemplator, or observer of the heavens*: R. *Όυρανος, cælum*; et *Σκοπος, speculator*: properly an *astronomer*.

OUST } “*Όθειω, ωσω, trudo, pello: Upt.*”—to

OUT } *drive away; to force any one out from his lawful possessions.*

OUT-STRIP: Skinner struggles hard to derive this word from the Teut. *struetzen, spruetzen, spritzen; profilire, instar aquæ siphone projectæ*; or, perhaps the simile might have been nearer,

if he had said, *to shoot-forth*, like *sprouts* in the *spring*; and consequently will take the same origin with *SPRING-forth*, and *STRIP-LING*: Gr.

OWE; Οφειλω, *debeo*; *to be in debt*.

OWL, Ολολυγη, Ολολυξω, *ulula*; a bird, so called from its *howling*, or rather *hooting noise*: *et clamor mulierum sacrificantium*.

OWN, *acknowledge* } “Ωνεω, *sed frequentius*

OWN, *mine* } Ωνεομαι, *emo, mercor*;

OWN, *possess* } comparo *mibi*; *mēum facio*:

Casaub.—*to make any thing our own by confession, purchase, or possession*.

OX; Βου, *bos*: “Belg. *os*; Teut. *ochsz*: Skinn.”—*a castrated bull*.

OX-FORD: “the trivial circumstance of a stream *fordable* by *oxen* (and why not for *horses* too? says Clel. Voc. 72, n.) could scarce be authority sufficient to give name to so considerable a shire, city, and university;” yet he acknowledges, p. 71, that “*rbdycken* may signify a *ford* for *oxen*, or *kine*; whence *Oxenford* naturally; but surely *rbaadt-ey-ken*, the head place of studying learning, affords a much more natural and characteristic designation:”—true; but *rey*, and *reich*, seem to originate ab *Αρχω*, by transposition ‘*Ραχω*, *rego, rex, regnum, regio*: and *rbaadt, radt, radtings*, seem to come from ‘*Ρα-βδος, rad-ius*: *ken* from *Γιν-ωσκω, cognosco*; *to know*, or *ken-ow*: and *ey* may be Celtic for *school*, or *college*: this, however, does not account for the appellation of *Oxford*; the most probable deriv. of which has been suggested to me by a passage in Camden’s *Britannia*, p. 592, where Edward Llwyd shews, that “*wysk* is a derivative of *gwy*, or *wy*, signifying a *river*, or *water*; for there were formerly in Britain many rivers of this name (by way of eminence) which may now be distinguished in England by these shadows of it, *ex, ox, ux, ouse, esk, wysk*; but, because such as are unacquainted with etymological observations, may take this for a groundless conjecture, that it is not such will appear, because in Antonine’s *Itinerary*, we find *Ex-eter* is called *Isca* (quasi *Wyska*, or *Wekf-eter*) from its situation *on the ex, on the river*:”—let us now apply this remark to our present art. *Oxford*, and we may perhaps be able to arrive at the true deriv. of that name, which certainly could have no connexion with the idea of its being a place where the river *Isis* was *fordable* for *oxen, horses*, or any such *cattle*; but that the first syllable *Ox* is only another dialect for *ex, ux, ouse, wys, wysk, wy, or gwy*; all which words in the antient British tongue, signified a *river*, or *water*: and from hence we find many rivers bearing this syllable in their composition, as *Oxus, Ochus, Axes, Oaxen, Araxes* of *Bactriana*; and from

hence likewise we find in *Virgil*,

Rapidum Cretæ veniemus Oaxen. Ecl. I. 66. and *Ox-ford* signifies only that *the river* (*Isis*) was thereabouts first of all, antiently, *fordable*: so that *Oxford* at last is Gr. and a wonderfully strange deviation from ‘*T-δωρ, aqua*; *water*, or *river*; the first syllable of which Gr. word, ‘*T*, the antient Britons converted first into *su*, or *wu*, then into *wy, gwy, wys, wysk, isca, ousca, ofca, ofscasford, Oxford*: as for *ford*, it is evidently Gr. à *Φορ-ω, porto, quasi forto, or fordo*; *to carry, or ford over*.

OX-GANG, or *oskin*; “à *bos*; *et gang*; *itia*: here used to signify, quantum terræ ab uno bove arari potest: Skinn.”—as much land as *an ox could plow*; i. e. *go over in a day*: but *ox*, and *go*, or *GANG*, are Gr.

OXTER; “perhaps ab *axilla*; *the arm-pit*: Ray:”—perhaps from the Gr.: see *AXILLARY*: Gr.

OXY-MEL, “Οξυμελι: a drink made of *honey, water, and vinegar*: R. *Μελι, ιος, honey*: Nug.”—the Dr. has dashed it with a little *water*; and perhaps his receipt may be a good one.

OYER } unfortunate, unlucky words! so full
OYES } of law terms as *Minshew* and *Skinner*
OYEZ } are, one would have expected full satisfaction in the etymology of these words; but instead of that, altum silentium in the one, and very little satisfaction from the other; the Dr. indeed explains the first of these words by “Fr. Gall. *commission d’ouir et terminer*; verbatim *mandatum audiendi et terminandi*: and the two last by Fr. Gall. *oyez*; *audite*; cui optimè respondet Attica illa præconum *Αυτε, Σιγα*:”—and that is all:—to hear an ignorant officer, in our public courts of justice, bawl out three times to his ignorant countrymen, *o yes! o yes! o yes!* what must he himself, and many of his auditors understand by that vociferation? two or three gentlemen of the coif might perhaps know what he meant by it; that it was a barbarism of the Fr. Gall. word *OYEZ*, which is but another barbarism of the Gr. word *αυ-ΟΥΣ-ατε! αυ-ΟΥΣ-ατε! audite! audite! hear ye! hear ye! cease all noise! make no farther disturbance in the court; but now attend to the judge, and the trial*: R. *Αυς, Ους, auris*; *the ear*; unde *audio*:—Clel. Way. 28, does not admit of this deriv.: for, he says, “it does not come from the Norman-French *oyez, bear*; but signifies, this is the time appointed for *justice*; *oy, or ey now is*; i. e. *now is justice*:”—but even then it would be Gr.; for *oy, ey, and l’ey, law, or justice*, comes from *Αει-γω, dico, jus dicere*: and *is* is Gr. likewise: let me only observe, that the general interpretation of the law dictionaries is in favor of the former opinion.

PALTRY fellow; *balatro*; *prævaricator*.

PAMPER: Junius observes, that "Gall. *pamper est pampinus unde iis pampri dicitur vinea supervacuo pampinorum germine exuberans, ac nimia crescendi luxuria quodammodo sylvescens*:"—if this may be figuratively applied to our word, it originates ab *Αμπελος*, *pampinus*:—Skinner supposes it is derived "à *pompâ*; q. d. *pompare*, i. e. *ad pompam saginare*:"—if this be the origin, then it derives à *Πομπη*: vel proprius, continues the Dr. ab Ital. *pamberare*; *saginare*; *pamberato*; *saginat*: hoc à *pambère*; *cibus*, et *potus*, nec non *merenda*; q. d. *pan*, et *beer*; i. e. *panis*, et *potus*:—if this be true, it would then be a mongrel: but as the Italians can scarce be supposed to know any thing of *beer*, this last may be very much doubted.

PAM-PHILUS, "Παμφίλος, every body's friend: R. Πας, et Φίλος, *amicus*: Nug."

PAM-PHLET, Παπυρος, *papyrus*; *paper*; a little book with only a *paper cover* to it: "Minshew deflectit à Παν, et Πληθω, quasi Παμπληθω, quòd sc. stultorum plena sunt omnia, et talium librorum multitudine mundus æstuat:"—let me only observe, it is probable that Παπυρος, and *papyrus* may be neither Greek nor Latin; but originally of Egyptian, or Coptic extraction; *the papyrus* being an Egyptian plant.

PAN, *dish*, or *platter*; Πάλανη, *patina*; Πάλω, *pando*; *to distend*, *make broad*.

PAN-ACEA, Πανακεια, *panacea*, *panaces*; *omnium morborum curatio*; a *medicine*, or *nostrum* to cure all disorders: R. Παν, *omne*; et Ακεραι, *sano*; perhaps the herb, *all heal*.

PANADO, Πανος, *panis*; food made with *bread*, and other ingredients.

PAN-CAKE, Πλακς, *placenta*; perhaps à Πλάω, *latus*; a *broad, flat cake*; or, if it does not derive from its shape, but the vessel in which it is made, we must deduce it à Πάλανη, *patina*; a *cake made in a PAN*; and **CAKE** likewise is Gr.

PAN-CRATIC, Παγκρατιον, *pancratium*; *athletici certaminis genus*, ex quinque constans actibus; nempe pugilatione, cursu, saltu, disco, et luctu; a *champion at all the five athletic exercises*; *boxing*, *running*, *leaping*, *throwing the quoit*, and *wrestling*.

PANCH, commonly written, and pronounced *paunch*; but derived à Παν, *εχω*, *pantex*, *abdomen*; απο τῆ Παντα εχεν, quoniam omnia capit, et continet: "licet vero," says Jun. "Πανήξ, nusquam apud Græcos scriptores (quod sciam) extet: P. tamen Festus ostendit aliquid esse in hac voce quod ad *ventrem*, sive *abdomen*, sit referendum:

the belly; because it contains, and comprehends all things"—but brains.

PAN-DÆMONIUM, Πανδαμονιον, *pandemonium*; *the hall*, or *grand council-room* of *Lucifer*, and *the infernal spirits*; mentioned by Milton;

thro' the host proclame
A solemn council forthwith to be held
At *Pandemonium*, the high capital
Of Satan, and his peers.

Par. Lost, B. I. 754.

PAN-DECTS; "Πανδεκται, *pandecetæ*; books treating of all subjects: R. Παν, *omne*; et Δεχομαι, *accipio*; *to receive*:—this name was given by Tiro, a freedman of Cicero, to some books, which he wrote on *divers questions*; and was afterwards given to that collection of the law, made by Justinian; which is also called *the digest*: Nug."

PAN-DER, Πανδερειν, *pararius*, seu *proxeneta venerens*; a *male-bawd*; a *kind of gentleman usher* to the temple of *Venus*: "si Græcus essem," says Skinner, "deflecterem παρα τὸ τυς Πανδα-δερειν: sc. à Δερειν, *lascivo sensu accepto*."

PANDICULATION, Φαινω, φανῶ, *pando*, *pan-diculans*; an *opening*.

PAN-DORA, "Παν, *omne*; et Δωρον, *donum*; a *proper name*: Nug."—signifying nothing:—it seems this lady took her name, because at her formation every god bestowed a gift; as Juno, *majesty*; Venus, *beauty*; Apollo, *music*; Pallas, *wisdom*; Mercury, *eloquence*; &c. &c.: so that she might have been truly called, *the happy composition*.

PAN-DORE, Πανδωρον, *panitorium*; seu potius *pandurium*, say Litt. and Ainsw.—but if they had attended to the etym. they would not have added *potius*: a *musical instrument*, the ancient *shepherd's pipe*, or *rebeck*; and supposed to have been *the gift of Pan*; as Virgil observes,

Pan primus calamos cerâ conjungere plures
Instituit ————— Ecl. II. 32.

PAN-EGYRIC, Πανηγυρικος, *panegyricus*, *celebris*, *theatralis*; *plausible*, *suasive*; an oration of *thanks*, and *praise*, delivered before a solemn and *general assembly* of the people: Παν, *omne*; et Αγυρις, *cælius*; *assembly*.

PANG, Αγγων, *suffocatio*; *torture*; or from Αγων, *certamen*; a *struggle*: or rather from Πονος, *labor*; *suffering*, or *enduring affliction*.

PANIC, Πανικος, *panicus* terror, *repentinus*, *vehemens* (et per totum agmen currens) R. Παν, *Pan*, vel *pastorum deus*; vel Παν, ὁ Δαιμων, *incubus*; an *evil genius*:—this is the common interpr.; but it might not be unnatural to derive it à πας, *πασα*, Παν, *universalis*; a *general dismay*, spread through a *whole army*.

PANIER,

PANTER, Πανος, panis, panarium; a bread-basket.

PANNEL, or *partiment-list*; sometimes written *empannel*, or *imponnel*; à Πανος, *suber, pellis*; a skin, roll, or strip of *partiment*, on which the names of the jury were written, when summoned to a trial:—Lye supposes it is derived à præp. in, et *panella*, quod contractum videtur ex *paginula*, i. e. *chartula*, vel *membranula* in quâ juratorum nomina inscribentur:—the use is the same, but the root should now be Πηγυρι.

PANNEL of a saddle; “Fr. Gall. *panne*; *pellis, membrana*: Skinn.”—and consequently derived à Πανος, *pellis*; the skin, or *sicking of the saddle*, stuf with hair; wool, &c.

PANNEL of wood; “*pannus, pannellus, quadra seu tabula*; metaph. à *segmento panni ad segmentum ligni tabulati* traducta: Skinn.”—if this be right, it descends “à Πανος, Dor. Πανος, *trame involucrium*: Voss.”

PANNICLE, Πανος, Dor. Πανος, *textum, tela, pannus*; a piece of cloth, a rag.

PAN-OLY, Πανολια, *armatura totum militis corpus tegens; universa armatura; a total armature, which protected the soldier intirely*: R. Παν, *totum*; et Οπλον, vel Οπλα, *arma*; as mentioned by Milton;

He in celestial *panoly*, all arm'd,
Of radiant Urim, work divinely wrought,
Ascended.

Par. Lost. B. VI. 760.

PANT, “Πανθω, *lugeo*; ut proprie dicatur de iis, qui præ doloris vehementiâ crebro gemitu, et suspiriis brevissime collecti spiritus pectora concutunt: Jun.”—to sigh, sob, breathe quick.

PAN-TER-net; “Græcis rete ad capiendas omnis generis feras dicitur, Πανθηρον δίχτυον, à Παν, *omnie*; et Θηρ, *fera*; unde Θηρα, *venatio*: Jun.”—“in hac notatione acquievissim,” says Lye, “nisi in Hib. *paintealim*; *inlaqueare, irretire*; et *painter*; *laqueus, tendicula*, incidissim; unde, ut arcessam, quid vetat?”—nothing certainly, if *paintealim*, and *painter* are not dialects of Πανθηρος, *omnium ferarum capax*; a net made use of to catch all sorts of creatures.

PANTHER; “Πανθηρ, *panthera*; a kind of spotted beast: R. Θηρ, a wild beast: Nug.”

PAN-THEON, Πανθειον, vel Πανθειον, *pantheonum, omnium deorum templum; the temple of all the gods*.

PANTLER, à *penus*; *provision*; an officer who has the charge of the *pantry*, where the provisions are kept:—Falstaff tells Doll, in the second Part of Hen. IV. sc. 11, that the prince was a good shallow young fellow; he would have made a good *panter*, he would have *chipp'd bread well*.

PANTO-FEL; “Παντοφελλος, *omnino subcrevus*;

quod totum fere *crepidorum solum confect subere Jun.*” because made almost intirely of cork.

PANTO-MIME, Παντομιμος, *pantomimus; omnium personarum imitator, effictorque, bistris; an actor, or dancer, with many mimical gestures; a barlequin*.

PANTRY; “*penes, penus, penarium, vel penora, hoc est locum domus interiorum, in quem reconduuntur, quæ ad victum pertinent*: Voss.” a repository for provisions.

PAP, Πολος, *puls, pulvis, pulpa*; soft food for infants:—Vossius derives our word *pap*, à *papaver*, quod inderetur *papa*, ad conciliandum somnum: *papa* (pro quo vulgò minus recte *pappa* scribant gemino *pp*) puerorum est cibus; non pueris *papam*; hoc est *papillam, sive mammam* polcentibus, sæpe, sive quod maternum lac non sufficiat puero alendo, sive quo paullatim solidioribus adsuascet cibus, lac præbetur crustulâ infriatum.

PAPAVEROUS, Πολος, *puls, pulvis, pulpa, papa, papaver*; quia *papa* puerorum inderatur; *poppy*; formerly mixt with the *pap* of children.

PAPELARDE: “quoniam obscura susurrationum murmura propria sunt hypocritarum, propius quoque nunc ad rem accessisse videbor,” says Jun. “si *papelard* referam ad Παιπαλαμα, *versutus, et perditè malus*; qui ingenii subtilitate plurima quotidie comminiscens mala, quibus nocere queat aliis, et sibi met ipsi prodesse:”—a *shrewd hypocrite*.

PAPER, “Παπυρος, *papyrus*; a small shrub in Egypt, of the bark of which they used to make their *paper*: Nug.”—what the Dr. calls a *shrub*, Ainsworth calls a *flaggy shrub*; Hederic, *planta*; and Skinner, *arundo; a reed*:—perhaps something like our *bemp*, and *flax*; for Anacreon, in his Fourth Ode, has tied up the robe of Cupid with a ribband made of *papyrus*:

Ο δ' Ερωσ, χιλινα δεσας
Τπερ αυχενος Παπυρω,
Μεθυ μοι δικνοεισω.

And Love, having tied up your robe
Round your neck with *papyrus*'s leaves,
Come *delightfully* wait on my cup.

PAPILIO; “Επιολος, per prosth. τὰ *p, papilio*,” says Ainsw.—but there is no such word as *Επιολος*; he should have said “*Ηπιολος; a butterfly*: Voss.”

PAPIST; Παπας, *papa*; the *pope*; a name given to all bishops, till the time of Gregory VII.; after which it was assumed by the bishops of Rome alone.

“**PAPA**: Nug.” } “Παππας, *pappa; pater; vox*
PAPPA } puerorum blandientium ad
patrem; a word used by children,” says Nugent:—but one would imagine it was a word the Dr. never had the pleasure of hearing himself called

by; otherwise, both from the pronunciation of the dear little ones, and from his own etym. he might have been convinced of the true orthography.

PAPULOUS, Πάπα, *papa*, *papilla*, *papula*; full of pimples.

PARABLE, “Παράβολη, *parabola*; a comparison: R. Βάλλω, to throw, to overtake: Nug.”—a similitude, a figure, a fable:—this seems to be but a trifling deriv.; and therefore, with Clel. Voc. 1, we might rather suppose, that “Παράβολη was a spurious Gr. word, formed out of the coalition of these two, *par-babul*: nothing is more clear, than that the *f* and *b* were convertible letters; and thus from *babul* comes *fabul*; *bablar* (*fabulari*) in Spanish signifies *speaking*; as *confabulari*; to talk together:”—from all which it seems probable, that these words are derived from the Gr. through another source; viz. ἀφῆμι, i. e. Φάω, Φω, unde *for*, *fabor*, *fabulor*; *parabulor*; to converse, or discourse together.

PARA-BOLA, Παράβολη, *parabola*; figura mathematica, ex lateribus: a mathematical curve, described by projectiles.

PARA-CLETE, Παρακλητος, *paracletus*, advocatus, consolator; an advocate, a comforter: R. Παρακαλέω, *advoco*:—Clel. Voc. 33, n, applies this word Παρακλητος, quite in a judiciary sense; and says, “he should be tempted to suspect something more than mere chance in the nearness of the word *paraclet* to *bar-ey-called*, or called to the bar of the law; a barrister in short:”—but all are Gr.

PARADE, ostentation; Παράλλω, Παράλλω, *paro*,

PARADE to walk on } *paratus*; *prepared*; to make a boast, and a shew of what we have got ready, and prepared against every accident: also a grand walk, made, and prepared for the nobility, &c. to walk on.

PARA-DIGMA, Παραδειγμα, *paradigma*, demonstratio; an example, or instance.

PARADISE, “Παράδεισος, *paradisus*; which signifies properly a garden: Nug.”—not in Greek, whatever it might do in Arabic, or Persian; there indeed it does signify a garden; vox hæc notat hortum; hodieque Arabibus usitatio est, says Hutchinson, at the end of his elegant edition of Xenophon's *Ευρη Παιδικας*, where he quotes J. Pollux, οἱ δὲ Παράδεισοι, βαρβαρικὸν εἶναι δοκεῖν τὸν ἄρμα, ἢ καὶ κατὰ συνήθειαν εἰς χρῆσιν Ἑλληνικῆν, ὡς καὶ ἀλλὰ πολλὰ τῶν Περσικῶν: quare nugantur ii, qui eum, Suida, et Grammaticis quibusdam aliis, ex lingua Græca petendam ejus originem statuerunt:—and Mr. Spelman, in the beginning of the First Book of the Expedition of Cyrus, says, in his note on the word Παράδεισος, “this word

is no doubt of Persian origin; and, like many other Persian words, as Julius Pollux says, commonly used by the Greeks; the parks, planted with stately forest, and fruit-trees of every kind, well watered, and stocked with plenty of wild beasts, were very deservedly in great request among the Persians: the ecclesiastical writers, after St. Jerome, have thought fit to translate the garden of Eden, in Moses, *paradisus voluptatis*; and the Septuagint in τῷ Παράδεισῳ τρυφῆς: the English translation says, the garden of Eden; which agrees with the Hebrew.”

PARA-DOX, “Παράδοξον, *paradoxon*, quod est præter opinionem; a surprising, and unexpected thing: R. Παρα, præter; and Δοξῆ, *doxa*, *conseo*; Δόξα, *opinio*: Nug.”—this, however, is not the only sense of the word; it signifies likewise *admirabilis*, *incredibilis*; something that passes belief, that is above our comprehension; *enigmatical*, *fantastical*, *hypothetical*.

PARA-GOGE, Παραγωγή, *paragoge*, *productio*, *additio*; a figure in grammar, when a letter, or syllable is added at the end of a word; as *dicier*, pro *dici*; *potirier*, pro *potiri*.

PAR-AGON, “Παρα-γων, quod juxta positum de palmâ certat: Skinn. one who draws near to contend for all prizes.

PARA-GRAPH, Παραγραφή, *paragraphe*, *adscriptio*, et *annotatio in margine*: R. Γραφω, *scribo*; a sentence, or passage, added, or extracted.

PARA-LEPSIS, Παραλήψις, *paralepsis*; *acceptio*, *assumptio*; a figure in rhetoric, by which something is pretended to be omitted, and yet is spoken of; thus, *not to mention the difficulties we labour under*, &c.

PARALLAX, Παραλλαξις, *differentia*, *discrepancia*; the difference between the true, and the apparent place of a planet, comet, &c.

PARALLEL, “Παράλληλος, *parallelus*, *equidistans*, *mutuus*, ac *inter se compositus*, et à regione collocatus; always at an equal distance, between each other: R. Παρα, et Ἀλλήλων, *inter se mutuo*: Nug.”

PARA-LOGISM, Παραλογισμος, *falsa ratiocinatio*; a false, falacious, and deceitful argument: R. Παραλογίζομαι; *supputo*, *ratiocinor*.

PARA-LYSIS } *Παραλυσις*, *Παραλυτικός*, *paraly-*
PARA-LYTIC } *sis*, *resolutio*, *laxatio*, *remissio*
neruorum; *paralyticus*; a total, or a partial relaxation of the nerves: R. Παραλύω, *solvo*; to loose, relax.

PARAMENTS; “*parmentarius*, *pargamentarius*, *pargamenista*; robes of state; also a master of those robes: Jun. neque prætereundum hoc in loco Angli. *apparel*, *vestitus*, *amiclus*, *apparatus vestiarius*; quod manifestè huc pertinet:”—aut hoc illuc:—no, says Lye, sunt ab Armor. *paramenti*; *ornare*:—and yet

yet they seem to be Gr.; or something very much like it: see APPAREL: Gr.

PAR-A-MOUNT: when we say *lord paramount*, it seems to be a pleonasm; for *lord*, and *par* are synonymous terms; for *par*, *bar*, *mar*, seem all to descend à *Μεγας*, *magnus*, *major*, contracted to *mar*, *bar*, *par*, for *the head*, or *supreme judge of a district*: *amount* signifies no more than *mount*, à *Βασις*, *mons*; meaning *a chief lord*, or *baron*.

PAR-AMOUR, Παράλλω, Παράλλω - Αμμα, vel Ἰμπερος, *para-amorem*; to acquire love, or affection; a gainer of hearts.

PARA-PET, “Παραπέλασμα, *corsium*, *umbra-gulum*; a word used in fortification: R. Πάλλω, *parado*: Nug.”—it is an elevation of earth, to secure the soldiers from the cannon, or small shot; drawn like a skreen, or a curtain before them: as this elevation therefore is generally raised *breast high*; and as the Italian word *para-petta* seems to be compounded of *parare*, and *pettus*, i. e. *murus structus ad defendendum, et protegendum pettus*, it would be far more natural to derive it à Παράλλω, quasi Παράλλω, *preparo*, et Πάλλω, *pettus*, unde *petten*, *pettus*; *the breast*: built; or raised *breast-high*.

PARA-PHERNALIA, Παραφερνα, *parapherna*; *praeter-dotalia*; quæ sponfa affert παρα την Φερην, *praeter dotem*; whatever a lady of quality possesses, besides her dowry; whatever is her own property above her dowry: R. Παρα-Φερην, *praeter-das*; *dowry*, *dowry*.

PARA-SITE; “Παρασίτος, *parasitus*; one who flatters the great folks for the sake of a dinner.” R. Σίτος, *frumentum*: Nug.”—literally *a cupboard bunter*, or *cupboard lover*.

PARA-THESES, Παραθεσις, *parathesis*; a figure in rhetoric, when something is but lightly touched, of which we intend to speak more fully in another place.

PAR-BOIL, Παρα-βύω, *penes*, *propemodum*, *ferme*, i. e. *partim*, seu *imperfecte coquere*, *semi-elixare*, *semi-bullire*; to half-boil, almost boil enough.

PARCEL, Φαρσος, κλασμα, *Hesych.* *pars*, *portio*; sums laid out in several parcels; also any thing tied up, or bound in small divisions.

PARCH, Περκος, *niger*, *adustus*; *ustulata enim furvum et atrem colorem contrahunt*:—“alludit et Πενθω, *incendo*; to burn, or scorch: Skinn.”—though, with Junius, we might rather derive *parch* à Περιχαιών, *perurere*, *circumquaque urere*; to burn round on every side.

PARCHMENT; not from the foregoing article, as if it could be easily *parcht*; but derived à Περγαμηνή, *membrana pergami*; “quoniam ejus usus primo Pergami in Asia Minori inventus est ab Eumene rege, cum à Ptolemæo, Ægypti rege, papyrus, quæ in solâ Ægypto crescit, in Asiam transportare interdictum esset: Skinn.”—that

noble invention of writing on *sheep-skins*, found out by Eumenes, king of Pergamus, or Troy, in order to obviate a difficulty, occasioned by an edict of Ptolemy king of Egypt, who had forbidden the exportation of the *papyrus*, which was a plant no where found but in Egypt, and of which their *paper* was made.

PARCIMONY, Παυρος, *parvus*, *parcus*, *parcimonia*, commonly written *parcimonia*; but all the other derivatives are written with a *c*; thus, *parce*, *parcitur*, *parciloquens*, *parciter*, *parcitas*, &c. &c.:—but all signifying *thrift*, *sparingness*: If. Vossius derives *parcus* à Σπαρνος, *rarus*, *paucus*, *infrequens*.

PARD, or *barwd*, Περρω, *paro*, *pararia*, à *parando*, quæ *parat*, i. e. *conciliat utrinque animos*; a *procurer*.

PARD, a wild beast; Παρδαλις, *pardus*; a panther; unde *leo-pard*.

PARDON, “Παραδουαι, *concedo*: R. Διδωμι, taken from Δωω, to give: unless we chuse to take it from *perdonare*, which occurs in this signification among the authors *infimæ latinitatis*: Nug.”—sed unde derivatur *perdonare*?

PARE close } Πηρω, *mutilo*, *partem aliquam cor-*
PARING } *poris debilito*: vel à Παράλλω, *pa-*
ratus; unde *separatus*; a *dividing*, or *separating* the skin, bark, or peel of any thing.

PARENT; Πάλη, *pater*, *parturio*, *parens*, *parentalis*; belonging to parents, either father, or mother; but if we understand it in the latter sense only, then it seems to come from Παράλλω, quasi Παράλλω, *pario*, *ago*, *facio*; to do, to act, to cause.

PAR-ENTHESIS, Παραενθεσις, *parentthesis*, *interpositio*; something inserted.

PARGET, Παράλλω, Παράλλω, *paro*; unde *paries*; “*parietes cæmento incrustare*; q. d. *parietare*: Skinn.” to plaster walls with cement.

PAR-HELION, Παρηλιος, *sol geminatus*, *gemi-ni soles*; a double sun; twin-suns:—besides this sense, astronomers have given another, and called this appearance a *mock-sun*.

PARIAL at cards, or two PAIR of any sort; i. e. all the four aces, kings, &c.:—consequently Gr.: see PAIR: Gr.

PARI-CIDE, Πάλη-κλεινω, κοπίω, Καίνω, *pa-ter-cædo*, *patricida*, vel *parenticida*; a beater, killer, or slayer, of father or mother; a parent-murderer.

PARIS } Clcl. Voc. 26, observes, that
PARISIAN } “in the ancient Armoric tongue, you will find that the town of Paris, was called *Baris*; because it was the residence of the twelve judges, or head seat of justice of a great district:” and then he proceeds to shew, p. 28, that “the word *bar* means a place for the administration of justice: even in Greek Βαρις is a kind of court of justice:”—see likewise BARON and PEER: Gr.

PARISH; "Παροισία, which occurs in this signification in some councils, and properly signifies a near habitation: R. Οἶκος, domus: or from Παροῖχη, parochia; Παροχος, parochus, præbitor; one who furnishes what is necessary; as a pastor ought to do to those under his care: Nug."—Ciel. Way. 122; and Voc. 6, derives very justly our word *parish* from the Celtic; for he says, "each shire was a state, divided into *bar-onies* *par-isbes*, or *par-reichs*; or, according to the more antient way of pronouncing the *p* like *b*, into *bar-isbes*, or *bar-reichs*, signifying, p. 29, *the region, or district under a bar, or justice of peace*:"—in short, a *district* under the command, or jurisdiction of a *head, or ruling magistrate*:—consequently Gr.: see **BARON**; and **REICH**: Gr.

PARI-SYLLABIC; Παρά, *juncta, par*; ἐτ Συλλαβῆν, *syllaba*; a noun having an equal number of syllables in the genitive, as in the nominative; i. e. a noun which does not increase.

PARK, "Ἐρκος, *septum*; an inclosed place; ab Ἐργω, *includo, septis munito*; to inclose, or surround with a fence: Upt."—this is a very good deriv.; and yet it may be derived à Περιε, *circumquaque, circumcirca*; quod saltus sit portio tetra circumcirca septo inclusa; surrounded on all sides with pales: or else, with Ray, we may derive it à Παρά το οίκω, contracted to *park, or parruck*; a piece of land enclosed about the house.

PAR-LEY, Παραβαλλω, *confero*; βαλλω, *jacio*; Ital. *parola*, taken from *parabola*, which occurs in this signification among the authors *infimæ latinitalis*: (hence the French *parler*) or else it comes from Παραλαλεω, *obloquor*: R. λαλεω, *loquor*: Nug."—to speak, to barangue, to debate on any public affairs.

PAR-LIA-MENT: Ciel. Voc. 31, seems to be almost angry with the modern French word *parlement*; "in which," says he, "the modern French have run away from the antient Gallic: *parlement* is rank nonsense to express the meeting of the heads of the people; for what? to talk: they might as well have called it a christening, or convention of gossips:"—then he proceeds to shew, that "it is derived from *par-ley-mot*, or rather *bar-ley-mot*; to signify an assembly or meeting of the judges, or depositaries of the law; in the nature of the *thesmotheta of Athens*:"—but then all those words are Gr.: see **BARON**, **EY**, and **MEET**: Gr.

PAR-LOUR; from the same root, Παραβαλλω, vel Παραλαλεω, *obloquor, colloquor*; "locus ad colloquia familiaria destinatus: Skinn."—the apartment appointed for the family to converse in; the conversation room.

PARMA-CETI; sometimes strangely written

parmacety; for so it appears in some editions of Shakespear, where, in his First Part of Hen. IV. act I. sc. 4, he makes Hotspur describe the manner in which an impertinent court-fop came to him to demand his prisoners; saying,

———— he made me mad,
To see him shine so brisk, and smell so sweet,
And talk so like a waiting gentlewoman,
Of guns, and drums, and wounds (God save
the mark!)

And telling me, the soveraign't thing on earth
Was *parmacety*, for an inward bruise ———
and therefore, no wonder that Minshew should think it came à civitate *Parma*: this opinion Skinner has branded with *ridiculè*; and has more properly derived it, as we shall see under the art. **SPERMA-CETI**.

PARMASAN-cheese; "caseus *Parmensis*, à *Parma*, seu potius *Placentia, Insubria urbe adæbus*: Skinn."—fine Italian cheese, made at *Parma*.

PAROLL, Παραλαλεω, *loquor*; verbum: "sic in bello, ubi captivus ab hoste dimittitur, *fide data* fediturum intra conditum tempus, nisi parem sibi captivum pro se commutandum à rege suo, vel lytrum constitutum à suis, impetraverit, dicitur, released upon *paroll*: Skinn."—i. e. on his word of honor.

PAR-OXYSM, Παραοξυσμος, *accessio*; sc. particularis motus morbi; the access, or fit of an ague and fever: R. Οξυω, *acuo*.

PARROT; "Menagius ab ant. *perrot* derivat; quod *parvum Petrum* signat; quo nomine *psittacos*; ut, *arietes, Roberti*; graculos, *Richardi*; vulgus appellabat: Skinn."

PARRUCK, or *paddock*; a diminutive of **PARK**: Gr.

PARSE, Περρω, *perō, paro*; vel potius Φαρσος, *κλασμα, Hefych. pars, portio*; partes examinare; to examine minutely, to search diligently the parts, or *paradigmata* both of nouns and verbs.

PARSLEY, "Πέροσεινον, *petroselinum*, i. e. *apium petraeum*; per contractionem ex Πέτρα, (*Πέτρος*) *lapis*; et Σελινον, *apium*: Upt."—this etym. and translation are both of them just: there is, however, an expression in our language, which is certainly derived from this word, but which has never been properly explained: viz. *that kings are dug out of the parsley bed*: Σελινον, we here find, is *apium*; now the ambiguity of the expression consists in the similarity of sound between *apium* in Latin, and *Απιος* in Greek: *apium* is Latin for *parsley*; but *Απιος* in Greek signifies *pyrus*, vel *pirus*, which is Latin for a *pear*; et ex similitudine verbum oritur: *kings are born like other men*.

PARSON;

PARSON; "quasi *parochianus*; potius *parvus* (potius, Dr. Παρωνος). ecclesiastes *paracianus*: Skinn." a *parish* priest:—and yet it might be more proper, with Clel. Way. 122; and Voc. 9, to derive our word "parson from *parochion*; i. e. *par-reich's-homme*:"—all Gr.

PART } *ἄρτος, κλάσμα*, Helych. *pars*,
PARTIAL } *fractio, fractura*; a frag-
PARTICIPLE } *ment, portion, divisio*: Ains-
PARTICLE } worth has led us a round
PARTICULAR } about chase in the etym. of
PARTISAN } this word; which at last he

has derived from different sources; viz. from *Παραν, para*; and from *Μερος, pars*:—Vossius de Permut. lit. derives *pars* à *Παρος*: but what he understood by that deriv. would be difficult to say; perhaps he meant *juxta-position*: or else it may be derived ab *Ἀπαρῶν, dirimo*; to separate, divide, distinguish.

PAR-TERRE; *Ἐρα, terra*; the earth; level ground to walk on: see **TERRACE**: Gr.

PARTLETS; "women's ruffs: Ray:"—perhaps derived from the verb to *part*, or *separate*; because they seem to **PART** the head from the shoulders: and if so, it is Gr.

PARTRIDGE, "Περδιξ, *perdix*: Nug."

PARVITY, *Παυρος, parvus, parvitas*; little-ness, smallness.

PAS, "videtur esse *συνομιμον τῷ* *begone*; *abi-* *discede*; quo frequenter utuntur *præstigiatores*: Lye:"—consequently Gr.; see **PASSAGE**: Gr.

PASCHAL-lamb: *Πασχα, patior, passus*; to suffer:—the Greeks seem to have adopted this word from the Heb. which derives à *Πάσχω*: see **PASSAGE**.

PASCUAGE, *Πασχω, pasco, pasturage*; feeding ground.

PASH, *Παιω, vel Παλασσω, percussio*; to beat; or dash in pieces.

PASQUIN, *Πασχω, patior*; unde *pascbalis*; unde *pascbalino*; unde Ital. *pasquino*; "nota ita- tua, seu potius truncus statuae, Romæ; quæ olim Herculis fuisse dicitur; et cui libelli famosi affigi solent; nobis, lenissime deslexo sensu, pro libello ipso famoso usurpatur: Skinn."—so that the Dr. knew every thing, but the etym. of this word.

PASSAGE } *Πάσχω, pando, vel à Φαινω, φανῶ,*

PAST } quasi *Φανῶ, pando, pando, passum;*
passus; quod proprie dicitur de *pedibus passis*; to go with the feet wide distended; also a *passport*; which may signify either a permission to *pass* the portus, or *baven*; or *porta*; the gate:—though Howell, in his preface to Cotgrave, tells us, that a travelling warrant was anciently called "a *passé par tout*, a permission, or licence to *pass* through the *vobale* dominions of any prince:"—but still it is Gr.; see **TOTAL**: Gr.

PASSION; *Πασχω, patior, passus, passio*; what- ever suffers; or endures.

PASTE } "Παση, *inspersa*: R. Πασσω,
PASTE-board } *inspergo*; *Παση, jusculum, fa-*
rina mixtum; *Πασον, conspersum salsum*: or it may come from *Πάσσω, pinso, tundo*; *pastum* the supine; to knead, pound, mix together: Upt."

PASTERNS of a horse; "Er. Gall. *pasturion*; Ital. *pastiare, pastoia*; à *passare*; *articulus ambulatorius, cujus potissimum adminiculo equus graditur*: Skinn."—again, all but the true etym.; for this undoubtedly originates from *Πάσσω, or Φαινω, φανῶ*, quasi *Φανῶ, pando, pando, passum, passus*; as above.

PASTILL, "Πασας, *panis, pastillus*; a little loaf: Ainsw."—though we might rather prefer the deriv. of Upton, à *Πασω, inspersa*; a mixture of flour.

PASTINATION; *Πασσω, pango, pastinum*; a spade, to dig up the ground, and prepare the soil for the planting of vines, &c.

PASTNIP, "pastinaca; *cara radix*: dicta est à *pascendo*; nam radices ejus hominum plurimis præsent *alimentum*: Jun."—consequently Gr.; as in the following art.

PASTOR, *Πασχω, pasco, pastor, pastoralis*; belonging to food, forage, grazing; metaphorically used to signify the clerical function.

PAT, or gentle blow; sometimes transposed to *tap gently*; "Παί-ασσω, *percussio*: Upt."—to strike softly

PAT, proper, fit; Casaubon deducit ab *Απα- ῖται, respondere, congruere*;—but there seems to be a much nearer deriv. in *Απῆ, apto, aptus*; and indeed *pat* seems to be but a transposition of *apt, fit*.

PATCH, *Πάσχω, splenium, vel panniculus il- litus*; *lacinia*, quâ vestimenti ruptura instauratur; Casaub.—a piece of cloth, &c. to repair a breach, or rent; to mend a hole; vel ab *Ηπῶ, sarcio*; to mend.

PATE; "à Lat. *patina*: credo autem *pate* dictum primario et originario *cranium*; postea deflexo lenissime sensu *caput* notavit; et nos *cranium*; *brain-pan*, i. e. *cerebri patinam*, appellamus: Skinn."—so far the Dr.; it is a wonder, however, he did not make choice of *patella*; and then it is as much to be wondered, he did not discover, that they both might have been traced up to *Πάσχω, à Πάσχω, pateo, patina*:—however, it is certainly much better to derive our word *pate* à *patina*, than from *caput*, with Ainsw. or to leave it out with Jun, and Lye.

PATEN; commonly written, and pronounced *patten*, or *pattin*; but derived à *Πάσσω, caleo*; to tread, to walk with; a pair of wooden slippers, shod with

with iron, worn by women in rainy weather: a pair of treaders.

PATENT; Πάτω, *pateo, patens*; open, manifest, declared; royal letters-patent, published to all men.

PATH, "Πάτος, à Πάτω, *calco, via trita*; a beaten track: Casaub. and Upt."

PATHETIC, "Παθητικός, *patheticus*; which touches, or moves the passions: R. Πάσχω, *patior*; aor. 2. Ἐπαθον: Nug."

PATHIC, Παθω, aor. 2. part. *pathicus*; a *ca-tamite, bardash*.

PATHO-LOGY, Παθολογική, *pars medicinæ, quæ causas morborum inquiri*; that part of physic, which inquires into the causes of distempers: R. Πάθος, *morbus*; et Λόγος, *sermo, ratio*.

PATIENT, Πάσχω, vel Παθεω, *patior*; to suffer, endure.

PATIN, Παλάνη, à Πάτω, *pateo, patina*: a small plate, made use of by the Romish priests with the chalice at mass.

PATRI-ARCH, Πατριάρχης, *primus patrum*; our forefathers: R. Πάτρις, et Αρχή, *principium et principatus*; primogenitors.

PATTEN, according to Nugent's orthogr. which is at variance with his own deriv. à Πάτω.

PATTER, and pray: "originem verbi *patter* censeo," says Jun. "promanasse ex frequentiore, ac sæpius iteratâ repetitione orationis dominicæ *Pater noster*:"—to which Lye adds, "Armoricis oratio dominica dicitur *patèren*:"—but surely this great etymol. would not have us suppose, that therefore the Armoric was the original language, from which our word *patter* was derived? when Πάτρις signifies *pater*; *Our father*.

PATTERN, Πλάσσω, *formo, fingo*; to fashion, or make a copy.

PATY-PAN, seems to be a diminutive of Παλάνη, joined to its translation *pan*; as if it was *patany-pan*; a little plate, or pan.

PAUCI-LOQUY } Πάυρος, *paucus, parvus*; et
PAUCITY } Λαλέω, *loquor*; to speak; a man of few words.

PAU-PAU; Παύω, *finio, cessare facio*; Παύε, the imperat. contracted to Παῦ, is an expression used to children, to make them *desist*, and *forbear meddling with any thing*; as much as to say, *do not, do not*.

PAUSE, "Παύσις, *pausa*: R. Παύω, *cesso*: Upt."—a stop, suspension.

PAVE, Πάω, *pavio, ferio, pulso*: Æol. Πάρω, to beat, or ram down the pebbles in the street.

PAVIDITY, Φοβέω, *paveo, pavidus*; frightened, terrified.

PAVILION, "Ἐπιολός, *pavilio*: Ainsw."—

it should have been Ἐπιολός, which signifies a *moth, or butterfly*; and also a *general's tent*.

PAW, Πάω, *pateo*; a broadened foot, expanded, dilated.

PAWN, Πυγνυμί, *pango*; vel à Πυξ, Πυγμή, *pugnus, pugno, unde pignus*; a pledge.

PAWN at chess; Πες, *pes*; *pedito, pedina*; Fr. Gall. *piou*; unde *pawon*; *latrunculus, pedes, seu miles gregarius*; a common man, common soldier.

PAY, beat, or strike, Πάω, *percutio, ferio*; to strike, knock, or cuff.

PAY, a debt, Πυγνυμί, unde Dor. Παγῶ, *pacq, pacare, satisfacere, solvere*; to satisfy, discharge a debt: and yet Πυγνυμί originally signifies *figo*; to fix; here it seems to bear a contrary sense.

PAY the ship's sides; Πίσσα, *pix*; *pitch*; strangely debased by the French into *poix*, and then pronounced as if it was written *pay*, that is, to *pitch the vessel's sides*; from hence is derived that common expression among the sailors, *here's the devil to pay, and no pitch hot*; meaning, *here's the black gentleman come to pitch the vessel's sides*; i. e. *come to assist us, and you have not so much as made the pitch-kettle hot enough to employ him*; or, in other words, *here are more hands come to help us, but nothing got in readiness to begin with*.

PEA, sometimes called *peasen*; Πύρον, *pisum*; all kinds of *puls, or pulse*.

PEACH; "Περσικόν Μήλον, *Persicum malum*; Ital. *Persica*; Gall. *pêche*: among the *Persic fruit*, Dioscorides mentions the Πραικοκία, *præcocia poma*; *apricocks*: Calphurnius, Ecl. II.

Insita *præcocibus* subrepere *Persica prunis*: Suidas says, the Κοκκυμηλά, are what the moderns call Βερικοκία, i. e. *abricots* (as those fine orthographists the French spell it). Upt."—those geniuses in orthography.

PEA-COCK, Ταῦς, Ταῶν, *pavo*; interferendo digamma; the *pea-cock*.

PEAGLE, Πυγμαίος, *pygmæus*; a *dwarf*; meaning the little yellow cowslip, so called from the smallness of its leaves; and with regard to its color, we often say, *as yellow as a peagle*; *as yellow as a cowslip*.

PEAK, or point } "Sax. *peac*; ut Hisp.

PEAK, or promontory } *pico*; altum montem in conum assurgentem denotat; ut *pico de Tenariff*, et nostrum *peak* in Derbyshire: credo sic dictum, quia *instar hastæ, seu sagittæ acuminatur*: Skinn."—then how easy would it have been for the Dr. to have traced its etym. as in the word PIKE, or spear: Gr.: or in POINT: Gr.: or in ACUTE: Gr.: or, lastly, in SPIKE: Gr.

PEAKING-fellow; "Hisp. *pequenno*; Ital. *piccino, piccinino*; *parvus*; utrumque ni fallor," says Skinn.

Skinn. "à Lat. *paucinus, paucus*:"—et omnia ni fallor, à Παυρος, *paucus*; a little, mean, sneaking, pitiful fellow.

PEAL for bakers; either from Πηγυρι, *pagu*, unde *pala*; g in l mutato; nempe quia *pagitur in terrâ, camino, &c.*: a sort of shovel, or spade: or else à Πασπαλος, *paxillus, palus*; a long pole:—for synonymous words, see PEEL: Gr.

PEAR, Απιων, *pyrum, vel pirum*; a well-known fruit.

PEARL; "secundùm Salmaf, à Lat. *pilula*; vel ut mihi (says Skinn.) *verisimilius sit, et Salmaf. ipse alicubi innuit, à Lat. sphaerula ob rotunditatem*:"—tum ut mihi (might I say) *verisimillimè sit à Σφαίρα, sphaera, sphaerula*; a sphere, quasi *sphearl*; or any such little round body.

PEASANT, "Παγος, *pagus, paganus*; a hill, a village: or from Πηγη, Dor. Παινη, *fons*; because the antients had their dwellings generally near some fountain: Nug."—permit me only to observe, that if the word *peasant* be not derived from his situation, but his condition, it may then be derived à Πεζος, *peasant*; i. e. *pedes, pedestris*; a pedestrian; in contradistinction to the equestrian order: the pedestrian or peasant, being a person, who by reason of his low condition, could not afford to be mounted.

PEBBLE; "Anglo-Saxonibus. *paboltan* sunt *calculi*: Lye:"—had the Anglo-Saxons wrote, or could this gentleman have found *papol*, instead of *pabal*, there could not have been the least hesitation in deriving it à Πάω, *pavio, pavium, pavimentum*; a pavement, made with pebbles, which are beaten, and rammed down.

PECCANT, "Πεκος, τὸ εἶον τῆ προβαλῆ, *pecus, geminatione consonæ, ut monet Jul. Scal.*; ut *peccare proprie sit, αλογως. agere instar pecudis*: Voff."—to do amiss, act wrong; also gross humors.

PECK } Παιω, ξαιω, *caedo, tundo*; to beat, or
PECKER } knock: or else à Πηγυρι, *pungo, fodio*; to strike with the bill, or beak.

PECTORAL, Πειλω, *pecto, pecten*; a comb; unde forte dictum *pectus*; quod *peclinem*. quodammodo refert; the breast:—H. Vossius derives *pectus* à Ποικλος, i. e. Ποκος, Arcadio. Ποκος à Πειω, *tondeo*; unde Πειω, Πειλω, *pecten, pectus*.

PECULATION, Πεκος, τὸ εἶον τῆ προβαλῆ, *pecu, lana*; a flock of sheep, *pecuaria*; public pastures, that were let out to farmers; being a part of the public revenue: from whence came *peculor, peculatus, peculatio*; unde *peculator, qui furtum facit pecunie publicæ*; the crime of stealing, detaining, or embezzling public money, or goods:—Clef. Voc. 157, derives *pecunia* from *peck, to strick*; (to strike) and *cune, head*; rather than from its substitution

to the mode of barter with *cattle, pecus*, in lieu of *money*:"—but even according to this deriv. it would be Gr.: see PECK, or *strike with the bill*: and *cune* is the same as KING: Gr.

PECULIAR; from the same root, Πεκος, unde *peculiaris, et peculium servorum, à pecore dictum est, ut pecunia patrum familia*; εἰσις τῆ ἐν ἀλλοτρίᾳ ἐξουσία, οὐλος τῆ ἐν ἑαυτῷ: Gloss. that which belongs to private possession, or property: and hence used to signify something particular, or one's own.

PECUNIARY, Πεκος, Ποκαδες, *pecudes*; à *pecus*; *pecu*; unde *pecunia*; *money*: Jun. under the art. *Gorge*.

PEDALS, Πες, ποδος, *pes, pedalis*; the length of a foot; also the lower keys of an organ, to be governed by the feet.

PEDANT, Παιδ-αγωγος, *puerorum institutor*; a director of boys; here used to signify a dabbler, or smatterer in learning.

PEDESTAL, Πες, ποδος, *pes, pedestris*; the foot, or basis of a pillar; a common soldier; a fetter.

PEDICULAR; "Πες, ποδος, *vermis genus pediculus vocatur; nempe à pes, quod ejusdem notionis*: Voff." a louse; also a terrible disease.

PEDI-GREE, Παινη κρηδαίω, *patrum gradus*; a descent of ancestors.

PEDIMENT; a term in architecture: Gr.

PEDLAR } Πες, ποδος, *pes, pedester*; mercator
PEDLER } *peripateticus*; a walking merchant; who sells his goods on foot.

PEEL of bells; Αραιεω, *aperello*, ab antiq. Απαιλω, unde *pello*; to beat or strike, with a hammer, clapper, &c. in order to make a sound.

PEEL, to strip off; "Πειλω, *pellis, cortex arboris*; or, by transposition, à Δειλω, *decorticare*: Nug."—to take off the outward rind, covering, or bark.

PEER of the realm; Παρη, *juxta, par, pares*; equal in dignity, authority, or power: or else from Παιρη, *pater, patres*; fathers, senators:—Clef. Voc. 31, says, that "*bar, par, or peer, never had in the law, unless by an abuse of the similarity of sound, the sense of equal*:"—and therefore, p. 25, he says, "*bar, bir; pair, peer; and maire, mar, and mor, all signify judge, or head*:"—and therefore all seem to be derived à Μεγας, *magnus*, major, contracted to *mar, bar, par, &c.*

PEEVISH: there seems to be some difficulty in tracing the etym. of this word: Skinner offers none of his own, but observes, that "*Minse. deflect. à viehsch; pecuinus; à vieh; armentum; q. d. instar jumenti, vel bestie furiosus; immodicâ irâ ultra omnes rationis limites abruptus*:"—but this approaches nearer to the description of a mad

man, than of a *peevish man*: "vel, ut foiciffime pro solito divinat doctus Th. Hensh: q. d. *bovish*; ut eodem sensu dicimus *wasp-ish*; omnes autem cutis nostræ damno sensimus quam facile *apes et vespe* irritentur."—but, asking the Dr's. and his learned friend's pardon, this is but a puerile deriv.: Junius says, "Anglorum quidam etiamnum retinent *perverse*, vocem non minus doræ pronuntiationis (but surely not harder in English than in Latin) quam significationis: alii vero caninam literam in utrâque syllabâ exterentes, putaverunt unâ pronuntiatione ipsam quoque acceptionem nonnihil posse molliori, si pro *perverse* primo *peves*, et mox *peevish* dicerent:"—this is something better; and should this be true, it is Gr. as we shall see under the art. **PERVERSE**: Gr.

PEG, or *pin*; "Πηγνυειν, *figere*: Upt."—*to fix, to fasten, or to bang any thing on*.

PEG, as a proper name: see **PEGGY**: Gr. below.

PEGASUS, Πηγάσος, *Pegasus, alatus Persei equus; the famous flying horse of Perseus, mounted by the poets*.

PEGGY: it may seem strange to deduce *Peggy* à *Μαργαρίτη*, and yet the deduction is very natural; thus, *Μαργαρίτη*, *Margarita; Margaret, quasi Madgaret; unde Madge, Radge, Peg, Peggy*. Verstegan says, "*Peg* is misment for *Margaret, from the Sax. pīga, a gerle; a little wench*:" but this is very indiscriminate, and would be as applicable to all other *gerles*, and *little wenches*, of what name soever, *Nancy, Betsy, Molly, Polly*.

PEIRCE, commonly written *pierce*, but derived à Πειρα, Πειρῶ, *transfodio, pertransseo, to penetrate quite thro'ly*.

PELF: none of our etymol. please me, neither can I please myself, in the deriv. of this word; Junius says, "Gall. Norman. veteres ac detritas vestes *peusse* appellantur: ab hoc *peif* Anglis to *pilfer, est minutias et veluti scruta quædam furripere*:"—Skinner gives us "*peusse; frippery*;" and adds, "vel potius à Sax. *fela, feo; multa pecunia, seu multum pecuniæ*:"—he might have added, *useless, and unprofitable wealth; of no more use than so much dirt*; and in this sense we might almost be tempted to derive our word *peif* à Πηλος, *pulvis; dust, dirt, useless and unprofitable gold*: Skinner calls it *divitiæ*; he might rather have said, *inanes opes: magnas inter opes inops*: Hor.

PELICAN, or *pelecan*; "Πελεκάν, ἄνος: R. Πελεκῆς, *a batchet*: Nug."—is all that the Dr. has said on this art.; neither have any of the other etymol. afforded us better satisfaction: permit me then to suppose, it would not be alto-

gether foreign to derive *pelican* à Πηλός; *latus, broad; from the very great breadth, and strength of its bill*. Vossius derives *pelecanus* à Σπιλακός; quomodo *picum* à Græcis vocari Hesychius indicat, cum scribit Σπιλακός, πικταν.

PELL-MELL: "Fr. Gall. *peste-meste; confusum; à pestes; flocci; et mestez; mixti*; q. d. *floccis invicem mistis; pestes autem à Lat. villi ortum credo*: Skinn."—i. e. *vallus*; and consequently may be derived à Μηλον, οvis; unde Μαλλος, *vellus*: Voss.—as for *mestez*, and *mixti*, they are evidently derived à Μιγνυειν: so that *pell-mell* at last originates à Μαλλος-μιγνυειν, meaning *entangled hair, or hair in disorder*; and hence used to signify *a crowd, or throng, pressing in at the gates, all together, disorderly*.

PELLET, Παλλα, *pila, pilula, sphaera; a ball, pill, or round lump*.

PELLICLE, Φελλος, *pellis, pellicula; a thin skin, film, or filament*.

PEL-LICULATION, Λακκος, *fovea, pateus; λακίζω, laqueus, lacto, pellicio, pelliculatio; a wheedling, coaxing, enticing*.

PELLITORY of the wall; Πυρεθρον, *pyrethrum, herba; à Πυρ, is all that Hederic says on this word; but Skinner observes on "pelletory (as he writes it) pro herbâ, corrupt. à Lat. parietaria, pro radice; à Lat. et Gr. pyrethrum; unde discriminis gratiâ addimus priori, of the wall; quoniam juxta parietes crescit; posteriori, of Spain; quoniam ex Hispaniâ vehitur*:"—so that now we must trace out *paries*: which descends either from "Πραλλω, quasi Παράλλω, *perficio; vel à Περω, Περρίζω, præbeo, paro, unde paries; Numef. et Voss.*"—*the wall-flower*.

PELLS, Φελλος, φλοιος δένδρου, *pellis, suber, cortex; bark, skin, covering*:—it is very remarkable, that none of my lexicons, dictionaries, etymologies, nor glossaries, have given us so much as a definition, much less a derivation, of that office called *the clerk of the pells*.

PELT, or *throw at*; Αφαιρω, αφειλον, ab antiq. αφειλω, unde *pello; to drive away with any missile weapons*: tho' Casaubon derives it à Παλλω, *vibro, quatitio, agito*: and quotes Hesych. for the use of Πελλη, λιθος, *lapis*.

PEMB-ROKE, "and *Queendborough*, are at bottom univocal, says Clel. Voc. 203;"—i. e. as *ken, kyn, quin*, are the same; so *pen, pyn, pem*, and *pemb*, may be the same likewise: and the termination *roke* may be only another dialect for *reich*; and if so, then both are Gr.; for *pen*, in the sense of *bread*, he himself acknowledges, Voc. 210, n, to be radical to *ven-do*; consequently both are descended ab Ωνεομαι, *venco, vendo*: and *roke, or reich*,

reich, is visibly derived ab Ἀρχῶ, quasi 'Ραχῶ, *rego*, unde *reich*, and *roke*; a *region*, or *district*.

PEN, or *sheep-fold*: Πηνυμι, *figo*; *fastened up*, *inclosed*.

PEN to *write with*; Πίσμα, Πίσματι, item Πίσμαται, *volo*; *to fly*; and perhaps all these à Πίσω, *pando*; vel à Φαίω, φανῶ, quasi φανῶ, *pando*; *to expand the wings in flying*: from Πίσω is derived Πίσυρος, per synec. Πίπυρος, Æol. Πένυρος, unde *pinna*, *penna*; a *quill*, or *feather*; also *the fin of a fish*.

PENALTY, Πονη, *pœna*; *punishment*, *repentance*.

PENCE; if derived from *pecunia*, as some imagine, we have seen it may be Gr.; but *pence* seems rather to come from *pendo*; and then it would be Lat. to signify the *money*, delivered by weight: so that properly it ought to be written *pense*:—Camden, p. 171, informs us, that in the time of king *Alfred* (about the year 876 after Christ) five pence made a shilling; 48 shillings made a pound; and 400 pounds was a legacy for a king's daughter.

PENCIL; *penicillus*; a *painter's brush*: and perhaps *penicillus* is derived, not as Littleton and Ainsworth vulgarly tell us, "à *penis* (which by the way is printed *penus* in Ainsw. quart. edit. 1736) caudam antiqui *penem* vocabant; ex quo est propter similitudinem *penicillus*:"—but perhaps more properly, à *penna*, ex quâ est propter similitudinem softened into *penicillus*: for as the author writes with his *pen*, so does the painter write with his *pencil*: consequently Gr.: see **PEN**.

PEND, or *confine*; Πηνυμι, *figo*; *to fasten*, *confine*.

PENDENT, *pendo*; *pondus*; a *weight to hang down*.

PENETRATE, *penus*, *penitus*, *penetro*, *penetrabilis*; *to pierce*, or *enter*.

PEN-INSULA; Πελας-αλς, Σαλος, *salus*, *insula*, *pen-insula*; *penè in salo posita*; *almost an island*; *almost surrounded with sea*.

PENITENT, Πονη, *pœna*; *punishment*, *repentance*; unde *pœnitet*; *I am self convicted*, *I repent me*.

PEN-MAN-MAUR; Clel. Voc. 203, observes, that "the analogy of *kym* to *pen*, the more modern Welsh name for *bill*, will appear very striking on reflexion that *kean*, and *pen*, both signify *head*, or *eminence*:"—and here used for *mountain*: in p. 66, 7, n, he tells us, that "*meyn*, *fane*, *win*, *man*, and *mon*, are but dialectical differences, and that they all signify *stone*:" and in p. 167, he tells us, that "*mar-mor*, or rather *mar-maur*, signifies *the great sea*:"—so that the whole compound of *Pen-man-maur* signifies *the great mountain near the sea*: and consequently Gr.

PEN-NY, "perhaps from the Celtic *pen-icb*,"

says Clel. Voc. 158, "a *head struck upon the coin*, which was formerly of one piece, and of silver:"—if this is not too indeterminate an etym. it is Gr.; for both **PEN**, in the sense of *head*; and *icb*, or **HIT**, are Gr.

PENSILE, *pendo*, *pensum*, *pensilis*; *hanging in the air*.

PENSION, *pendo*, *pendens*; *to pay*; *by hanging*, or *weighing the money*, in a *scale or balance*, which was the antient method of *payment*.

PENSIVE, *pendo*, *suspensus cogitatione*; *suspend in thought*.

Hoc equidem occasum Trojæ, tristisque ruinas
Solabar, fatis contraria fata rependens.

Æn. I. 238.

PENTA-GON; "Πεντε-γωνια, *quinque angulus*; *which has five-angles*: Nug."

PENTA-METER; Πεντα-μετρος, *pentameter*; a *verse consisting of five feet*, or *measures*; *qui est quinque metrorum*: R. Πεντε, *quinque*; *five*; et Μετρος, *metrum*, *mensura*; *measure*.

PENTA-TEUCH; "Πεντατευχος: a *volume*, *divided into five books*, like that of *Moses*: R. Πεντε, *quinque*; et Τευχω, *facio*, *fabrator*; Τευχος, *vas*, *arma*, *liber*: Nug."

PENTE-COST, "Πεντηκοστη, *pentecoste*, *quingagesima*; *the fiftieth day after Easter*: Nug."—Clel. Voc. 10, gives us a Celtic deriv. of this word, and says, "it is here to be noted, that in making the judiciary graduates, or *ey-knights*, (*knights of the law*) the hand was laid on the head; thence the ceremony was called *pen-t'icb-gast*, *the spirit of authority*, conveyed by *touching the head*:

pen; *the head*

t'icb; or *t'ick*, *the touch*

gast; *the spirit*

} *pentecost*: consequently all Gr.

PENTHE-MIMER; Πενθημιμετρος, *penthemimeris*, quum post secundum pedem syllaba superest: a *penthemimer*; part of a *verse consisting of two feet and a half*; either long by nature, or allowed so by *caesura*.

PENT-house; either from *pendo*, *to hang*; because it *hangs sloping from the top of the house*, and is as it were an *appendage to the roof-tree*: or else it may be derived from *p:n*, the Celtic word for *the head*, *chief*, or *top*, it being the *top part of the house*; i. e. the *covering*: consequently Gr.: see **VENAL**.

PEN-UMBRA, Παλας-ουμβρος, *imber*; unde *umbra*, et *pen-umbra*; a term in astronomy to express that *dimness*, or *obscurity*, which surrounds the *shadow* of the moon, or earth, and causes but a faint eclipse of either of those bodies.

PENURY, "vel à Πενος, *pauper*; et Πενια,

Y Y

paupertas: vel à Πανα, *fames*, à Παναω, *esurio*; *poverty, hunger, want*.

PEPPER, “ Πεπερι, *piper*: Nug.” *pepper*; a spice so called.

PER-ACTION

PER-ACUTE

PER-AMBULATION

} we have many other words in our language, beginning with the preposition PER, which will be more properly found under their respective articles; unless when the primitives themselves are not in use; as in the following words, when compounded.

PERCH, or *fish*; “ Περκη, vel Περκίς, *perca*: Upt.”—i. e. à “ Περκος, vel Περκνος, *niger*; *nigris maculis distinctus, striatus*: Lye.”

PERCH, to *roost on*: Θιγω, *tango, pertingo*; unde *pertica*; a *pole for birds to sleep on*; which they do by grasping it fast: also a *long pole to measure land with*.

PERDITION, Περθω, *perdo, vasto*; to *destroy*; *destruction*.

PERDU: how far the sense of words will alter, tho' their etym. and orthogr. remain the same, this word will afford us an ample proof: the original intention of it was to express in Fr. Gall. *sentinel perduë*; an *advanced guard*; consequently placed in the *most dangerous situation*: then it was used to signify *les enfans perdus d'une armée*; the *perdues*, or *forlorn hope of an army*; the *bravest, and most desperate*; and consequently *milites selecti primâ exercitus fronte dispositi, ad excipiendum hostium impetum, maximo sui cum periculo, eoque tanquam in certum exitum ruerent*: fatis eleganti vocabulo, *perditi, deplorati, et quasi jam occisi* appellantur:—from this idea it was used to signify any thing *lost, destroyed, and gone*: in none of which senses is *perdu* now understood; but it now signifies *bidden, private, secret, as if lost, and gone*: the only point therefore is to trace the deriv. of *perdu, perdo, perditus*; all which plainly originate à Περθω, *vasto*; to *destroy*.

PEREGRINATION, autem venit aut à peregrè, quod dicitur quasi *peragrum*; unde et *peragrarè*, quasi *multos agros pererrare*: Voss. aut à Ηελαργοι, *peregrina hospita*, says Isaac: in either case it signifies a *foreigner, wanderer, traveller*; consequently Gr.: see ACRE, and ERROR: Gr.

PER-EMPTORY; Εμος, Εμω, *emo, perimo, peremptorius*; *positive, express, determinate*.

PER-FECT, Φωω, *fo, facio, perficio, perfectia*; *fulness, completion*.

PERI-CARDIUM, Περικαρδιος, qui est *circa cor*; *around the heart*.

PERICLITATION, Ημερα, *experientia, perior, periculum, periclitatio*; *hazard, trial, peril*: R. Ηεραω, *tento*; to *try*.

PERI-GÆUM, Περγημος, *terra proximus*; an

astronomical term, to express a planet's being at its *nearest distance from the earth*.

PERI-HELION, Περιηλιος, *soli proximas*; *nearest the sun*.

PERIL, Ημερα, *experientia, periculum*; *trial, hazard, danger*; tho', according to Vossius, *periculum* originates ab Æol. Παραγολον, pro Παραβολον, nam Æoles, præter usitatissimam transpositionem literarum, τὸ β quoque in γ mutare solebant; ut γλεφαρον, pro βλεφαρον.

PERI-METER, Περιμετρος, *perimetros, orbiculari rotunditate dimensus*; *perimetros imi theatri*; the *pit in a theatre*; *antiently round*.

PERIOD, Περιοδος, *periodus, cujus certus est circuitus*; a *perfect, and compleat sentence*; an *annual revolution*.

PERI-OIKI, Περιοικος, *vicinus*: such inhabitants on the earth, who live under the same parallel, but at two opposite points of that parallel, or at the two extremities of any diameter in that parallel.

PERI-OSTIUM, Περιοστεος, *ossa circumdans*; a thin membrane, immediately *enwrapping* almost all the bones, except the teeth, and ear.

PERI-PATETIC, Περιπαθητικος, *peripateticus, ambulator*; a philosopher who teaches, or disputes *walking*; as Aristotle did; from which circumstance, both he, and his followers, were called *peripatetics*: R. Περι, *circum*; *about*; et Πάτω, *calco, ambulo*; to *walk, or tramp about*.

PERI-PHERY, Περιφερεια, *rotunditas, circulus*; the *circumference of a circle*: R. Περι, et Φερω, *fero*; to *be carried quite round*.

PERI-PHRASIS, “ Περιφρασις, *periphrasis, circumlocutio*: R. Περι, *circum*; et Φραζω, *loquor*: Nug.”—this word, tho' it seems to be the same with *paraphrase*, is not altogether so; for a *paraphrase* is rather an *explanation*, than a *circumlocution*.

PERI-PNEUMONY, Περιπνευμονια, *peripneumonia*; *pulmonis inflammatio*; an *inflammation of the lungs*.

PERISH; if a compound is constituted of *penitus eo, per-eo*; i. e. ab Εω, Ημεω, *vado*; to *go quite away*: and if no compound, may, according to Vossius, be derived à Φθειρω, *perceo, corrumpro, vitio*; to *spoil, corrupt, decay*.

PERI-SKIANS, “ Περισκιος, qui Arcticum circum eundem habent cum tropico, aut majorem: Hederic:”—who did not acquire this interpretation from geography; at least the Periskians are generally understood to be those inhabitants on the globe, who have their *shadows cast on all sides of them*; i. e. *circulating quite round them*; as the inhabitants of the two frigid zones: or else have their *shadows cast round them all at once*; as

the inhabitants of the torid zone, when the sun culminates over their heads; i. e. twice a year, within the tropics.

PERI-STALTIC, Περισταλτικός, *contractorius, adstrictorius*; the contractive motion of the intestines: R. Περὶ, and Στέλλω, ἐσάλλα, *mitto, contrabo*.

PERI-TONÆUM, Περιτοναίος, *circumtentus*; a membrane covering the whole abdomen on the inside, and the entrails on the out.

PERI-WIG: this word could not possibly escape Butler, who has made Hudibras say to Sidrophel,

Or does the man i'th' moon look big,
And wear a huger periwig?

Part II. Cant. iii. 767.

on which his editor quotes Chambers for the epocha of long perrukes, which is fixed for the year 1629; "when they first began to appear at Paris, whence they spread by degrees throughout Europe:"—but at whatever epocha this wonderful phænomenon made its first appearance at Paris, if this gentleman would have us therefore imagine, that *periwigs* were of French invention, he is most probably wrong; since Skinner quotes Budæus, anno 1534 (which is 95 years earlier) for explaining a *periwig, calicendrum*, by *πικιδιον, κομη επιπνευση*:—a *periwig* therefore being rather a ludicrous name, and consequently vitiated, the most probable etym. will be found under **PER-ROKE**: Gr.

PERI-WINCLE, *vinca, pervinca*; quòd obvia quæque sarmentis suis vinciat; the name both of an herb, and fish; consequently Gr.: see **VIMINAL**.

PERK-up; ὑπερέχω, *emineo, supero*; to exalt, rear, hold up one's head.

PER-NICIOUS, Νεκρός, unde *nex, necis, mortuus*; *noceo, perniciosus*; *destructive*.

PER-PETRATION, Περάω, *perpetro, perpetratio*; the commission of a crime, or the accomplishing any mischief.

PER-PETUAL, Πάσθαι, *petere, à pes*; dicentur de iis, qui non inter quiescunt in viâ, *perpes, perpetuus*; continual, uninterrupted, without intermission.

PER-QUISITE; Ερῶμαι, Ερωῶ, Ερω, *quæro, quæsitus, perquisitus*; *gain, profit, advantage*.

PERRIER, Πέτρος, Πέτρα, *petra*; perverted by the Fr. Gall. into *pierre*; Ital. *pietra*; a rock; tormentum ad lapides jaculandos: Skinn.—a warlike engine to hurl vast stones, as large as rocks.

PER-ROKE: the degeneracy of words is unaccountable! and it is to be feared that etymologists have contributed not a little to render them still more degenerate; for they have given us different orthographies, according to their different deriv.; thus Junius writes it *perriwig*; and would

derive it à Germ. *perruque*; Ital. *perucca*; Holland. *perruca*; Belg. *pruyck*: all which he thinks were derived à Πύργος, *turris*; prout nempe Πύργον πλακαριών. Skinner writes it *peruque*; and then refers us to *periwig*; which he would derive à Περιόχη, quòd caput circumdat:—but neither of these etymol. seem to have come so near the truth, as Minsh. who writes it "*perwicke, and perruque*; quasi *peregrina rica*; contracted to *per-ric, or per-ruke*; i. e. *velum capitis muliebris*:"—but does not inform us from whence those words are derived: as for *peregrina*, we have already seen that it is Gr.; and *rica* is evidently derived, according to Litt. and Ainsw. à Ψικος, *cingulum muliebre capitis*; a woman's hood: so that the whole compound *per-ruke* signifies the *foreign covering for the head*; but though *foreign*, not *French*; but *Greek*; and yet the Greeks knew nothing of those curious machines.

PER-SECUTION; Επομαι, quasi *equomai, sequor, persecutio*; a *persuit, or following to the utmost, causing trouble, giving no respite*.

PER-SE-VE-RANCE; Πεζω, *facio, res ago*; unde *verus, ex ve, intensiva particula, et res*; verborum non inanis sonitus, sed solida *res*; i. e. *verus, perseverus, perseverantia*; *constancy, steadiness, and resolution*.

PER-SIST, Ἰστημι, ἵσθω, *persisto*; to *abide, continue, persevere*.

PER-SON, "Περι-Σωμα, *circum-corporis*; *bodily appearance*: or quasi Περι-ζωον, ex Περι, et Ζωομαι, *induere*; to *put on, to be clothed*: Voss."—vel aliter dictum, quasi *per-se-una*; sane *personam* definiunt philosophi, esse naturæ rationalis *individuum substantiam*; an *identity, or sameness of existence, in either man, or woman*:—this is the common acceptation of the word *person* in our language: it bears a different sense in Latin, and originates from a different root; *personæ* signify *masks*, worn to augment *the voice*; and then comes from Τονος, *sonus*; *sound*; unde *dramatis per-sonæ, et per-sono*; the *masks of the play to speak through*.

PER-SPECTIVE } Σκοπιω, σκοπω, *specio, per-*
PER-SPICUITY } *speculus, perspicuitas*; *perceive, look through*; *bright, transparent*.

PER-SPIRE, Σπαιρω, *spiro*; *perspiro*; to *breathe through*; to *transpire, or pass through the pores*.

PER-SUE } commonly written *pursue*,
PER-SUIVANT } and *pursvivant, or pursavant*;
but taking the same deriv. with **PER-SECUTION**: Gr.

PERT, Περίστος, *adperitus*, proprie qui ultra cæteros aliquid habet, in suo genere, aut præstare se putat: Casaub.—a *vain, insignificant fellow, who thinks he excels every one*.

PER-USAL { Ἐἰδω, Ion. Ἰδω, Æol. Ἐἰδω, *video*,
PER-USE } *pervisus*; to look over, or read
 over carefully.

PER-VADE, Βαδιζω, *vado*, *pervado*; to pass
 through, or penetrate.

PER-VERSE, Τρεπω, quasi Πεφω, *verto*, *perversus*;
awkwardness, *forwardness*, *perverseness*.

PER-VICACIOUS, Νικω, by transposition,
 Ἰνκω, *vinco*, *vico*, *pervicacius*; *inexorable*; *immove-*
able, *invincible*, *obstinate*.

PER-VIOUS, Οἶα, *via*, *pervium*; *passable*; a
 way through.

PERY, commonly written *perry*; but derived
 ab Ἀπιον, *pirum*; a pear; or a pleasant liquor made
 of that fruit.

PESSUN-DATION, Πες-διδωμι, *peffun-do*, ex
peffum; et *do*; i. e. *pedibus calcare*, *premere*; vel
 quasi *pedes versum dare*; to overbrow, cast down,
 trample under foot.

PESTILENCE, Littleton and Ainsworth sup-
 pose the word *peffis* is derived à *pasco*, *pastum*;
 quòd *depassatur artus*: vel à *peffum*, quòd *peffum*
det: Skinner derives it “à Fr. Gall. *empeffter*;
turbare, *opprimere*: vel *pefftrir*; *subigere panem*;
 hoc credo à Lat. *piffare*; i. e. *pinfere*, seu *contun-*
dere: Casaubonus deflectit à Πεςζω, *prebendo*,
premo, *presso*: sed unde, inquires, Fr. Gall. *em-*
peffter? proculdubio ab Ital. *impefftare*; *peffe*
inficere, deflexo aliquantum sensu; q. d. *pefftem*;
 i. e. *magnum malum inferre*.”—so that now we
 are no nearer, than when we fate out; unless we
 follow Casaubon.

PESTILL, Πιςσω, *pinso*, *piffillum*; to bruise,
 stamp, or pound in a mortar: or else à Πασσαλος,
paxillus; a bolt, or stake.

PET; “Πενος, *dolor*; Πενειω, *doleo*; to grieve,
 vex, or fret: mallein tamen à Lat. *impetus*, et
impetum capere: Skinn.”—but *impetus* is derived
 à Ποθω, vel obsol. Πιθω, *peto*, *desidero*: and per-
 haps *pet* is only an abbreviation of *pet-ulant*: Gr.

PETALS; Πιθαλον, *folium*; quod est in am-
 plitudinem expansum; a term in botany, signify-
 ing those fine colored leaves, that compose the
 flowers of all plants; the *petalum* was a thin
 plate of gold, which the Jewish high priest wore
 on his forehead: R. Πάλω, *pateo*; to display,
 open wide.

PETALISM; from the same root; and now
 used to signify the custom among the Syracusans,
 of banishing a person for five years, by inscribing
 his name on an olive leaf: the ostracism among
 the Athenians was a banishment for ten years,
 and delivered in a shell.

PETARD, “machina ignivoma, quæ explosa
 portas urbis obsessæ diffringit et diruit: credo,”
 continues Skinn. “à verbo *peter*; *pedere*; quia

dum exploditur horrendum *pedit*, vel *crepat*.”
 —consequently derived à Πεδειω, extritâ literâ
 caninâ.

PET-ECH-IAL fever; “a fever,” says Clel.
 Way. 51, “characterised by *small spots*: that is
 exactly the Celtic definition; *pet-ich*, *small spots*,
 or *eruptions*: the physicians have latinised it, and
 termed it *febris petecbialis*.”—but *pet* seems to be
 only contracted from Πηλος, *petilus*, *parvus*; *little*,
small: and *ich*, or *ick*, is Gr. likewise: see
HIT: Gr.

PETITION; Ποθειω, vel obsol. Πιθω, *peto*, *desi-*
dero; *petitorius*; a *suitor*, *clamant*, *plaintiff*: vel
 ab Επαίτω, *rogo*, *peto*; to request, to desire.

PETRE-salt { Πιθρα, *petra*, Πιθρος, *saxum*; a
PETRI-FY } *rock*: *petroleum* is an exudation
 of the rock, like a bitumen, and is both white
 and black; being once set on fire, it cannot
 easily be extinguished.

PETREL for a horse; “thorax equi bellici;
 Fr. Gall. *poifftrale*; Ital. *pettorale*; q. d. *pefforale*;
 Skinn.”—consequently derived à Πεικω, Πεισω, unde
peffen, *peffus*; a large sheet of iron, to defend the
 horse's breast.

PETTY, *little*; Πηλος, *petilus*; *parvus*; *small*,
diminutive: we have many other words in our
 language, beginning with this adjective, which
 will be more properly found under their respective
 articles; except the following.

PETTY-COAT, Πηλος-χιτων, *parva tunica*;
 sc. respectu togæ; a *small coat*, with respect to
 the gown itself.

PETTY-TOES: either this word is strangely
 altered, both in sound and sense, or Dr. Skinner's
 learned friend Th. Hensh. has given a very ex-
 traordinary interpretation to it; for, if I rightly
 understand him, *pettitoes* signify either *goose-guts*,
 or something of that kind: “Doctus Th. Hensh.
 deflectit *pettitoes* à Fr. Gall. *la petite oye*; ant.
pettitofo, *intestina*, *presertim anferis*; *petit*, *parvus*;
 et *oye*, Ital. *oca*, *anser*; i. e. *parvus anser*; q. d.
anseris epitome; viscera enim constituunt quasi
 alterum corpus externo corpore conclusum.”—
 what all this may mean, is past my finding out;
 for it would be most extravagantly wild, to apply
 any part of it to a favorite dish of mine, **PIG**'s
petty-toes, or *pig's little feet*; for it happens to be
 a Greek dish.

PETULANT, Ποθειω, vel obsol. Πιθω, *peto*, *pe-*
tulantia; a *malapert*, *saucy behaviour*; one who is
 always teasing.

PEW in a church; Πες, *pes*, *pedis*, unde *po-*
dium; a *gallery for people to stand in*: also that
 part of the theatre, next the orchestra, where
 the emperor, and nobles fate: Ainsw.

PEWET, Εποψ, *urupa*, *avis*; the *lapwing*.

* PEWTER, Βάτω, Πάτω, *batus*; unde "Fr. Gall. *espaوتر*; *contundere*, *conterere*; certe hoc metallum malleo facile cedit: Skinn." a very soft metal, *easily beaten*, or *hammered*:—but lead is softer: it must therefore be referred to the Sax. Alph.

PEXITY, Πεκτω, πέτω, *pexitas*; *the snag*, or *nap of cloth*.

PHÆDRUS, Φαιδρος, *Phædrus*; *handsome*; Φαιδρυνω, *to imbellish*; Φαιδρῶνς, *beauty*, *gladness*: Nug."

PHÆNOMENON, Φαινόμενον, *phenomenon*; *an appearance*; R. Φαινω, *appareo*; *to appear in some extraordinary manner*, like a meteor.

PHALANX, Φαλαγγίς, *phalanx*, *legio*; Macedones *phalangem* vocant peditum stabile agmen, ubi vir viro, armis arma conferta sunt: Curt. 3. 2. 13. a four square, consisting of eight thousand foot soldiers, drawn up close in rank and file.

PHALERATED, Φαλαρα, *phalera*, *ornamenta galeæ*, et *ornamenta equorum*, aut *equitum*; *trappings for horses*, or *barsetmen*.

PHANATIC, commonly written *fanatic*, but then it originates from a different source; as may be seen under that article: but here it seems to derive à Φαινω, or rather Φαινομαι, *appareo*; *a person pretending to vain visions*, or *apparitions*.

PHANE; from the same root; to signify now *a weather cock*, by which is *shewn*, *declared*, or *discovered*, the current of air in the higher regions of the atmosphere: when written *pane*, it signifies *the church*, or *temple*; and then originates from a different root; as we have seen under that art.

PHANTOM, Φαντασία, Φαντασμα, à Φαινω, Φαινομαι, *appareo*; *any uncommon appearance*; or, as we say, *an apparition*.

PHANTOM-corn; from the same root; because it is blighted, and "has no more bulk, and solidity in it, than a spirit, a ghost, or a spectre: Ray."

PHARISEE, Φαρισαίος, *phariseus*, *separatus*; quasi *εφαρισμένος*, *sublatus*, *secretus*; *set apart*; *separated from the common tribe of mankind*.

PHARMACY, Φαρμακία, Φαρμακευτικός, *pharmaca*, *medicamenta*; *drugs*, *spells*, or *charms*.

PHAROS, "Φαρος, Herodot: or from Φαρυνα, *to shine*, or *glitter*; according to Tripaut. *a sea light-house*: Nug."—*turris maxima prope Alexandriam navigantibus nocturno tempore lumen præbens*: since this *light-house* received its name of *pharos*, from its having been built on the island of *Pharos*, which lies just before Alexandria, the point is only to determine, whether *Pharos* be an Egyptian, or Greek name; probably the latter, since Alexandria itself, tho' in Egypt, was built by Alexander the Great, a Macedonian, or Greek.

PHASELS, Φασίλος, *phaselus*, *leguminis oblongi genus*, et *navigium*; *an Egyptian bean*; ἀβία *a boat*, *resembling it in shape*.

PHEASANT, Φασιανός ορνίς, *Phasianus avis*; à *Phasi* Colchorum fluvio, ubi frequens hæc avis; *a pheasant*, so called from the river *Phasis*, near Colchus, or Colchis, bordering on the Euxine sea, where those birds frequent in great numbers, or were first of all seen.

PHIAL, Φιάλη, à : 500 Casaub.: *phiale*, *oculum*, *patra*; *a beaker*, or *vial*: "or else we may derive it ab Ἰαλος, *vitrum*; *a vessel made of glass*: Voss."

PHIL-ADELPHIA, "Φιλαδέλφεια, *Philadelphia*; the name of a city in the Apocalypse; as much as to say, *charitas fraterna*: R. Φίλος, *amicus*; et Αδελφος, *frater*: Nug." *brotherly love*, and *affection*.

PHIL-ANTHROPY, Φιλανθρωπία, *philanthropos*, *clementia*, *humanitas*; *a lover of mankind*; the very character which Homer has given of *Achylus*, in the beginning of the Sixth Iliad, 14.

Ἀρκίος βίοιοιο, Φίλος ἔην Ἀνθρωπείας

Παύλας γὰρ φιλεῖσθης, ὄψω ἐπὶ αἰκία ναιων.

Renown'd for wealth, a lover of mankind;

For be loved all; and by the way side dwelt.

PHIL-ARGURY, Φιλαργυρία, *argenti amor*, *pecunia cupiditas*; *the love of money*: R. Φίλος, *amicus*; et Ἀργυρος, *argentum*; *money*.

PHIL-AUTY, Φιλαυσία, *amor sui ipsius*; *self-love*; *self-admiration*: R. Φίλος, *amicus*; et Αυτός, *ipse*; *himself*.

PHILEMON, "Φιλημων, *amans*, *deosculans*: R. Φιλεω, *to love*; Φιλημα, *a kiss*: Nug."

PHIL-IPP, "Φιλιππος, *a lover of horses*: R. Φιλεω, *to love*; et Ἴππος, *a horse*: Nug."

PHILO-LOGY, Φιλολογία, *studium*, seu *amor loquendi*; *the love of discourse*: R. Φίλος, et Λογος, *sermo*; *speech*.

PHILO-MATH, Φιλομαθία, *discendi cupiditas*; *an eager desire for science*: R. Φίλος, et Μαθησις, *disciplina*; à *Μαθανω*, *disco*; *to learn*.

PHILO-MEL } Φιλομηλία, *philomela*; *acredula*
PHILO-MELA } *la*; *the nightingale*: R. Φίλος, et Μελος, *cantus*; *a lover of melody*.

PHILO-SOPHY, "Φιλοσοφία, *philosophia*; *the love of wisdom*: R. Φιλεω, *amo*; et Σοφία, *sapientia*; *wisdom*, *prudence*: Nug."

PHILO-TIMY, Φιλοτιμία, *honoris studium*; *the love of honor*, *emulation*: R. Φίλος, et Τιμη, *honor*.

PHILTRE, Φιλιτρον, *philtrá*; *amoris illicebra*; *a love-charm*.

PHLEBO-TOMY, "Φλεβότομια, *venæ sectio*; *the opening*, or *breathing a vein*: R. Φλεψ, *vena*; et *τομω*, *seco*; *to cut*: Nug."

PHLEGM, Φλεγμα, *phlegma*; *pituita*, *suppuratio*;

ratio; pblegm, steam, arising from inflammation:
R. Φλεγω, *uro; to burn.*

PHLEGMON, Φλεγμων, *pblegmon, inflammation, tumor; a hot swelling inflammation:* R. Φλεγω, vel Φλοξ, *flamma; a flame, burning.*

PHLEME, Φλεψ, *vena; a vein; an instrument to bleed with.*

PHŒBUS, Φοιβος, *Pbæbus; Apollo; purus, castus; Pbæbus, Apollo; pure, chaste:* "nam Φοιβος naturâ suâ adjectivum est, ac notat *splendidum, lucidum, purum;* teste Hesych. qui exponit λαμπρος, καθαρος; it also signifies *endued with prophecy.*

PHŒNIX, "Φοινίξ, *phœnix; avis quædam dicta à Phœniceo pennarum colore; a bird that is single in its species; so called because of its color, which resembles the palm:* Nug."

PHOS-PHORUS, Φωσφορος, *phosphorus, stella Veneris solem antegrediens; the planet Venus, when she precedes the sun:* R. Φως, *lux;* et Φερω, *fero;* hence sometimes called *Lucifer.*

PHRENSY, Φρενιλικος, *pbreniticus; qui pbrenesi laborat; a person who labours under a disordered mind:* Nugent has given us this etym. under his art. *frenzy;* but after he has informed us, that *frantic* is derived à Φρενίτες, as that is likewise derived à Φρεν, *mens;* we may wonder at his orthography, tho' he may plead custom on his side.

PHRAP, Φρασσα, Φρασσα, *serpio, munio; to wrap, or tie any thing round one.*

PHRASE, "Φρασις, *pbrafsis, dictio; a manner of speaking:* R. Φραζω, *to speak:* Nug."—there is a very curious investigation of the root of this word in Voss. de Permut. lit. which will undoubtedly please every learned reader, because it is not obvious to every eye:—Φρασις à Φραζω, quod ipsum tamen est ab illo Φαζω, quo Siculi quidam usi sunt pro Φαω, vel Φημι.

PHTHISIC, "Φθισις, *leanness, consumption:* R. Φθιω, *to dry; a consumptive cough:* Nug."

PHY, Φευ! *vab! out upon it!*

PHYLACTERY, Φυλακτηριον, *phylacterium; munimentum, amuletum;* hinc Φυλακτηρια, *conservatoria legis,* quæ membra erant, quibus inscriptæ quatuor Pentateuchi sectiones; a piece, or scroll of parchment, having some passages of Scripture, (as the Ten Commandments, or other select parts) which the Pharisees wore on their foreheads, arms; and sometimes in the borders of their garments: as mentioned in Matt. xxiii. 5; from the Greek etym. we might suppose they were worn as some *amulet, or charm,* to preserve them from evil spirits, viz. Φυλασσω, *custodio; to keep, to guard;* but they were ordered expressly to wear them, for another purpose; as in Deut. vi. 8, And thou shalt bind them (the Com-

mandments) for a sign upon thine hand, and they shall be as frontlets between thine eyes.

PHYSICIAN } "Φυσις, Φυσικος, *physicus, natura, seu rerum naturalium investigator;* one who studies nature, especially human nature; or the human system: Nug."—Clel. Way. 84, has given us so jocular a deriv. of this word, that it may plead for its admission; he says, "the common deriv. from Φυσις, is rather too quaint, too much *out of nature,* for the simplicity of the antient times, in which the word *physician* was used: you have it in the very old French farce of *Patelin; wys-ake:* (for *phys-acbe*) this *wys-ake,* signifies one *skilled in acbes, pains, distempers:*"—but still it is Gr. ab Αχη, *dolor; pain, acbe:* so that a physician literally was a *wys-aker, or wise-acer, or rather wise-acber:* and from hence may have arisen the expression of *wisacre,* one so knowing that he might make a *physician.*

PHYSIO-GNOMY (for *physiognomy* in Nugent must have been a mistake in the press) and

PHYSIO-LOGY, Φυσιογνωμων, et Φυσιολογια (not Φυσιογνωμα with the Dr.; for there is no such word) signify *natura ex oris habitu cognoscenda peritus:* ex Φυσις, *natura;* et Γνωσκω, *cognosco:* a science by which a person judges of the natural disposition of men by the consideration of the *lineaments of their bodies,* says the Dr.; but perhaps he meant *the lineaments of their faces:* R. Φυσις, *natura;* et Γνωμων, *cognitor, index.*

PHYZ, Φυσις, *natura oris, vultus; the fashion of the countenance.*

PIA-mater; Πυω, *pio; pia, et dura mater; two membranes, which enclose the brain; the inner of them soft, the outer hard.*

PIACULAR } from the foregoing root: Gr.
PIATION }

PIAZZA, Πλασια, *platea; an open square; a broad street:* R. Πλαξ, à Πλασις, *latus; a plain, broad place, to walk in;* and sometimes under cover.

PICK-wool; Πικω, *pecco, tondeo, carmino;* to card, teaze, or toze wool; as Homer mentions in the Eighteenth Odyss. Σ. 315,

Ημιναι εν μεγαρω, η ερια Πικησε χειριν.

In her apartment, and there card your wool.

PICKLE; "Φικλη, *fec vini usta; muria, falsugo, fecula;* muria vero est tanquam *fec:* Jun."—but *fec* originates à Πηνημι, as we have already seen under FÆCES, and FÆCULENT: Gr.—Casaubon supposes our word *pickle* is derived à Καπηλος, (by transposition Πηκαλος, *caupo;* what might be called a *cauper-man*) cum ad *caupones,* et id genus hominum proprie pertineat.

PICT-land } many authors have imagined, that
PICTS } *the Picts* were so called from their

painting themselves; and indeed the deriv. is so plausible, that it would almost persuade us to embrace it; but there are two principal objections against that deriv. which, as I never met with in any author, must be submitted to the candid reader: in the first place then, the most early mention made of the *Piſts* is not till the year 100 after Christ; for this reason, Cæsar, throughout his Commentaries, never once mentions the *Piſts*, though he expressly mentions the manner in which the antient Britons painted, or rather stained their bodies with the juice of wood; omnes vero se Britannii vitro insciunt, quod cæruleum efficit colorem; atque hoc horribiliore sunt in pugna adpectu: Bell. Gall. lib. v. 14.: now, in the next place, it is very well known, that the *Piſts* were not native Britons; but a people of "Scythia Germanica, bordering on the Mare Balticum, where, at this present, are the dukedomes of Meckelbough (Mecklenburgh) and Pomerania, who, getting foot in Britaine, did encroatche vnto themselves a kingdome between Loegria, and Albania, by fleeing from each of these two countries a parte, i. e. a parte from England, and a parte from Scotland; as *Galloway* from the one, and *Westmoreland* from the other: Verft. 114:"—and it is as well known, that the Germans never used any *punctures*, or any *paintings* on their bodies, but the Britons did; the Britons and the *Piſts* then must have been two distinct people: if then the *Piſts* did not receive their name à *pingendo corpora*; from whence is that appellation derived? Laurentino Noello dicti videntur *Piſti* à Πυξίς, *pugil*; quod olim *pugnacissimi*: and both Veritegan and Cleland admit of the same deriv.; the latter gentleman however, does not barely acquiesce in that etym.; but in Way. 67, n, says, "the British *Piſts* (i. e. those who acquired that name by being settled here) never took their name from the circumstance of *painting* the skin, but from their *profession of arms*, from their perpetual *state of war*, to distinguish them from those (antient native Britons) who pacifically acquiesced in the Roman usurpation: driven from their possessions (no matter how or when they acquired them) they fell back on the borders, to the North and West, and became a separate body of people, under the name of *Piſts*, or *Pyſæ*: (he should have added à Πυξίς, et Πυξίσιον, *pugil*, *pugno*, not *pungo*) a *boxer*, *wrestler*, *champion*; and therefore well applied to those *combatants for the liberty of their country*: it is also to be observed," adds he, "that the word *Piſts*, applied to the Britons, even in the sense of *painted*, does not derive à *pingo*, *piſtus*; but *pingo* itself (it were to be wished he

had said *pungo*) comes from *pink*, or *pink-work*; because the Britons first of all made *punctures* in their skin, previous to the rubbing in the color:"—and therefore *Piſts*, in the sense of *painting*, or *staining*, should be derived à Πειγγω, *pingo*, *to paint*; or from Πινυω, *pungo*, *to pink*, or *make a puncture*; which derivation is undoubtedly applicable to the antient Britons, but not to the *Piſts* after Cæsar's time; who being, as we observed above, originally a people of Germany, or Scythia, were never known to make use of any artificial coloring on their skins; and consequently must have received their title from some other cause: so that upon the whole, there arise these two objections against the *Piſts* being *painted*; viz. first, that Cæsar could never mention the *Piſts*, because they were not known till about 100 years after Christ; though he mentions the Britons, who did paint themselves: and consequently, in the second place, that the *Piſts* and Britons were two different nations; i. e. the Britons painted, the *Piſts* not; but were so called from Πυξίς, their being *warriors*: they were also called, with a dialectical difference, says Clel. Way. 67, n; *Wights*, *Vigs*, or *WHIGS*: Gr. Stowe, p. 26, affirms, "that in the yeare of the raigne of Cecilius, about 330 before Christ, a people called *Piſts*, arryued here in Britayne, and possessed those parties whiche nowe be the marches of both realmes, England and Scotland."

PICTURE; Πειγγω, *pingo*, *piſtura*, *painting*.

PIDDLE, Πίλος, *petilus*, (quasi *piddilus*) *parvus*, *ligurire*; *to take little*, *small*, *delicate pieces*.

PIE, *baked*; a contraction of PASTEY: Gr. PIE } from the same root with PICTURE,
PIED } signifying *piſta*, *pica*; a *maggie*; or *party-colored bird*, *painted with black and white*.

PIECE, or *part*; Πίλακιον, *pittacium*; a *slip*, *jagrag*.

PIEMENTO-pepper; "Alamannis pimenton sunt aromata; nemo non videt vocem hanc ex Lat. pigmentum corruptum: Lye:"—(then nemo non videt that it comes from the Gr.: see PIGMENT) "quæ vox," continues Lye, "rectus linguæ Romanæ usus adhuc obtineret de coloribus potissimum usurpari solebat; at linguæ istius puritate destituta, cæpit vox accipi pro exoticis quibuscunque aromaticis, medicinalibusque speciebus."

* PIER, "Πυρα, *lignorum strues*, five accensa, five non accensa; veteres Angli videntur vocasse struem lignorum et lapidum mari oppositam, a pier; unde *Dover pier*: Calaub."—and sometimes we see it written a *funeral pyre*, a *large structure*, or *pile of wood*, &c. otherwise we may look on pier as a contraction of Πίρα, *petra*, *rupes*, *moles*;

mole; a *rock*, or *mound of wood, stone, &c.*: or else it may be Saxon.

PIETY, Πῖα, *pio, pietas*; *sanctity, holiness*:—H. Voss. derives *pius* ab HUS, εὐος, et IUS, præposito digamma FUS: vel à Ψῖς, μακαρίος, εὐδαίμων: Hesych.

PIG: It is remarkable, that in our language *pig* should signify *little*, and *big* should signify *large*: but the reason is evident; *pig* is derived and contracted à Πυγμός, *pygmy*; *pusillus*; a *dwarf*, a *diminutive*: hence a *pig* signifies a *little*, or *young hog*: it still subsists among the Irish, as we observed under the art. **BEAGLE**; for still, in that language, it conveys the idea of *little*; as *ferr pig*, a *little man*; *ban pig*, a *little woman*: Skinner tells us, that in Sax. "*piça* signifies *puellula*; and therefore he says *pig* is quasi *filia*, vel *filius porci*:"—*the sow's son*, or *daughter*:—it might pass in poetry.

PIGEON; "Fr. Gall. *pigeon*; Ital. *pigione*, *piccione*, *pippione*; à Πῖππος, *avium pullus*; et Πῖππιζω, *pipio*: Skinn."—*the noise of young birds*.

PIGL-OOSE; a contraction of *piggie-house*, a *house for the pigs to lie and sleep in*: and consequently would be Gr.

PIGMENT, Πιγγω, *pingo, pigmentum*; *women's paint*, or *coloring*.

PIGNORATION; Πιγγυμι, *pango*; vel à Πυξ, Πυγμα, *pugnus, pugno*; unde *pignus, pignoratus*; *pawned*, or *pledged*.

PIGRITUDE; Πιγρος, *piger, pigritia*; *stob*, and *suggifness*.

PIGSNEY; "vox quâ vulgo blandius compellant puellas; à Sax. *piça*; *puella, virguncula*; quomodo Dan. etiamnum hodie *pige* dicitur *puella*: Jun."—all this may be true; and yet it seems to be, as he himself acknowledges, a *title of blandishment*: and consequently may be derived à Πυγμός, *pygmy*; *my little pretty dear*.

PIKE, or *spear*: "à Lat. *spica*; quia instar *spicæ acuta est*; unde *spiculum*: Jun. and Skinn."—but *spica*, and *spiculum*, are both evidently derived à Σπαχυς, pro Σλαχυς, *spica*; a *beard of corn*: vel à Σπιζω, *extendo*, because it is long, and extended.

PIKE, a *fish* } from the foregoing root: Gr.

PIKEREL }
PILCH; "Sax. *pýlce*: Jun."—"pýlche;" Skinn. "*toga pellicea*:"—of which it seems to be only a various dialect: consequently Gr.: see **PELT**, Gr.; and here used to signify a *furred gown*.

PILCH-ARD; "*balecula, mæna*; nescio an à Sax. *pýlce* (or *pýlche*) *toga pellicea*; et Belg. *aerd*; *natura*; à *cutis sc. levitate*: Skinn."—this is no very extraordinary deriv. and yet it is the best I have found: only now the Dr. ought to

have found likewise that it was Gr. as in the foregoing art.

PILE of buildings; "Πυρα, *pyra*; *lignorum, strues*, five accensa, five non accensa: Casaub." *any structure of wood and stone*.

PILE and cross; a *play*: "*pile*," says Nugent, "was an old French word, which signified a *ship*; from whence comes the word *pilot*; (it were rather to be wished that the Dr. had told us, from what language the old French word *pile*, signifying a *ship*, was taken) because formerly they used to stamp a *ship* on the coin, according to the following verse of Ovid;

Tum bona posteritas puppim signavit in ære: .
thus we see in Macrobius, that children playing at *cross* or *pile*, used to cry out, *capita, aut navim*; because their money had on one side a *two-beaded Janus*; and, on the other, a *ship*:"—and so far we are obliged to the Dr.; but this is giving us no information from whence the old French word *pile* is derived, nor aiming at a reason why a *ship* was stamped on the coin, any more than a *horse*, or an *elephant*: however, since the Dr. has informed us, that *pile* has given origin to *pilot*, we shall see presently that it is Gr.: as to *the ship*, Addison on Antient Medals, p. 69, says, that it was an emblem of *happines*; and likewise of the *political vessel*, or *state*; i. e. *the Commonwealth*:—however, it seems much more probable to suppose, with Clel. Voc. 157, that "*pile* is no more than a different dialect of *poll*, *the bead*:"—only now *poll* is Gr.: see **POLE of the bead**: Gr.

PILE, or funeral structure: from the same root with **PILE of buildings**: Gr.

PILE, or nap of cloth; Φελλος, *pellis, suber, cortex*; *bark, or cork*; from Φελλος, *pellis*, comes *pileus*; a *hat*; because made of the *fur*, or *covering of beasts*; and not, as our dictionaries, and Nugent suppose, from Πῖλος, *pileus*; which he imagines gave origin to Πλω, *cogo, coarctō* (it should have been printed Πλω) which belongs to the next art.

PILE, or pilaster, or small pillar: Nugent gives us a long and unsatisfactory derivation of this word; instead of which, if he had only traced the origin of the words *pillar*, and *pilaster* (neither of which he has done) he might have found a much shorter, and a much more natural deriv.

PILE, or stake of timber; Πῖσω, *piso*, antiq. *pinso*; to *beat, bruise, or stamp*; hence *pila*; a *pestil*; also a large *beam* rammed into the ground, in order to form a *mole, or dam*; or serve as the foundation for large buildings, erected in swampy or fenny places.

PILE

PILE up on *bigb*; from the same root with **PLIE** of buildings: Gr.

PILES, a disorder; Πυλωρος, *meatus ventriculi inferior*; the lower passage of the belly, which is often the seat of a very troublesome disorder.

PILFER, to *filch*; “Φιλήτης, *fur, latro*: Hesiod. Op. et Di. v. 375: Upt.”—sometimes it is written Φηλήτης, and from thence our word *felony*.

PILGRIM, Αγρος, *ager, pereger, peregrinatio*; a wandering; or travelling about, generally on some religious pretences.

PILL, or *bolus*; Πίλος, *pila*; any round thing: Eustathius.

PILLAGE, “*pilare*, which occurs in this signification in Ammia. Marcellinus; from whence also comes *compilare, expilare*; but *pilare*, according to Festus, comes from Πιλήτης, Æol. pro Φιλήτης, which is taken for a robber, in Homer’s Hymns; and for a plunderer in Hesiod: or rather, according to Monf. Menage, from Πειρῶν, to take, in Hesych.; from whence they might have formed *pirare*; i. e. *pilare*: or, according to Vossius, from Πίλω, or Πίλωω, *densè confitipo*; to pack, or bear up things, as robbers and plunderers do, to carry them off: R. Πίλος, *pileus*; a cap, or hat: Nug.”

PILLAR, “Πυρα, *pyra, facili transitu τῆς εἰς ἰν*; Πυρα, *pila*; a pillar, or tall column: Skinn.” under the art. *pile*:—but Πυρα, as we have seen, is more nearly connected with a funeral pile, than either a pillar, or pilaster; neither would it be easy to trace the deriv. of these last words; which undoubtedly were borrowed from *pilier*, or *column*; but that is scarce an original word; probably Gr.; as at the beginning of this art.

PILLION, *pillow*; “*pulvinar, pulvinus*: Skinn.” and consequently Gr.: a pillion being properly a *bum-PILLOW*: Gr.

PILL-ORY; “Πύλη, *janua*; et Οραω, *video*; a door, or hole to look out at; quia hic reus tanquam per ostium prospicit. Spelman à *pilleur*; *prædator, depeculator*, quia tales solebant, *collistrigio* includi; mallemp simplicius deducere,” continues Skinner, “à Lat. *pila, columnæ species*; quia locus ubi cum reis lege actum est, olim columnis, ut etiamnum Venetiis, circumdabatur:”—this latter deriv. likewise seems probable; but then the Dr. ought to have recollected, that, under the art. *pile*, he had allowed that *pila* was derived à Πυρα, *pyrus*: Junius had given the same derivation.

PILLOW: Clcl. Way. 72, gives us always the most simple, and most natural interpretations of words; if he would but at the same time give us the original of them: thus, “*pillow*,” he says, “by an interversion, or transposition of the vowels,

comes from *poll-ligh*, or *pollig*; i. e. *poll-lay*; any thing to lay the head on:”—but now, according to his own interpretation, in Voc. 210, n, *poll* is radical to *πωλεω*; (which ought to have been printed *πολεω*) and *ligh*, or *lig*, is either radical to, or derived from *λεγω*, *cumbo, cubo*; to lie down.

PILOSITY, Πίλος, *pileus, seu pileum*; a hat, or cap; because made of felt, or fur.

PILOT: Nugent, under the art. *pile*, is of opinion, that the old French *pile*, signifying a ship, gave origin to our word *pilot*:—but “*propinquus meus* If. Voss.” says Jun. “*putat pilot esse à Πλωταρ, vel Πλωταρ, quomodo hodierni Græci vocant nautam*:”—all seem to originate à Πλω, *navigo*; unde Πλοιοον, *navigium*; Πλοιοφορος, *the steersman of a ship*.

PIMP, Πεμπω, Προπομπος, *deductor*; a provider.

PIMPLE, Πομφολυξ, vel Πομφος, *bullæ, seu eminentia tumida cutis*; any little rising, or swelling on the skin.

PIN; a diminutive of *peggin*, or *small peg*; à Πηγνυμι, *pungo, et pango, figo*; to fasten.

PIN, or *whim*; “*he is in a merry pin*; à more *hibendi in poculo acicula confixo*; quod qui usque ad aciculam, nec superius, nec inferius, biberet, vincebat; alioqui pignus amissurus: Skinn.”—consequently derived from the same root with the foregoing art.

PINCERS, Πιεζω, *premo, stringo*; to press, squeeze, nip.

PINDARIC, Πινδαρος, *Pindarus*; a Greek poet of sublime genius.

PIN-DOOR } both Skinner and Lye suppose

PIN-FOLD } this word to be pure “*Sax. à pýndan; includere*:”—but how *includere*?—if *pýndan* has no connexion with *pin*, or *peg*, then it must be pure Sax: but if he only *pins*, or *pegs up the door of the fold*, then it certainly originates à Πηγνυμι, *figo*; to fasten with a pin, or peg.

PINE-tree; “*Πίνος, pinus; the fir*; in Theophrastus: Nug.”

PINE, or *waste away*; “*Πεινω, πεινώ, esurio, fame premo; careo, desidero, indigeo*: Casaub.” to long for, to linger after: or else it may originate à Φθίνω, *consumo, tabesco*; to dissolve, consume, decay.

PINGUITUDE, Πίος, vel Παχυς, *pinguis, pinguedo*; fatness, corpulency.

PINK-boles; Πηγνυμι, *pungo*; to punch full of boles.

PINKY-WINKY, Φέγγος, *lux, nielare, contrahere oculos*; to wink, snap, or half shut the eyes.

PINNACE, Φάσηλος, *phascelus; liguminis Ægyptii oblongi genus*; *navigium quodque oblongum*: a long species of boat; as mentioned by Virgil,

Nam quæ Pellæi gens fortunata Canopi
Accolit effuso stagnantem flumine Nilum,
Et circum *pitiis* vehitur sua rura *phaselis*.

Geo. IV. 287.

PINNACLE } " Πιννα, *pinna*, genus *conchæ*; a

PINNIONS } species of shell fish: Litt. and

Ainsw."—and so far as it relates to *pinnacle*, it may be right; but we may doubt the deriv. when applied to *pinniferous*, and *pinnions*, because then it seems to come from *penna*, which is derived à Πέλωμαι, Πέλωμαι, vel Πέλωμαι, *volo*; to fly; and perhaps all those descend à Πέλω, *pateo*, *explico*; to unfold; as a bird does its wings in the action of flying: from Πέλωμαι is derived Πέλωμος, per synec. Πέλωμος, Æol. Πέλωμος, unde *pinna*, *penna*; a quill; or feather; also the fins of a fish.

PINNERS, a diminutive of *pondus*, *ponderis*, à *pendeo*; a pendent; pennant, pinner; a bead-dress for the ladies, consisting of two, or four lappets, or streamers hanging down from the top of the head.

PIN-PANIERLY-fellow; "a covetous miser, one who pins up his paniers, or bread basket: Ray:"—who has, strangely written, it pin-panniably-fellow:—but both PIN, and PANIERS, are Gr.

PINT; "Σινθα, *pintba*; according to Budæus, and Perionius: Nug."

PIONEERS; Πιγρυπι, *pingo*; to pierce, or bore holes in the earth, to dig mines, trenches, &c.

PIONY, Παιωνία, *pæonia*; herba, et antidoti nomen; the herb, and flower piony: R. Παιων, *medicus*; healer.

PIP, like a young bird; Πιπιζω, *avium pullos voco imitor*; to imitate the cry of young birds.

PIP-KIN, "Πεπιω, *coquo*: Jun." vel diminut. τὰ *pipe*: quod rectius: Lye.—but it certainly is a forced construction, to derive a *pip-kin* from a pipe of wine, or cask of beer: the derivation of Junius therefore ought to be preferred.

PIPE } "Sax. *pipe*; Dan. *piibe*; Teut. *pfeife*;
PIPER } Ital. *pisara*, *sisaro*; Lat. *fistula*:
Skinn. Jun. and Lye:"—but all seem to originate à Φυσθλα, i. e. à Φυσσω, *flatu distendo*; a tube, blown into, in order to form a sound.

PIPING-hot; derived from the same root with PIPE, and PIPER; it being only an expression taken from the custom of a baker's blowing his pipe, or horn, in villages, to let the people know his bread was just drawn, and consequently hot, and light.

PIQUE } Πιγρυπι, *pingo*, *punctus*; touched to
PIQUEER } the quick, vex: see BICKER: Gr.

PIRACY, "Περαλεια, Περαλεις, Περαλεις, *pirata*, *piraticus*, *prædo*; from Περαω, which in Helych. is interp. ed λαμβανω, *cipio*: R. Περα, *conatus*, *tentatio*: Nug."—it is plain the Dr. did not con-

sult Helychius; for tho' he says Περαλεις, *κακουργος*, *λησαι*, *θηρευται εν υδασι*: yet he immediately after makes this distinction; Περαλεις, *πειραυ λαμβανει*, *πειραζει*: επι δε Λησων, Περαλευται: now tho' Περαυ, and Περαζω, bear the same signification; yet there certainly ought to be a different deriv. when the word bears a different sense: it might therefore be better to derive our word *pirate*, according to the opinion of Voss. à Περαω, *trano*, *transco*, to rove, and sail about with a design to plunder.

PISCES, Πισ, *πισκω*, et *πιπισκω*, *bibo*, quia perpetuò *bibunt*; unde *pisces*; a fish; also a sign in the Zodiac, in which the sun enters about the middle of February.

PIS-MIRE; this is the common orthography; for our Sax. and Belg. ancestors, who were certainly none of the most delicate mortals, always wrote it *pismieren*, *pisemme*, and *pisimme*; and the reason Junius tells us (under the art. *cheffip*) was, quòd maxime gaudeat sterquiliniis, atque angulis ubi *meiunt* homines; plane ut *formicas* iidem locis urinam olentibus innutritas, iidem Belgæ *pis-mieren* vocant: this seemingly accounts for the appearance of the former part of the compound; and the latter is as speciously accounted for by Skinner; viz. that it comes from *mire*, and *dirt*; and that the whole name is q. d. *quæ in luto mingit*:—it were to be wished that some future etymol. would at once discard this deriv.; which, tho' it may be just, according to vulgar orthography, and vulgar derivation, it is more than probable that the vulgar opinion is wrong; and therefore, with Upton, it would be much better to suppose, that *pis-mire* is but a bad translation and transposition of the Greek word "Μυρ-μυρ, *formica*; an ant, or emmet, per metath. *mismyre*; the *m* and *p* are frequently used promiscuously, as *υπνος*, *somnus*, quasi *sopnus*:"—and thus instead of writing it *Μυρ-μυρ*, to transpose the syllables, and write it *Μυρ-μυρ*, then convert it to *Πηρ-μυρ*, and then our ignorant orthogr. *pis-mire*; by this means, we might get rid of all the disagreeable interpretation at once.

PISS, Φουσα, *vesica*; the bladder, that wonderful reservoir of the urine.

PISTACHES, Πισακια, Φισακια, *pisstacia*; a nut so called.

PISTOL, Φυσθλα, *fistula*; a pistol, pipe, or tube.

PIT, or hole; "Βοθιος, *profundus*; Πυθιος, *puteus*; any deep hole, or well: Skinn. and Helvigius:"—this is better than with Jun. Litt. and Ainsw. to suppose, that it comes from Πηλος; and Πηλιζω, quod *potum* significat;—because, tho' some wells, or pits, may hold water; yet many do not; and never were sunk for that purpose.

PIT

PIT in the theatre; the bottom part of the playhouse: consequently derived from the foregoing root: Gr.

PIT-A-PAT, Πάλλω, Παλλομαι, *pas-pito*; to *strob*, or *pant*:—or perhaps ἀπάσσω, *quatio*; to *shake*, or *beave quick*.

PITCH, Πίττα, *pix*: Nug.—this derivation may be right; but it does not seem to go far enough; for Πίττα itself may be deduced ἀ Πίτυς, *picca*, *pinus*; the *pine*, or *fir-tree*; from which it was more particularly made.

PITCH a *bar*; Πίλνω, *projicio*; to *hurl*, or *cast forth*: Casaub.

PITCH down *headlong*; Πήλω, *cado*; to *fall*.

PITCH *farthing*; from the same root with

PITCH a *bar*: Gr. as above.

PITCH *fork*: Junius first of all refers us to *pick*, and then sends us to *beak*, and *becke*; which, he says, sunt ἀ Πηγγυμι, *pungo*; acutum quid *alicui rei infigo*: but under the art. *pick*, he seems to think it is derived ἀ Cymræis *pig*, quod hōn modo *rostrum*, verum etiam *stimulum*, vel *cuspidem* significat; unde *pig-forch* iis dicebatur *mērga*, quæ Anglis nunc corrupte *pitch-fork* dicitur:—but now the only point to be determined is, whether the Cymræan *pig*, or the Greek Πηγγυμι, be the original word.

PITCH a *tent*; from the same verb Πηγγυμι, Πηγγυω, Πήλω, *figo*; to *fix*, or *fasten stakes in the ground*, to which the cords of tennis are tied, to keep every thing steady: antiently indeed we wrote this word much nearer to the Greek verb Πηγγυμι, than we do at present; for good old Stowe, p. 374, gives us the word thus: “King Henry the Sixth *piht* his banner at a place called Gofelowe, in St. Peter’s streate:”—this orthogr. *piht*, is certainly much nearer to Πηγγυμι, than *pitch*, which looks as if it came from *pitch* and *tar*; but nothing can be more distant.

PITCHER of water; Βυκος, *hydria*, *urna ansata*; a vessel with handles, to carry water in: Nug.

* **PITH**; Βυθος, *fundum arboris*, quia est *pars intima*: Skinn.—it would have been much more applicable, if *pith* had signified the roots of a tree; for then the Dr. might have said, felicissime alludit Gr. Βυθος, *fundum arboris*, quia est *pars ima*:—perhaps rather derived as in the Sax. Alph.

a **PITHY** discourse; Πιθανος, *disertus*, *gratus*, *jucundus*, aptus ad persuadendum, ἀ Πειθω, nempe *persuadeo*: Casaub.—an *exhorting*, *prevailing*, *persuasive oration*.

PITTANCE; Πίττακος, or Πίττακιον, which properly signifies a small table; because each person had his *pittance*, according to the table or

ticket that fell to his share, or the place marked in the card: R. Πίττα, or Πίττα; (it should have been printed Πίττα) *pix*; because these tables were covered with *pitch*: Nug.—this is a most extraordinary derivation, and as extraordinary an interpretation; for can we suppose, that these tables were covered with *pitch*, or that the antients were so indelicate as to eat their *pittance*, or portion off such tables, according as each table or ticket fell to his share, or the place marked in the card?—if there was any *pitch* used, we might rather suppose, instead of the whole table’s being covered with *pitch*, there was only a small bit of *pitch*, or wax, made use of, to fix or fasten the ticket, or card, on which was written the name of the person invited to the entertainment, to his proper table, according to his rank and dignity:—it is however very probable, that all this is but a mere empty display of learning; and that our word *pittance* is not derived from *pitch*, but from Πίλλος, *petillus*, *petit*; *pittance*, *parvus*; a small portion of allowance given to the Monks in monasteries.

PITUITOUS, Πίττω, *pituita*; *plegm*.

PITY, Οἴω, *pio*, *pietas*; *clemency*, *gentleness*, *compassion*.

PIZZLE; Belg. *pefe*; *nervus*: *peferick*; *nervus vervecis*; et contract. Ital. *penis*; il *nerbo* dicitur: vel ἀ Lat. *peffus*, *peffulus*, ἀ Πασσαλος, *paxillus*: hinc Teut. *peitsche*; *flagrum*, *flagellum*; quia sc. *nervi*, seu *priapi taurini* pro *flagris* usurpantur: Skinn.

PLAC-ABILITY, Πηγγυμι, *paco*, *pax*, *pacis*; *placo*, *placabilitas*; a *gentleness*, and *easiness of temper*.

PLACART, commonly written *plachart*, but derived ἀ Πλαξ, *πλακος*, accusat. *πλακα*, *tabu’a*; R. Πλάτος, *latus*: a table of orders fixt up in public places: Nug.—Vossius derives it ἀ *placeo*, *placitum*, verbum legale, quo uti soleant in publicis editis; nempe ex eo quod hæc ἐν Πλακι, in *tabulâ* præponerentur omnibus *legenda*:—but *placeo*, and *placitum*, in a law sense, seem rather to be derived ἀ Πηγγυμι, *pango*, *paco*, *paciscor*; unde *pax*, *pacis*; unde *placeo*, *placitus*; it is our will and pleasure, that such a law be enacted.

PLACE, or *square*; Πλάτεια, *platea*: R. Πλάτος, *latus*: Nug.—a broad, square, open piazza, large and broad street; like *Portman-place* in London.

PLACE-man { Λιγω, Λιγομαι, *cubo*, *jacere*;
PLACE, or *station* } unde Λιχος, *locus*; a *situation*: or else it may descend ἀ Θω, *pono*, *positus*, quasi *positus*; *disposed*, *lodged*, *laid*.

PLACENTÆ, Πλακταις, Πλακταίος, *placenta*; a cake,

a cake, which grows on the outside of the chorion, in proportion as the foetus grows.

PLACKET, or *plaqet*; *sinus muliebris*: Skinner gives us the following strange deriv. à Fr. Gall. *plaque*, vel *placque*; *lamina*, *bractea*; a plate of metal, an ingot of gold, and a spangle;—of which, no doubt, he had seen many *petticoats* made: vel à Belg. *plagghe*; *panniculus*, *stragulum*, *segestre*;—this indeed is something nearer the mark: but it would have been much better, to have derived it à Gall. *placard*; the forepart of a woman's *petticoat*: or perhaps better still à Πλάσις, *latus*, *amplus*, *spatiosus*; unde Belg. *placke*, *plecke*; *broad*, *wide*, *large*.

PLAGIARY, Πλαγιος, *obliquus*, *transversus*; *plagiarius*; one who acts *indirectly*, by stealing, or filching out of other men's writings, and then pretending himself to be the author.

PLAGUE, Πληγη, Dor. Πλαγα, *plaga*; a blow, loss, overbrow, defeat: R. Πλησσω, *percutio*; to strike, smite, destroy.

PLAICE, or fish; Πλάσις, *latus*; *broad and flat*.

PLAIN open field; Πλαξ, πλακος, *planities*, *aequor*; a spacious place.

PLAIN, smooth; Πλάσις, *latus*; *broad*, *flat*, *smooth*, *even*.

PLAINTIF, Πλησσω, fut. Att. Πλαγῶ, *plango*; to bewail, lament, bemoan.

PLAIT, or fold; Πλεκω, *plico*, *plicatus*; *wrinkled*, *doubled*.

PLANCHER; à Πλαξ, per epenth. τῆ ν, quasi Πλανξ, *tabula*, *asser*; any broad board; or floor; a plank.

PLANE, or shave; Πλαξ, πλακος, *planities*; a smooth, even surface.

PLANET, Πλανήτης, *planeta*; a wandering star: R. Πλανη; error; Πλαναομαι, *vagor*, et erro: Nug."

PLANI-LOQUY, Πλάσιως-λαλεω, *plani-loquus*, qui *pland loquitur*; one who speaks his mind boldly, freely, is the sense that Litt. and Ainsw. have given; but it may rather signify a broad-talker, who pronounces his words in an aukward dialect; thus, πρAy πAy me elght pOUNd; Πλάσιασμος, *vitium oris*, quum nimium diductis faucibus, et ore plus fatiis patufo, sermo promitur: Hederic.

PLANI-SPHERE, Πλάσια-σφαιρα, *plani-sphaerium*; a *plani-sphere*; an *astrolabe*; mathematicis condonandum.

PLANK; Πλαξ, πλακος, πλακα, *planca*, which we meet with in Pliny and Tertullian; from whence it seems that they first made *placa*; and afterwards adding *n*, *planca*: R. Πλάσις, *latus*; a broad-board: Nug."

PLANT, Πηγνυμι, *pago*, *pango*, *planto*, *plantatio*; to set in the earth, in order to grow.

PLANTA-GENET; Πηγνυμι-γιγνισθαι, *plantagenista*; the plant, or shrub, called broom, "quod Græci Σπαρσον vocant; sane ut à Σπαρεσθαι Σπαρσον, quia sponte-seminatur; sic genista, quia sponte genatur, hoc est gignatur: Voss."—it is very observable, that fourteen princes of the family of *Plantagenet* have sat on the throne of England for upwards of three hundred years, and yet very few of our countrymen have known either the reason of that appellation, or the etymology of it: but history tells us, that *Geofry*, earl of Anjou, acquired the surname of *Plantagenet* from the incident of his wearing a sprig of broom in his helmet, on a day of battle: this *Geofry* was second husband to *Matilda* or *Maud*, empress of Germany, and daughter of our Henry I.; and from this *Plantagenet* family were descended all our *Edwards* and *Henrys*:—let me only add here, the very homely manner in which Camden, 92, has expressed himself on this occasion; for, he tells us, that "*Goffrey* received the surname of *Plantagenet*, for that he ware commonly a broom-stalke in his bonnet."

PLASH, or sprinkle; Σπαρασσω, *discerpo*, *spargo*; to dash water about.

PLASHY, muddy; either from Πηλος, *palus*, *paludis*; a dirty puddle; or rather, with Casaub. from Πλαδος, *humor superfluus*; *nimia humiditas*; Πλαδωδης, Πλαδαρος, *uliginosus*, *udus*; moist, wet, fenny.

PLASTER } Πλασσω, Πλάσσω, Πλασος, Εμπλαστρον,
PLASTIC } *tingo*, *formo*: Skinn."—to mould, fashion, frame; to daub, or spread over.

PLAT, or grass-ground; Πλάσις, *latus*; a broad, and outspread piece of grass-ground.

PLAT, or place; Λεχος, *locus*; this spot, or situation.

PLAT, or pleat: Πλάσσω, *formare*, *ingere*: Upt."—if this gentleman meant what we read in Scripture, that the soldiers platted a crown of thorns, we might rather derive it à Πλεκω, than Πλασσω, since Πλεξαστις is the word made use of by all the Evangelists.

PLATAN-tree, Πλάτανος, *platanus*; a tree so called, because it stretches out its branches very wide: R. Πλάσις, *latus*: Nug."—this tree is mentioned by Milton on a very remarkable occasion:

What could I do,
But follow strait, invisibly thus led?
Till I espy'd thee, fair indeed and tall,
Under a platan:—

Par. Lost. IV. 475.

on which Hume observes, the plane-tree, so named from the breadth of its leaves; Πλάσις, *broad*; a tree useful and delightful for its extraordinary shade;

Jamque

Jamque ministrantem *platanum* potantibus umbram.
Geo. IV. 146.

PLATE, or *disc*; “Πλάτος, *latus*: Upt.”—*a broad disc*.

PLATE of *metal*; from the same root: Gr.: though perhaps, according to Junius, both our word *plate to eat off*, and *a plate of metal*, may be derived à Πίλαλον, *lamina*; or from Πλατανος, *discus*, seu *orbis*; *a disc*, or *platter*.

PLAT-FORM, or *model*; Πλάσσω, *formo, fingo*; *præconceptæ rei imago in planum conjecta*; *a draught, plan*, or *figure*.

PLATONIC, Πλάτων, *Plato*; also *a disciple of that philosopher*.

PLAUS-IBLE, Πλαδω, idem quod Πλαζω, *plango, plaudo*; *to clap hands, to encourage*: vel à Πλάλαγεν, *sonitum edo*; *to make any loud noise, or shouting*.

PLAY, “Παιζω, *ludo*; *the sport of boys*: R. Παις, *puer*; *a boy*: Casaub.”—fortasse à Πλήγη, *plaga, ictus*; says Jun. ut primâ olim significatione intellectum sit verbum de consuetudine puerolorum simplicioribus adhuc annis, atque animis, *innoxio verbere mutuò sibi alludentibus*; atque ita plægan egregie respondit Gr. Παιζεν, quod exponunt *pueriliter vel puerorum instar, ludere*.

PLEACH, or *fold*; Πλεκω, *plico*; *to weave, or entwine*; thus *to pleach a hedge* is to bend down the branches in such a manner as to fold them together; and consequently thicken the fence; to walk with *pleached arms*; i. e. *folded*: in a thoughtful, pensive manner: Shakespear.

PLEASE, Λακω, Ληκω, *perlacio, placeo*; *to delight, allure, entice*: vel fortasse à Πληθω, *impleo*; quòd ea quæ nobis grata sunt abunde expleant *animum*.

PLEBEIAN; Πληθος, *plebs, multitudo*; *the croud, the common people*.

a PLECK; “*a street, a place*; à Sax. *plæce, a street*: Ray:”—but we have already seen that PLACE, or *square*, is Gr.

PLEDGE; or *ῥαση*; Λιζω, *εω, fingo*; *licet, liceor, polliceor, pollicitus*; unde Belg. *plechten*; *pledged, or pledged their troth either to osher; promised their faith mutually*.

PLEDGET, Πλήγη, *plaga, plagula*; *panniculus*; *the tent of a wound*.

PLEIADES, Πλειάδες, *Pleiades*; *a set of stars, placed in the neck of Taurus*; sometimes called the *Vergilia*; quòd *Vere exoriuntur*.

PLENI-POTENTIARY } Πλεος, *plenus, ple-*
PLENTY } *nitudo*; *a person*
PLETHORY } *endued with full-*

power: Πληθωρα, *plethora*, *omnium humorum æqualis redundantia*; *a fulness of body and k-*

mors; which, for want of evacuation, often bring on an apoplex.

PLEURISY; “Πλευριτις, *lateralis-morbus*: R. Πλευρα, *latus, costa*: Nug.”—*a fitch in the side*; or rather an inflammation settled there.

PLIANT, Πλεκω, *plico, plicabilis*; *to fold, or bend together*.

PLINTH, Πλινθος, *later, plintbus*; *a brick*; *the square foot of a pillar*: Hederic calls it *pars quædam capitis columnæ*; but *capitis columnæ* is rather *the chapter of the pillar*.

PLOD, Πλάσσω, *formo, fingo*; *sedulo, et incessanter rei operam dare*; *to work incessantly, invitâ Minervâ, without genius*: or perhaps rather à Πλεκω, *plico*; *applicare animum ad aliquid*; *to apply close to any thing*.

PLOT, or *conspiracy*; Πλάσσω, *fingo, formo*; *to contrive, scheme, frame*.

PLOVER; ἴω, Πλουω, *pluo, pluvialis*; *plover*; quia *pluviâ gaudet*; because she delights in rain; or perhaps in moist and watery places.

PLOW, “Πολεω, *aro, vertere terram*; *to turn the soil*: Casaub.”

PLUCK, or *pull*; Πάλλω, à Πιλος, *pilus*; “quia *pili vulsioni opportuni sunt*: Skinn.”—*to pull by the hair, by the beard*: or perhaps it may come from Ελω, *vello, vellico*; *to pull*; and, by transposition, *plul, pluck*.

PLUCK of a *sheep*: “si Græcus essem,” says Skinn. “deflecterem απο τῆς ζώωνος Φλογος, i. e. Φλοξ, *flamma, sc. vitalis, quæ ibi, tanquam in proprio foco residet*.”—*the lights, or lungs of a sheep*; because in them is lodged, as in a proper *fire-place, the vital flame*.

PLUM-tree, Πρανη, “*prunum*: Skinn. *plum* autem à *prunum* facili mutatione τῷ r in l; et τῷ n in m, proculdubio deflectitur.”—then proculdubio it must be Gr. perimute it into what shape you please.

PLUMAGE, Πτελον, Πτελωμα, *pluma*; *a feather*.

PLUMB down } Μολυβδον, *more Æoloni*

PLUMBER } Βλομβον, *plumbum*; *lead,*

PLUMB-LINE } *or a worker in lead*; also *a heavy headed fellow*.

PLUMP: “Fr. Gall. *pommelè*; i. e. *instar pomi maturi rotundus*; hoc manifeste à Lat. *pomum*; per epenth. τῷ l: Skinn.”—but if this was the farthest of the Dr’s. etym. it is nothing; for *pomum* is no original word, but derived, according to Theophrastus, and Cæsar Scal. à Πομα, seu potius Πωμα, (nam et posterius hoc, says Vossius, invenitur) quia *fitim tollerent eorum plurima*; simulque essent et cibo, et potui:—but it is probable that our word *plump* is not derived from *pomum*, but from *plenum*; i. e. à Πλεον, *plenum*; *full, fat, and thrifty*.

PLUNDER:

PLUNDER: Ἀπελαυνω, *diripere, spoliare, abigere, abducere; to drive away, carry off:* "Germ. *plundern; pilare:* Longob. *blutare; spoliare;* per epenth. τὰ ν: Wachterus:"—but still it may be Gr. as above.

PLUNGE, "Πλυνειν, *lavare, eluere; to wash, bathe, or dip under water:* Casaub."

PLURAL } Πολυς, Πληθων, Πλειος, *multus, plus,*
PLUS } plurimus; unde *pluralis; much,*
more, most; many, numerous.

PLUSH; Πηλον, *pluma,* "pilus, pilosus, quasi *pliosus, plusus, plush;* quia omni alio serico confecto longe *lispidius, et villosus, est:* Skinn."—*a species of velvet, cut long, rough, and shaggy.*

PLUVIOUS, Ἵτα, Πλυω, Βλυω, *pluo, pluvius;* *rainy, moist, and wet.*

PLY, or boil; "spoken of a kettle, when it boils, or bubbles, quasi *playing hot;* in Norfolk they pronounce it broad *plaw:* Ray:"—pronounce it how they please, it is Gr. if it signifies *playing, or bubbling.*

PLY clofe: Skinner supposes it is derived à Belg. *plien, plegen;* Teut. *pflegen; agere, studere, consuescere;* and his learned friend Th. Hensh. dict. putat, quasi Fr. Gall. *faire plier;* præsertim ubi dicimus, *to ply one with glasses:* Casaub. derives it à Πλω, proprie, quidvis expeditè facere; but then adds, suspitetur aliquis fortasse ex Latino *applicare:* sed longè alia Syntaxis:—perhaps he meant, *to apply clofe to our studies:*—the sense is the same; and therefore it is the more to be wondered at, that he did not adopt this last derivation and deduce it à Πλω, *plico, applico; to apply;* and then contracted to *ply.*

PNEUMATICS, Πνευματικη, *pneumatice;* disciplina philosophica *de spiritibus agens;* that part of natural philosophy which treats of the *properties of air:* R. Πνευμα, à Πνω; *sto, spiritus; air, breath, wind.*

POACH'D } "Fr. Gall. *pochez; ova sorbilia:*
POCHED } Skinn." Doctus Th. Henshaw
POTCH'D } scribit *potch'd eggs;* et dict. put.
q. "*pas'd eggs;* quia sc. corticibus defractis, et exutis in aquam conjiciuntur: (i. e. *eggs boiled out of the shell*) longe tamen simplicius videtur etymon à Fr. Gall. *pocher; effodere;* q. d. *ova corticibus effossa;* pertuso enim, et quasi *perforata cortice effunduntur;* *pocher* autem à Lat. *fodicare* ortum videtur:"—this is rather a better idea than what Jun. has given us; he says, "Gall. *oeufs pochez* sunt ova in butyro ustulata, usque dum *calorem nonnihil mutent;* (this is a new method) prout nempe *oeil poche* iis est *oculus lividus:*"—to which Lye adds, "derivari possunt ab Armor. *poaz; soquere;* sed quod magis arridet, Gall. *poche-re-tulerim* ad Alm. *pox, lurida:*"—such indelicacy

have these gentlemen used, that, according to the culinary expression, we may literally say, *the more cooks, the worse broth:* for fear therefore of spoiling a very good dish, we may leave them to enjoy their own cookery, and their own etym. with their good friends the French, those adepts in fricassees and frippery; and only add a small spice of Greek to their last deriy; which, if a true one, originates à Ποικιλος.

POCILLATION, Πος, *potatio, pocillator; a cup bearer, drinking, carousing:* R. Πνω, *bibo; to drink.*

POCKET of wool: "alludit Gr. Πκος, *vellus;* à Πκω, *pecto, carmino;* a *fleece of wool; to comb, or card wool:* Skinn."

POCKS, commonly written "*pox;* thus *the small pox;* απο τὰ Ποικιλαν, *varid distinguere;* Ποικιλος, *varius, variegatus;* *morbus variolarum* apud medicos: Upe."—*the spotted disease;* because it *spots the skin.*

POD, or bush, Δωμος, *domus; the abode of the seed;* "*domuncula;* q. d. *seminum domus:* Skinn."—*the house, shell, or covering of the seed:* the word *pod* seems to have been formed from Δωμος by transposition, thus *Modos,* and then converting the M into Π: Πδος, contracted to *pod.*

PODAGRICAL, Ποδαγρα, *podagra, cum pedum articulos podius humor infestat;* the *gout in the foot;* R. Πας, *pes; the foot;* et Αγγα, *captura;* a *seizure;* and happy would it be for mankind, if *the foot alone* were the seat of this disorder!—but tho' Milton, Par. Lost, XI. 488, mentions *joint-racking rheums;* meaning, perhaps, *the gout;* yet that dreadful disorder is not confined to the joints, for it attacks even *the head, and stomach,* equally with the *hands, knees, and almost every joint.*

POEM, "Ποημα, Πεινις: R. Πειω, *to make, to compose:* Nug."—*a poet, and a poem;* a composition in *metre,* whether it be in rhyme, or not.

POIGNANT } Πηγνυμι, *pungo, punctum;* *sharp-*
POINT } *pointed, acute, severe.*

POIGNARD, commonly pronounced *ponniard,* but derived either from the foregoing root, Πηγνυμι, *pungo;* or à Πωξ, Πωγμη: Πωγμος, *the fist;* "quia *pugno teneri potest, ut dictum pugio:* Skinn." but no Gr.:—*a small pointed weapon, a dagger.*

POISE; pendeo, *pondus;* unde *poise, a balance, or weigh.*

POISON, Ποις, Πος, *patio;* a *draught, deadly* in its effects.

POKE, or bag; "Πκος, *vellus;* *sheep's skin,* whereof *pokes, and pockets,* are commonly made: R. Πκω, *tendeo;* *to clip, or shear:* Nug."

POKE with a stick } either from Πηγνυμι, *pungo;*
POKER for the fire } *to thrust, or stab;* or else
à Βαβα, *fodico, quasi pedico;* *to delve, or stir up the coals:* R. Βαβος.

POLAR-

POLAR-star } Πολος, *polus*, *vertex*;
POLE of the bead } two points in the
POLES of the heavens } heavens, to which the
 axis of the earth is directed, and round which she
 revolves: also the top of the bead; as pointing to
 the polar-star: R. Πολία, *verto*; to turn round:—
 Ciel. Voc. 210, n, says, “the reader may please
 to observe the analogy of words in the examples
 of τὸ κερα, of *ovado*, and of *πυλεω*, all including
 the idea of *bead*, from *coff*, *von*, and *poll*; which
 are the radicals, all signifying *bead*; and occa-
 sionally *sale*, or rather *barter*; not possibly this
 from the very ancient Celtic custom, of carrying
 on trade chiefly by *beads of cattle*”—here this
 gentleman has committed a small error, arising
 from the close connexion of the two Gr. words
πυλεω, *vendere*; with an *ω*: and *πολεω*, *vertere*;
 with an *ο*: *πυλεω*, *vendere*, can have no con-
 nexion in Gr. with the pole of the bead; for the
 pole of the bead comes from *πολεω*, *vertere*; with
 an *ο*; unde *polus celi*; the poles of the heavens,
 round the axis of which the earth turns, or re-
 volves:—which has no affinity, nor the least ana-
 logy, as to derivation, with *πυλεω*, *vendere*; to
 sell, or barter.

POLE-ax; Πολός-αξίς, *caput-securis*; a battle-
 ax; antiently made use of in war, to cut through
 the helmet, head, pole, or poll; and therefore some-
 times called a *poll-ax*: Lye gives us, in his Ad-
 denda, quite another deriv. viz. “à Suec. *poelyxa*;
securis major, et *laxior*; ita dicta à secundis *palis* :”
 —but **PALES**, or *stakes*, are Gr.

POLE-tat, *catus Polonitus*; quia *Polonia* maxime
 his abundat; *putorius*, *viverræ species*; an animal
 of the ferret tribe, and a great destroyer of
 rabbits.

POLE, or long staff; Πόσσαλος, *patus*; a pole,
 or staff: R. Πήσω, *pango*; to fix, or fasten in the
 ground: or else pole, a staff, or long, slender post,
 like the *May-pole*, may originate, according to
 Ciel. Voc. 13, n, “from *al*, or *ul*, in the sense of
 wood; the wooden symbol of Druidical justice :”
 —but then it visibly descends ab *υλ-η*, *fyl-va*;
 wood; not strictly in the sense of *nemus*; but of
 lignum.

POLEMIC, Πολεμικός, *bellicus*, *bellicosus*; war-
 like, litigious; disputative: R. Πολέμος, *bellum*; war.

POLEN, Πάλη, Παλύνη, *polenta*; pollen; fine
 flour, or the dust that flies about in a mill: R.
 Παλυνω, *conspingo*, *albefacio*; to be whitened with
 dust, like a miller:—it is observable, that the
 Romans have written this word both with a single
 and a double *ll*; whereas the Greeks used but
 one, both in the substantive, and verb.

POLICY, “Πολίτικα, *administratio urbis*: R.
 Πολίς, *us*, *urbs*; a city: Nug.”—the internal go-

vernment of a state; or kingdom:—Ciel. Voc. 114,
 n, tells us, that “Πολίς, a city, is from *poll*, the
 bead; not as a bead-place, but as the citizens
 were numbered by the bead:—then still it is Gr.;
 for in p. 210, n, he admits an analogy between
poll, and *πυλεω* (which ought to have been
 printed *πολεω*; if *poll*, as he says, signifies the
 bead; for *πυλεω*, signifies *vertere*; unde *vertex*;
 the top of the bead).

POLISH } Πολίσιον, Πολίσιος, *comum facio*, *polio*,
POLITE } *politio*; to make white, smooth, bright,
 and even: or, according to Voss. à Πολιω-λεω,
polio, reddo leve, i. e. *politam*; sed hoc acutius,
 quam verius; verius Cæs. Scal. (continues Voss.)
poliri ait esse uno τῷ Πολεω, *vertere*; nempe quia
 rotæ figuli redduntur res elegantes; nam à rotan-
 do; *poliuntur*.

POLL; a diminutive of **POLE of the bead** }
POLL, or voting in a county election; i. e. } Gr.
 by beads. }

POLL, the parrot; Παλλάκη, Παλλακος, *amastus*,
 beloved, dear bird.

POLLICY of insurance: neither Junius, nor
 Skinner, have taken any notice of this word;
 because, perhaps, it was not adopted into our
 language before their times: but Lye, in his
 Addenda, has given it us in this form *polity*;
 and derives it ab Ital. *polizza*, vel *polizetta*;
 Hisp. *poliza*; for an explanation of which he re-
 fers us to *schedule*, but there is nothing to be
 found, under that article, relative to the word in
 question; for all that Junius says there is,
 “*schedule talis, alio nomine polizazza nuncupa-
 tur Italis, ut ipsâ denominatione moncamur resu-
 menda, poliendaque esse, quæ repente in chartam
 coniecimus* :”—from all which it is evident, that
 these words were designed to be derived à Πολίσιω,
polio; to polish, amend, or correct, what has been
 written:—this, however, is not the sense of our
 word, which ought to be written with two *ll*'s;
 thus, *pollicy*; because it seems to originate either
 from “Δίκη, *ius, licet*; it is lawful; that is, *li-
 cence*; ubi Δ in E abit; ut in Δακρυα, *lacryma*;
 Οδυσσεύς, *Ulysses*: or else from Λίζω, *lizo*, *lino*; to
 permit; licet, ire licet: Voss.”—according to this
 latter deriv. it terminates in the verb *liceo*; unde
polliceo, *polliceor*, *pollicitus*, *pollicitatio*; a promise,
 a policy; “ut sit propriè *pollicetur*, qui pro-
 merce pretium offert ac promittit :”—it being a
 promissory engagement, for a small premium, to in-
 demnify a person in whatever loss he may suffer
 by fire, storms, or shipwreck: it also signifies a
 warrant for money in the funds, or *pollicies*, for
 payments by companies of insurance.

POLL-TRON, commonly written, and pro-
 nounced *polltron*:—“in hac voce, Latina duo-
 vocabula

vocabula in unam coaluisse jam dudum annotarunt viri docti: in Italia nempe complures quondam, ne militare cogentur, sibimetipsis *præcidebant pollices*; unde et in hodiernum usque diem *pollrones* dicti, à *poll-icibus truncatis*: Lye:—"the only point now is to consider, whether *pollex* and *truncatus* are originals, or derivatives: Vossius tells us, that *pollex* is derived à *pollendo*; and that *polleo* originates à *πολυς, multus*; nam *pollere* dicitur, qui *multum valet*; veteres enim *poleo*, non *polleo* dixere: vel, si placet respicere geminam consonam, deducere licebit à *πολλος, pro πολυς*, quod à *πολλος* obliquos capit: because *the thumb is prevalent* in all operations of the hand:—as for *truncus*, he says, "it derives à *Τρυχω*, quod et ipsum notat *terro, altero, item absumo, accido*; unde *truncare*, aliquid *truncum reddere*; unde *truncus*, quod *amputatis ramis* in arbore relinquitur;"—so that these wretches of *polltrons*, by cutting off their thumbs, hoped to render themselves useless to society.

POL-LUTE, *λυω, solvo*; *lues*; quia *corpora eâ solvuntur*; to *dissolve, corrupt, defile*: Littleton and Ainsworth were mistaken, when they supposed that *polluo* signified *pelluo*, ex *per*, et *luo*; i. e. *lavo*; to *wash*; for that would be to *wash thoroughly*; which is contrary to the idea of *pollute*: however, neither of these derivations seem so proper as, with Vossius, to derive *polluo* either from *Μολυνω, contamino*; to *defile, and stain*; or else à *Φολυνω*, (Littleton and Ainsw. write it *Φιλυω*) *inquino*; to *daub over*; nam Hesychius sane *Φολυνω* interpretatur *μολυνω*, to *corrupt, debase*.

POLTICE, commonly written, and pronounced *poultice*, but derived à *Πολλος, puls, pulmentum*; *flour, or meal, mixt with water*.

POLY-GAMY, *Πολυ-γαμια, polygamia*; quum quis eodem tempore *duas, vel plures habet uxores*: it may be wondered that Hederic should say *duas*; because that is not *polygamy*, but *bigamy*: when a person has at one and the same time *many husbands, or wives*: R. *Πολυς, multus*; *many*; et *Γαμω, nubo*; to *marry*; not *two* only, but *several, or many* at once.

POLY-GLOTT, *Πολυ-γλωσσιος, qui multarum linguarum est*; consisting of *many languages*: R. *Πολυς, multus*; et *Γλωσσια, lingua*; *language*.

POLY-GON, *Πολυ-γωνιος, polygonius, multangulus*; *multangular, having many angles*: R. *Πολυς, multus*; et *Γωνια, angulus*; *a corner, or angle*.

POLY-HEDRON, *Πολυ-εδρος, poly-bedron*; *multas sedes habens*: R. *Πολυς, multus*; et *Εδρα, sedes*; *a seat, or side*.

POLY-HYMNIA, *Πολυ-ὑμνια, poly-hymnia*; *multorum hymnorum dea*; *una musarum*; *one of the nine muses*: R. *Πολυς, multus*; et *Ἕμνος, hymnus*.

POLY-PE } *Πολυποδια, polypodium; pedum*
POLY-PODY } *multitudo*; et herba quædam;
having many feet; also, the herb *oak-fern*: *Πολυς, et Πες, pes*; *a foot*.

POLY-PUS, *Πολυπυς, polypus*; *a fish*; also, *a wonderful animalcula so called*; and likewise, *a terrible disease in the nose*: *Πολυς, et Πες, pes*; *a foot*.

POMATUM } Cæsar Scaliger, in Theo-
POME-GRANATE } phrastum de plantis,
derives *potium* à *Πομα*, seu potius *Πωμα* (nam et posterius hoc invenitur) dictum arbitratur, quia etiam *sitim* tollerent eorum plurima; simulque essent et cibo, et potui: *fruit*, and the various compositions made from them.

POMP, *Πομπη, pompa*; *a solemn train, procession*; also *any instance of ostentation*: R. *Πιμπω, mitto, deduco, transveho*.

POMPION, *Πεπων, pepo*; *a large species of the cucumber, or melon tribe*.

POMPS: had Skinner but attended to his own deriv. he would never have written it *pumps*; for he calls them, "calcei unius soleæ; forte qui in tripudiis *pompaticis* (perhaps he meant *pompatis*) quæ nos *masks and balls* vocamus, usurpantur;" *light, thin soled shoes to dance in*; and consequently must originate à *Πομπη*, as above: "vel, ut divinat doctus Th. Hensh. à *strepitu*, quem, cum illis saltatur edunt:"—but then either the Dr. or his learned friend, should have derived them à *Βομβος, sonus*; *a creaking noise*.

POND: "idem credo habere etymon ac *pound (for cattle)* in hoc tantum differunt *pound*, et *pond*, quod alterum bestias terrenas, alterum aquaticas *includit et coerces*: Lye:—"he should have quoted Skinner for this thought, the Dr. having said, "mallem deflectere à Sax. *pýndan*; *includere*, tum quia in eo pisces, tanquam in carcere *includuntur*, tum quia vivarium agro vel horto *includitur*:"—without envying these gentlemen the happiness, or depriving them of the merit of this conjecture, let me just hint that our word *pond*, may be derived, by contraction, à *Πονι-ος, the sea*; and here used to signify *a body of waters, large or small, salt or fresh*: *pond*, quasi *pont*; *a little sea*.

PONDER } *pondus, à pendeo; to hang down,*
PONDEROUS } *as weights on a steel-yard; to weigh, consider, reflect.*

PONTIC, *Ποντιος, pontus*; *the sea*.

PONTIF } *pontifex, à pontem faciendo*; quia

PONTON } *sublucius pons à pontificibus factus*
est primum, et restitutus sæpe: *a sacred magistracy among the Romans, of the clerical order, called pontifices* from their having first invented the structure of *a wooden bridge*, and kept

it in repair: hence a *bridge of boats* is called a *ponton*, commonly written and pronounced *pontoon*, from “*pons, pontis, à pendendo, quia ut super aquas transitus fiat, et in aëre quasi suspenditur*: Voss.”—this perhaps is a better deriv. than with If. Voss. to derive *pons*, à Πόνος, *transitus, meatus*; à Πέραν: and yet Hesychius is of the same opinion, Πόνος, γέφυρα: but, however, since a *bridge* was undoubtedly at first constructed as a *passage for the man*, not as a *passage for the water*; for the water would have *passed* without the bridge; and since the very first idea of a *bridge* is that of an *arch*, *hanging* as it were in the air, the Latin derivation ought rather to be preferred.

POOL, Πάλος, *palus*; a *marsh, fen*; *muddy, dirty water*.

POOP of a *ship*; πρὸ ὄπισθ, *pro Opisto, retro*; quia *puppis*, est pars navis posterior; *the hinder part of the ship*; *the stern*: but Litt. and Ainsworth say, from Vossius, that *puppis* is derived à Πονοί; i. e. *Dii*; qui tutelæ ergò in *puppe* locati:—we might rather suppose, that they took their name from their station, than the station from them:—however, it would not be worth while to dispute the validity of this deriv. any more than the efficacy of the Πονοί themselves.

POOR, “Παυρος, *paucus*: Upt.” a *few*; not in number, but abilities; unde *pauper*, and *paupertas*.

POP-gun; *scloppus*; vox ficta à sono: a *boy's quill-gun*.

POPE, Παππας, *pater*; *father*;—this word is rather of Hebrew extract. whereby we cry, *Abba*; *FaBer*.

POPINATION, Πιωμαί, *poto, popina*; a *tavern*, or *viualling-house*:—Litt. and Ainsworth derive *popina* from *popa*; and *popa* from Φύλας, Æol. Φύλας, *the priest who slew the sacrifices*:—i. e. à Φω, *sacrifico*.

POPLAR, Παιτάλλω, *quatio*; unde *populus*; *the poplar, aspen*, and such like trees, whose leaves are always *quivering and trembling*.

POPPIN-JAY: we have already seen, under the art. MONKEY, that it is probable they received their name from being the favourite playthings of the *Monks*; fit companions for those solitary, recluse men: and here we are told, that the *poppin-jay* received its name à Παππας, *papa*; *the pope*; “avis sc. quæ digna est *pape* dono datur: Skinn.”—sed neutrum placet, says the Dr.;—but why not, would be difficult to say, particularly since *Becanus*, and doctus Th. Hensh. *papegay*, Belg. dictum putant, quasi a *priest's jay*; and then the Dr. immediately refers us to *pope*, and *jay*; both which even he himself acknowledges to be Gr.:—this bird, being of the parrot

tribe, and remarkable for its *gay plumage*, and *prating*, has given Shakespear a happy opportunity of applying it to a *court sop*, in his first part of Hen. IV. act i. sc. 4; where he makes *Hespar* so handsomely excuse the manner of his having refused to deliver up his prisoners;

But I remember _____

When I was dry with rage, and extreme toil,—
Came there a certain lord _____

_____and still he smiled, and talk'd _____

I then all smarting with my wounds being cold,
To be so pester'd with a *poppingay* _____

Answer'd, neglectingly, I know not what _____

and now, since I am got among courtiers, permit me here to add an anecdote of the famous Killegrew (since I never saw it in print) who, when he was shewn a *beautiful Indian bird*, perhaps this very *poppin-jay*, which had been just then presented to the duchess of Portsmouth, one of the mistresses of Charles II. and very much admired by that honourable lady, and those who attended her; but, forgetting the name, asked Killegrew if he knew what *bird* it was: *Know!* says he, *oh, yes, very well!*—(and then looking, and edging towards the door) *it is*; says he, (getting a little nearer to the door) *it is*, says he, *a whore's bird*: and out he ran.

POPPY, Πάλος, *papaver*; *the plant so called*.

POPULACE, Πόλος, οἱ Πολλοί, *multus, vulgus, populus*; *the many, vulgar, people*.

PORCH, “Φορῶν, *porto, porta, à portando*; quòd per eas omnia et *importentur, et exportentur*: Varro: sed potior est ratio; quòd designatòr urbis futuræ, ubi *portam* volebat esse, ibi aratrum sustolleret, et *portaret*: Cato:—consequently Gr. as above: *the gate, entrance, or opening*:”—Litt. and Ainsworth have here produced great authorities; but not great enough for to abide by, under the art. *porticus*; which, though they derive à *poria*, yet, they say now, it was called so, eò quòd sit *aperta*:—perhaps it might be better to derive *porch* à Πορευομαι, *vado, eo*; because it is that opening, thro' which we *go*, or *enter* into the temple, building, &c.: or rather à Πάρω, *transeo, to pass through*.

PORCU-PINE; the Greek and Latin name for this animal is Τριξ, *hystrix*, which our lex. and dict. tell us, is compounded of Τρι; *sus*; and Πριξ, *pilus*; quòd habeat *setas*, instar *porci*:—we might rather suppose à Στριξ, *striatura*; because his quills appear as it were *striated*: however, let the Gr. appellation be derived from whatever it may, our word *porcupine* seems to be far more proper, being compounded of *porcus*, and *spinosus*, contracted to *porcu-pine*; *the thorny-hog*;

and consequently Gr.: see PORK, and SPANNEW: Gr.

PORE, "Πορος, *transitus, meatus*: R. Περω, *transseo, transfodio*: Nug." *to pierce, or bore through; a hole, or passage.*

PORE-BLIND, commonly written, and pronounced *purblind*: Πωρος, *cæcus; blind*; propius admotis oculis inspicere; hoc enim semicæcorum seu myopum proprium est: *to look with the eyes applied very close to the object; near-sightedness; microscopic vision.*

PORK, "Πορκος, *porcus*; a hog; according to Varro: Nug."

PORPHYRY, Πορφυρα, *purpura*; genus conchæ marine; pannus liquore purpuræ tinctus:—this seems to have been the *murex* of the ancients; but we understand *porphyry* to be the *porphyrites*, or *red marble*: there is likewise a *porphyritis ficus*, or *fig of a purple color*; spoken of by Pliny, 15, 18.

POR-POISE: this word is purely barbarous; being a barbarous imitation of a barbarous French distortion:—*por-poise* descends from "Πορκος, *porcus*; a hog; and Πινω, *πιπισκω, bibo; pisces; fish*; quia perpetuò bibunt: Voss."—thus far all is regular; but now come the French with their barbarous orthography, and convert *pisces* into *poisson*; and then we must stupidly copy after them, and write it *poise*, as if it related to *weight*, not to *species*: nay, what is worse still, we sometimes find it written *porpus*; which originates from no language at all.

PORRAGE, Πρασσον, vel Παρρος, *porrum*; a scallion, leek, or onion; they being a principal ingredient in all kinds of soup: so that a *poringer*, is only a dish, or cup, *to carry broth in*: R. Παρρος-χερ, *porrum-gero*; *to carry-broth.*

POR-RECTION, Πορρω-αρχω, vel Ρεζω, *rego*; *porrigo, por-rectio*; *an extention, or stretching out.*

PORT, or court; the Ottoman Port } Αι Θυραι τῆ
PORT, harbour, or haven, Πορθμος } βασιλευς,
PORT-ABLE, à Φορτω } apud Xenoph.
PORTAL } Skinn.:
PORTATIVE }

see PORCH: Gr.

PORT, *dignity of behaviour*; Φορτω, *porto*; *gero*; *of comely port*; the manner in which a person carries himself.

PORT-CULLIS, "Fr. Gall. *coulisse*; *pons demissorius, vel levatorius, cataraeta*; hoc à *couler*; *desfluere, descendere*; et *porta*; q. d. *porta descensoria, seu demissoria*: sed unde, inquires, *couler*?—proculdubio à Lat. *colare*: Skinn."—proculdubio à Gr. *Χυλω*: there is something so nugatory throughout this whole art. that it deserved a severer correction; and yet Lye was sa-

tified with it: but any person, from reading the Dr's. definition, would imagine that *colare* signified *to descend*: but what affinity could he find between *colo*, and *descendo*? in short, the whole is a fallacy; for the *port-cullis* does not derive its name from its action of *falling*, or *dropping-down*; but from its being a *gate*, formed like a *lattice*, which permits the air, wind, and light, *to percolate, or pass through*; and would be as much a *port-cullis* if it swung on hinges, as now, when it is drawn up, and let down; which is but an accidental manner of using it:—the next point now is to consider the origin of the Dr's. proculdubio à Lat. *colare*; for there he has stopt short, either designedly, or lazily; whereas he himself, under the art. *cullender*, has actually derived this very *colo* à *Χυλω*, *succum exprimere*; to permit any juice, or liquor, *to pass through.*

POR-TENT, Πορρω-τενω, Æol. Τενω, *tendo, portentum*; quod *portendit* aliquid futurum; a *prodigy*; or something that *foretells future events.*

PORTER, Φορτω, *porto, gero*; *to bear, or carry.*

PORTION; Περω, *πειρω, paro, pars, portio*; *a part, share, division.*

PORT-MANTEAU, Φορτω, *porto*; et Μανδύνη, *penula genus*; *a cloak, or wrapper, to carry things in; a travelling bag.*

PORT-WINE, only a contraction of PORTUGALIA; being wine brought from Portugal; or from O-port-o, a capital city of Portugal.

POSE, Θω, *pono*; *positus*; *to propose hard, and difficult questions.*

POSITION } Θω, *pono, positus*; *placid, absolute*;
POSITIVE } *determined, resolute.*

POSSE-COM-ITATUS, Πόλι, Dor. pro Προς, *pos, possum*; et *comitatus, Εω, Ειμι, eo, comeo, comitia*; *a county*; calling the whole power of a county together, on some imminent occasion.

POS-SESS, Εζομαι, *sedeo, possideo*; *to own, to have in one's own use, right, or tenure.*

POSSET; "Minshew despectit," says Skinn. "à Lat. *potus* (then the Dr. might, if he pleased, have corrected it to Gr. Ποσις, *potio, potus*) but malle à Fr. Gall. *poser*; *residere*; quia ubi coagulatur lac, separato sero, partes caseosæ (*casearia*) utque graviore, *subsidunt*:"—still the Dr. cannot get rid of the Gr.; for now it seems probable, that his favourite Fr. Gall. *poser*, is derived à Θω, *pono, positus.*

POSS-IBLE, Πόλι, Dor. pro Προς, *juxta, propè*; quia si quid *propè nos*, ad id labore consequendum opus non est, sed plurimum jam in nostra est *potestate*; unde *pos, possum, possibilis; power, ability.*

POST *his books*; a shop-keeper is said to have *posted his books*, when he has *set down, or deposited every article out of his day-book into his ledger*: and

and therefore *posting* an article is only a contraction of *deposing* it in its proper place: consequently Gr.: see POSITION: Gr.

POST of a door; Παράς, ἐκ Πάρα, ἐτ ἰσημί, ἴσθ; unde *postis*, quod *post ostia stat*; *the upright pillar, on which the door hangs.*

POST, ὡ *stake*; Πασσαλος, *passillus*; a club, or stake.

POST, or station; Θω, pono; *positus*; placed, or stationed.

POSTAGE } Θω, pono, *positus*; quia sc.
POST-boy } *equis per intervalla dispositis*,
POST-office } *literas circumfert*; a boy,
POSTILLION } who carries letters by *stated relays of horses.*

POSTERIOR, Οπισω, *post*; last, remotest; those who are to come after us.

POST-HUMOUS; Οπισω-χαμαι, *post-humus*, qui *posthumatum patrem natus est*; one born after his father is buried; or a book, published after the author is dead: R. Οπισω, *post*; et χαμαι, *humus*; the ground.

POST-PONE; Οπισω-Θω, *post-pono*; put off, procrastinate.

POST-SCRIPT, Οπισω, γραφω, *post-scriptum*; something written afterwards; something added after the letter is finished.

POSTULATUM, Φασκω, *posco, poscitur, postum, postulatam*; required, demanded, granted; such easy, self-evident propositions, as need no explanation.

POSTURE, Θω, pono, *positus*; *positura*; fixed, or placed in some attitude.

POSY of flowers, Θω, pono, *positus*; *compositus*; a collection of flowers tied, or bound up together: "credo à *ponendo*, vel *componendo*: Skinn."—tho' the Dr. was so near to the Greek fountain, yet, rather than permit his readers to taste of those clear waters, he chose to stop at the Lat. *ponendo*, vel *componendo*; or lead them to the muddy Teut. pools, for *butzen*; *purgare*, seu *emungere nasum*:—'tis well he did not apply his *butzen* to a dirtier purpose.

POSY, for a ring; "quasi *poesy*; i. e. *poeticum symbolum*: Skinn."—then the Dr. should have told us, that both *poesy*, and *poeticum symbolum*, were derived à Ποιησις, *poësis*; *poetry*: as,

When this you see,
Remember me.

POT, "Πότηριον, which was first applied to a drinking cup, and afterwards to pots and cups of every species: R. Πιω, and Πω, *bibo*; Πότος, *potatio*: Casaub. and Nug."—*pottage* may be derived à Πολλος, *ligumen, puls*; any sort of herbs.

POT; gone to pot, according to Boyer, signifies "gone to be punished:"—then we might

suppose, it was only a contraction of *punitus*; and if so, it would be Gr.: see PUNISH: Gr.

POTATOES, "*battata*, à Barb. Americano *battatas*; quod est radices esculentæ suavissimæ nomen: Skinn." a very wholesome root.

to POTE the cloaths off, "to kick all the bed cloaths off; to put, or push them off; from the French *pouffer*, or *poser*; *pulsare*, or *ponere*; to put: Ray:"—thus would this gentleman, and all our other etymol. shuffle us off to the Lat. Sax. or French; rather than look at the Gr. language for a deriv.; or, if they do, it seems to be unwillingly:—but all those words are Gr.

POTENT, Πότι, Dor. pro Προς, unde *possum, potentia*; power, ability, authority.

POTION, from the same root with POT; signifying now the act of drinking; also a liquid mixture prescribed by physicians.

POTTER, and blunder about; Βοθω, *fodio, fodico*, quasi *podico*, quasi *pottico*; to poke, to grope, or feel about in the dark.

POTTER, or worker in clay; either from the same root with *pot*; being a person employed in making all sorts of pots and pans: or else à Πλάτω, *figo, figulus*; a former, or fashioner of clay into various shapes and utensils.

POUCH, Πυργη, *sacculus*; vel à Βολγος, pro Μολγος, quod Hesych. exp. Βομος ασκος, *saccus coriaceus*; a leather sack, pocket, pouchet; quasi *bouget*, or *budget*: Voff.

POUDER, commonly written powder; à Πηλος, *pulvis*; dust.

POULTRY, Πωλος, *pullus, pulletra*; a person concerned in the breeding and selling of fowls.

POUNCE full of holes; Πηγνυμι, *pungo*; *punctare*; to make holes.

POUNCE, or fine powder, Πισσω, *pinso*; *pinfatus*; beaten fine in a mortar.

POUNCES of a hawk: "Minshew deflectit αμεσως, à Lat. *pungere*: Skinn."—the Dr. then seeming not to approve of this deriv. let us hear his own; "mallet à Fr. Gall. *les oinces*; hoc à Lat. *ungues*: non dubito tamen quin olim extiterit vox Fr. Gall. *poinces*, eodem sensu; hoc proculdubio à Fr. Gall. *poindre*; Lat. *pungere*:"—so that now he has ended just where he began; censured Minshew, and now his censure falls on his own pate: however, we might rather prefer the Dr's. *oinces, unguis*; and only wish that he had derived them ab *uncus*; and that again ab Ογκος, *uncus*; unde *unguis*; *oinces*; crooked, or hooked talons, or claws.

POUNCET-box: either from the same root with *pounce*; that is, Πισσω, *pinso, pinfatus*; meaning the fine dust it contains; or else à Πηγνυμι, *punctus*; "because the lid, being cut with open work, gave it its name, from *poinsoner*; to peirce, or engrave;"

grave," says Dr. Warburton, on that remarkable passage of Shakespear, in the first part of Hen. IV. act i. sc. 4, where Hotspur mentions the impertinent court-fop, who was

Fresh as a bridegroom; and his chin, new reap'd,
Shew'd like a stubble-land at harvest home.

He was perfumed like a millener;

And 'twixt his finger and his thumb he held

A pouncet-box:-----

only here it must be observed, that the Dr. like all our other etymol. has stop't short; and because he could trace it up to the French, from whom perhaps we borrowed that foppish trinket, he would trace it no farther; but the Dr. was only a commentator, not an etymologist.

POUND, or *beat*; Πλευρω, *pinse*; interposito *u*; *se bruisse in a mortar*.

POUND, for *cattle*; Πηγυμι, *pango*; *to fasten, confine, or shut up*; or, as we say, *to pin up the deer with a peg*.

POUND *weight*; pondus, à *pendeo*; *the whole measure by weights*.

POUR; all our etymol. have hunted this word through the several languages to which they were most inclined: let me endeavour to trace it up to the Gr.:—we all know the power of the figure *metathesis*, which is nothing more than sometimes a gentle transposition of letters; thus *pour* seems to be only a contraction of *prarus*, by preserving the first letter, and transposing the three last thus, *pour*: *ruo* is derived either from Πρω, *fluo*; or from Ορω, *ruo*; *to rush down*.

POURTRAIT, Δρασω, Δραγω, *trabo*: "à *pourtrait*, *pourtraiture*, et nobis *pourtrature*; *effigies delineare*; i. e. *lineas trahere*; hinc nos, *to draw a person's picture*: Skinn."—but no Gr.

POUT, contracted from **PUSH**, or **PUT-out** *the lips*: Gr.

POWER, Ησς, Ησος, *pos*; *potens, potentia; ability, authority*:—Cicel. Way. 32, tells us, that "the *bough*, emblem of the sovereignty of the grove, gives the root of *possum*; *pouvoir, power*:"—but now we must consider, whether the words **BOUGH**, and *possum, potens*, or **POTENT**, are not derived from the Gr. as in those art.

PRACTICE, Πραξις, unde Πραξις, *practica*: Πραξις, *actio, negotium; business, action, employment*.

PRAGMATIC *sanction*, Πραγμα, Πραγματικός, à Πραξις, *facio*; *to do*: the *pragmatic sanction* was formerly an edict of the French kings, regarding the *practice* of the canons of the discipline of the church; and particularly for elections to ecclesiastic dignities: and, in our days, they call *the pragmatic sanction*, the settlement of the Austrian succession, made by the emperor Charles VI.: Nug."

PRAISE, Πραξις, *actio, factum*; quod omnino, ut vulgo dicitur, virtutis laus, in actione consistat: certe ut plurimum sua, aut aliorum facta narrant, qui se, aut alios laudant:—"possimus alioquin ex Πραξις, *admonere, exhortari*: vel à Πραξις, *adulari, parastere*: sed illud tamen ego magis probo, quod prius: Casaub." *to commend, set forth in an advantageous light*.

* **PRANCE**, perhaps from the Sax. or the following art.

PRANK, Πραξις, *actio, factum, facinus*: Casaub." *an exploit*; rather of the petty tribe.

PRATE, Βαλλολογαν, by changing *B* into *p*: Matt. vi. 7, μη βαλλολογούσι: Upt."—it is always with diffidence that I dissent from this gentleman; but he has either not said enough on the word he has chosen, or else has chosen an improper word: for, in the first place, since Βαλλολογαν is the word he has chosen, he should have informed us from whence that verb arose; viz. à Βαλλος, an appellation given to Aristæus, princeps Cymenorum, cui nomen Βαττιος propter linguæ obligationem fuit: *balbus*, et exili voce præditus (but even now Βαλλολογαν seems to be an improper word; because then the English word ought to have been *pattle*, instead of *prattle*; this method of writing therefore might lead us to derive *prattle* either from Πραξις, with Junius and Skinn. or else à Πραξις, with Casaub.; who acknowledges, that Πραξις strictly est *agere*; but observes, that in omnibus linguis ista confunduntur *facta cum verbis, et sermone*.

PRAVITY, Παραβασις, *transgredior, pravus; wicked, transgressor*: Voss." unless, with Isaac, we derive *pravus* à Καυρος, vel Φαυρος, tho' my lexicons afford me no such words; except Hesych. who explains Καυρος by Καυρος, *wicked*; and Φαυρος by Καυρος, *inconstant*: Vossius de Permut. lit. has given us another deriv.; which, if it conveyed the same idea in our language, would certainly have been adopted with pleasure; for he has derived *pravus* à Πραξις: but, according to Heysch. Πραξις signifies Ευελος, *prudens*; Ηευχος, *sedatus, placidus, lenis, mitis, et mansuetus*; none of which epithets can be applied to *pravus*, which always carries a bad sense.

PRAWN, Πρανω, Hesychio est *Ασπίδος εδος, genus locustæ*: Lye."

PRAY } Πραξις, *præjacio, procumbo*; nam
PREACH } *geniculando precatum est*: vel forte à Πρωξ, *proco*; *to ask fervently*: vel à Πρωξω, *manum extendo*; *to stretch out the hands in a suppliant manner*:—Cicel. Way. 79, tells us, that *preach* originates from *per-aig*; *delivering a sermon to a circle of audience*:—but both *per*, and *aig*, seem to be Gr.; for *per* undoubtedly comes

comes from Πεγ-ι, *cir-cum*; *around, or in a circle*: and *aig* seems to come from Επυ, *seco, vel sequo*; unde Sax. *recg-an*; Iceland. *seiga, sigs, aig*; *to say, speak, baraque.*

PRE-AMBLE, Παρε-πολιω, *praecambulo*; *to go before; an introduction.*

* PRE-BENDARY; Αβυ, *habeo, pra-habeo, praeco, praebendarius*; various articles, such as salt, wood, &c. to be *provided for a bishop, magistrate, or other great personage coming into any country*: "*olim modum, mensuram, seu ratam portionem cibi, et aliorum necessariorum canonicis praebere solitum signavit: sunt etiam qui ab epem praebendo episcopo dictum volunt; quod olim episcopi comites praebendarii fuerunt; et consiliarii: sed prius etymon longè praefero: Skina.*"—according to common ideas, the etym. is the same in both cases:—Cleland will give us a Celtic deriv. in the Sax. Alph.

PRE-CARIOUS, Προκαυω, *procumbo, precor*; *precarious; a suitor, an entreater; dependent on another's will; in a hazardous state.*

PRE-CEDE, Χαζω, χαδω, *cedo, praecedens*; *going before; taking place.*—We have many other words in our language, beginning with the preposition PRE, which will be more properly found under their respective art. unless when the primitives themselves are not in use; as in the following words, when compounded.

PRE-CENTOR; Καυω, *canto*; unde *cano, cantor, praecantor, praecentor*; *the chanter of a choir, who sings first: his proper stile in Gr. is Χορωγός, qui Χορον ισποι.*

PRE-CEPT, Καπιω, *capio*; *praecipio: a precept, rule, and command; also a master, tutor, teacher.*

PRE-CESSION; Χαζω, χαδω, *cedo*; *praecedo*; *to go before; an advancing*: a term in astronomy, to express the manner in which the equinoctial points have made a continual slow progress; but in a number of years has amounted to so much, that the point in the heavens, which coincided with the first of *Aries*, at the time of *Menon*, about 2000 years ago, now coincides with that of *Taurus*: so that the equinoctial point *Aries*, has now *advanced*, or made a *precession* of one whole sign, since the time of *Menon*.

PRE-CIPICE, Προκει, antiq. ex Προκειω, *proclinor*; et Κεφαλη, *caput*; unde, *praiceps*, ex *pra*, et *caput*; qui *prono capite fertur: headlong, rash, and violent.*

PRE-CISE, Κοπιω, *cado, praecido, praeciso*; *a cutting off; a brevity in writing, or speaking: sometimes used for prudish.*

PRE-COCIOUS, Πραικοω μιλα; *Diofcor.*

unde *praecox; praecoquo*; à *Κυνω, coquo; to cook, or dress; to bring to early maturity.*

PRE-DE-CESSOR; "*unus è majoribus*; à Fr. Gall. *predecesseur*; q. d. *praedecessor*; i. e. qui *prius è vita diceffit: Skinn.*"—and yet the Dr. could not possibly find that it was Gr.: see either CEASE, or DE-CEASE: Gr.

PREDIAL, Προϊσμαι, et Προϊσμι, *prosto, praesto*; unde *pras, pradis*; *quali praestes; qui a enim praestat culpam: aliter à praesesse, antiq. pro praesentem esse: vel simplicius à pra; i. e. praesto; qui praesto est, ut fidejussor: uti Gr. Εγγυος, ab Εγγυς, propè; a surety; one who engages for another, especially to the public; and, on his default, is to make it good: from pras, pradis, comes praedium, quod et praedibus, et praediis caverent: Cic. i. e. obstringerent se creditori; vel quod antiqui agros, quos bello ceperunt, praede nomine habebant; Isid. a farm, or manor; an estate in the country, with land belonging to it: and predial tithes, are those which are paid of things arising and growing from the ground solely: vel à Πραειω, Πραειω, unde praedium: Is. Vossius.*

PRE-DICAMENT } Δικυωμι, Δειξω, *dico, pra-*
PRE-DICTION } *dicamentum; a predicament* in logic is a certain class, or determinate series, in which simple terms are ranged: and sometimes it signifies the latter part of a proposition; as, *George is a scholar*; the word *scholar* is called the *predicate*, because it is spoken, or affirmed of the subject *George*: but in common acceptation, it signifies being in the same condition, *hazard, difficulty, and distress.*

PRE-DI-LECTION, Δειγω, *lego, dilectio; love, favor, partiality.*

PRE-FACE, Προφαμι, *praefor, praefatio*; *a beginning, introduction, or something said before the work itself.*

PRE-FECT, Πραυλο, Πραυλικος, *factus, praefectus*; *a viceroy, or governor, who is stationed over others.*

PRE-FER, Φειω, *fero, praefereus*; *to bear before; to esteem above others: also collated to a benefice.*

PREGNANT, Γιννομαι, *gigno, praegignor, praegnans*; *with child*: *Isaac Vossius derives praegnans, à Πρεκνος, idem quod Περικνος, maturus; ripe for birth.*

PRE-LATE; Φειω, *fero, praelatus*; *preferred to the highest dignity in the church; a bishop:— "most barons, or judges," says Clel. Voc. 79. "had an assessor on the bench per latus: these two words have been corruptedly formed by coalescence into a term for an ecclesiastical dignitary; a prelate."*—but still it is Gr.: see LATERAL: Gr.

PRE-LIMINARY;

PRE-LIMINARY; Λοβος, *limbus*, unde *limes*, unde *limen*, *inis*; an entrance, prefatory discourse, introductory article.

PREMIUM, “ Βραβειον, *præmium*; a reward, or recompense, good, or bad; vel ab Εμος, Εμω, Εμω, *emo*; unde fortasse *præmium*, quod quis *præ* aliis emit; i. e. capit, sive tollit: Voff.” nullum ex istis etymis placet (says Isaac) omnino puto prius fuisse *presmium*, à Πρεσβειον, idem quod γερας: nisi malis *præmium* dici quasi *præbium* à *præbeo*; i. e. ab Αβω, *habeo*; unde *præbeo*, unde et *præmium*, et *præda*.

PRE-PARE, “ Παρῆλω, quasi Παρῆλω, *facio*, *paro*, *præparo*; to make ready, get in order: vel à Πορω, Ποριζω, *præbeo*, *suppedito*: Nunnefius.

PRE-POSTEROUS; Προβύστερος, *præ-ultimus*; ut prima in posteriori loco sint; the last put first; & the wrong end foremost.

PRE-PUCE, Προποσθιον, eliso σ *præputium*; the skin covering the glans; Ποσθη, *puta*; τὸ Αἰδοιον, unde Προποσθιον.

PRESBYTER, Πρεσβυς, Πρεσβυτερος, Πρεσβυταλος, *senex*, *senilis*; old; an elder; one advanced in years.

PRES-ENCE } Πρες, Æol. pro Παρε-αμι, *præ-*
PRES-ENT } *sum*, *præsentatio*; being at hand; making a gift, or donation.

PRE-SIDE, Εζομαι, *sedeo*, *præsidens*; sitting in the highest seat; governing, having the chief command over others.

PRESS, Βαρος, Βαρημα, *perimo*; quasi *per-imum* *trudo*; i. e. *premo*, *pressi*: a squeezing down; laying on a weight.

PRESTER-JOHN, Πρεσβυτερος-Ιωαννης, *Presbyter-John*:—Ciel. Voc. 9, and 29, derives “the French word *prestre*, or *prêtre*, from *barrister* :”—but *bar*, *par*, *mar*, he tells us, are all alike: consequently Gr.

PRESTO; Προ-ιστημι, *præ-sto*; “*præstolari* dictus is, qui *ante-stando* ibi quo venturum excipere vult, moratur: Festus:”—“à *præsto* sunt *præstigia*: vel quòd celeritate manuum *præstringantur* oculi, ita ut miracula videantur fieri: Hidori sententia est: Voff.”—that nimbleness and dexterity of hand, which by its swiftness escapes the sight.

PRESTON; “*bariston*,” says Ciel. Voc. 72, n. —consequently Gr.

PRE-TENCE } Τενω, τενω, Æol. Τενω,
PRE-TENTURE } *tendo*, *prætendo*; to feign; also stretch before, or around; as a wall, for a boundary, or safe-guard.

PRETER-ITUM, Εω, Ειμι, *eo*, *præter-eo*; to go by, or past; to go beyond.

PRE-TEXT, Τασσα, Ταξω, *ordino*; to order; or arrange; because, in weaving, they range their threads before they work; à Ταξω, *texo*, *prætexo*;

prætexitum; a weaving something before the eyes; forming or framing an excuse.

PRETIOUS, Πιπρασκω, Πραϊνη, *vendo*, *venditor*; unde Πρασιον, *pretium*, quod *vendenti*, vel *venditori datur*: the value of any thing to be sold.

PRETOR, Προημι, *prædeo*, *procedo*, *prætor*, quasi *præ-itor*, quòd populo *præ-iret*; an officer at Rome, like our lord mayor, sheriff, or chief magistrate, who presided over the people:—Ciel. Voc. 72, n, says, “the Roman *prætor* was not impossibly from *bar-ey-tor*; a judge of the law:”—so that the Romans likewise borrowed not only their language and religion, but their dignitaries too from the Celts! nay, even the Greeks, their custom of not committing their common law to writing, was taken, he says, in p. 78, “from our ancient British system; for it is,” says he, “extremely probable that the Spartans (none of whom, it is more than probable, ever saw, or ever heard of a Celt) derived it themselves from the Celts, and not the Celts from them:”—perhaps so! perhaps the contrary.

PRETTY, “ Βρισημαρτις, εν Κρητη η Αρτεμις Βριση, γλυκω, Κρητες: Helych. Upt.”—there is a much better derivation given by Junius, who quotes Casaub. Περισσος, vel Περιλλος, proprie dicitur, qui ultra cæteros aliquid habet in suo genere, *eximius*, *insignis*; hinc *pretty*, *egregius*, *scitus*, *bellus*; sed de *parvo* proprie, aut in *parvis rebus*; in *magnis* vero, *proud*; *superbus*: item *spruce*; *elegans*, *insignis*; item *pert*; *acer*, *vegetus*; Μαλα-περισσος, vel περιλλος, *mala-pertness*; *pro-cacitas*, *protervia*: and then Casaubon proceeds to observe very justly; frequentissimi apud Græcos usûs vocabulum istud fuit, et latæ notionis; ut ex libris constat, qui *superfunt*; apud scriptores Atticos *præcipue*; ut mirandum non sit, sobole usque adeo numerosâ apud Anglos pullulasse: hæcenus Casaubonus: then Junius goes on; notandum quoque Dan. *preftig*; et Belg. *prachtig*, etiam responderent Angl. *pretty*; Sax. *præte*; *ornamentus*; Iceland. autem *prydi*; *ornamentum*; et *pryda*; *ornare*: quæ quam proxime accedunt ad Cambr. Brit. *pridi*, quod pro vero etymo habere non recusabo:—there is not however the least doubt but that all these originate from Περιλλος, *pretty*.

PRE-VAIL, Ουλω, *valeo*; to be in health, ability, and strength.

PRE-VARICATE, “Παραβαλινς, *prævaricatores* à *prætergradiendo* sunt vocati: *prævaricator*, qui vera crimina abscondit, vel diversam partem adjuvat, falsas excusationes admittens: quasi nomen obtinuit, deflexâ à *varicibus* voce: R. Παυρος, *varus*, *cruribus incurvis gradiens*, quibus quicunque laborant, cum recta incidere nequeunt,

vadunt

vadunt oblique, quod aliàs est varicari: Voss.— a person who makes use of an *oblique* manner of expression; one who *faulter*s in his assertions, as a lame man *faulter*s in his gait.

PRE-VENE } Προβαινω, *prævenio; to go before;*

PRE-VIOUS } *leading the-way: also an introductory proposition.*

PREY: Gerard Vossius has, with great learning, endeavoured to establish a conformity between *præmium*, and *præda*, quòd *præmiatores dicerent pro nocturnis prædonibus:* and then he proceeds to many authorities; but “nullum ex istis etymis placet;” says Isaac, “omnino puto prius fuisse *presmium*; illud autem à Προβεινον, idem quod γeras: nisi malis *præmium* dici quasi *præbium*, à *præbeo:*”—but this is establishing the etym. of *præmium* alone: and therefore, perhaps it might be better with Junius, and Skinner, to derive *prey* à Περθω, *vasto; unde præda; spoil, booty, plunder:* but as this seems rather too violent (because all *prey*, or *booty*, is not *destroyed*) we might better derive *prey* à Πρω, *privo; to deprive an enemy of his property, in order to repair our own injuries.*

PRIAPISM, Πριαπισμος, *priapism; an unnatural distention.*

PRIDE; Οιδαν, Παροιδαν, per contractionem Προιδαν, *superbire, intumescere; to beave, to swell:* or else, with Casaub. it may be derived à Περισσος, Περισσος, qui ultra cæteros aliquid habet in suo genere; *eximius, insignis; atque ob hoc ipsum fastuosus, ac superbe magnificus; juxta illud Ovidii, Fast. l. 419,*

Fastus inest pulchris, sequiturque superbia formam:

and, by the way, have they not something to be proud of?

PRIEST; “Πρεσβυτερος, *presbyter, ætate senior:* R. Προσβυς, *senior: Nug.*”—and yet it might be more proper, with Clel. Voc. 9, to derive our word “*priest* from *parichest*; i. e. from *par-reichest*, or *chief of a parish, or district:*—both Gr.: see BARON, and REICH: Gr.

PRIG } Προιξ, προικος, *gratia; one who pretends*

PRIM } *to all comeliness, elegance, and neatness: or perhaps ab Ωρα, cura, procuro; one who takes a great deal of care, and spends a great cost on his own dear, worthless, insignificant person.*

PRIME, “Προμος, which some imagine to have been formed by syncope from Προμαχος, *one who is at the head of, or commands the army: R. Μαχομαι, to fight:* others chuse to derive *primus*, and *prior*, à *pris*; which has been formed à Πρω, *prius; from whence comes pridem: Nug.*”

PRIME a gun; Skinner has very justly derived this word from the foregoing root; and has very

elegantly expressed this action by *primam, seu prævium pulverem pyrium tormento immittere; to put the first, or leading train of powder into the pan: consequently Gr. as above.*

PRIM-ROSE, Προ-ροδον, *prima-rosa; the first, or earliest rose in the spring; the barbinger of May.*

PRINCE, Πρω, *prior, primus; unde princeps, principalis; the first, chief, potentate; also a rule, maxim, or axiom.*

PRIN-COCK: “Minhew deflectit à *præcox*; q. d. *adolescens præcoci ingenii; quod licet non absurdum sit, tamen quia sono minus discrepat, puto potius dictum quasi jam primum gallus; quia sc. non ita pridem pubertatem attigit, et recens veneris stimulos percepit: Skinn. quoted likewise by Ray:”—and thus all these three etymol. would rest it here in the Lat.; and could not, or rather indeed, would not, tell us, that Πρω bears all these senses: and here means a COCK, or pert, young, saucy fellow, who now for the first time begins to feel himself a person of consequence; a Mr. Somebody.*

PRINT, Βαρος, Βαρηνα, *perimo; quasi per-imum trudo; i. e. premo, pressi; to press; to take an impression of any thing; also to imprint, or fix any thing deeply on the mind: the Art of Printing, one of the noblest productions of human invention, was found out by Lawrence Koster, of Harlaem. in Holland, about the year 1440; and was brought into England by William Caxton, a mercer of London, in 1471: one of the first printed books, now extant in England, is Tully's Offices, in 1465; kept in the Bodleian Library, Oxford.*

PRIOR, Πρω, *prius; prior, primus; first, chief, seniority.*

PRISER; Πιπρασκω, unde Πρασιον, *pretium; unde appriser, the person who fixes the value of any goods to be sold: sometimes it is written, and pronounced appraiser; but that would bear a different sense, and be derived from a different origin.*

PRISM, Πρισμα, *prisma; scobs eorum quæ ferrâ secantur: segmentum; figura quædam solida, apud geometras: a small triangular pillar of glass, which is used to divide a ray of light; invented by the great Newton.*

PRISON; either from Χανδανω, *bendo, inusit. prebendo, prendo, prensus; caught, seized, detained:* or else perhaps it may be derived à Πισσω, *pinso; to bruise, stamp, or pound; unde pistrinum; a place of confinement, where, before the invention of mills, slaves and delinquents used to bruise, or beat the public corn in mortars; as now in our bridewells they are employed to beat hemp: in short, any place of confinement to oblige the*

idle

idle and profligate to work : and therefore a contraction of *pistrinum* may have formed our word *prisen* ; the former seems the better deriv.

PRISTINE ; Πρω, *pristinus*, quasi *pristinus* ; *antient, former*.

PRISTIS, Πριςτις, απο τῆ Πριζων τὰ κυμαλα, à *secundis fludibus* : Serv. *pristis*, piscis generis cetacei ; a *fish of the whale tribe* ; perhaps a *myrmaid*.

PRIVATE, Πρω, *privus, privatim* ; *separate, alone, apart*.

PRIVATEER, Πρω, *privo, privatio* ; *to take away, strip, bereave* ; *to deprive an enemy of his property in order to repair our own injuries* ; or else from the foregoing root Πρω, *privus, privatim* ; *separate, alone, apart* ; hinc *sculcatoria navigia, τὰ καθασκοπικα*, apud Cassiodorum, sunt *exploratoria* ; because they are always *skulking about, on the look out, on the pry, on the watch*, to seize any ship, or vessel, that may come in their way.

PRIVI-LEGE ; a *private-law* : Gr.

PRIZE ; Χαδωνω, *bendo, prebendo, prensus* ; *caught, seized, made a prey*.

PRO-BLEM, “ Πραβλημα, *problema* : R. Βαλλω, *to throw* ; Πραβαλλω, *to propose, to set before* : Nug.”

PROBOSCIS, Πραβοσκισ, *proboscis, promuscis* ; *the snout, or trunk of an elephant, by which he gathers up his food* : R. Πρω, et Βοσκω, *pasco* ; *to feed* : the Romans very properly called it *manus* ; *his hand* ; since, by means of a little hook, or gristle at the end of it, he takes up his food, or any small object, as with a *hand* :—this word *proboscis* could not possibly escape Butler, who tells us, that *Sidrophel* was so great a conjurer, that he had found out

How many scores a flea will jump
Of his own length, from head to rump ;
Which Socrates and Chærephon
In vain essay'd so long agon :
Whether his snout a perfect nose is,
And not an elephant's *proboscis*.

Part II. Canto-iii. 311.

PROCACITY, Προικ, προικος, *proso* ; i. e. *posco*, *proeas* ; *to demand with sauciness, malapertness* ; unde *procaes meretrices ab assidue poscendo* ; *eternally craving*.

PRO-CÈDE, Χαζω, χαδω, *cedo, processio* ; a *progress, going forward* ; also a *writ of judgement* ; and a *chemical experiment*.

PRO-CERITY, Προικω, *præmineo, præcello*, *procerus* ; *tall, lofty, stately* : Vossius observes, that the Æolians, quos Latini sequuntur, pro Προικης dixerunt Προικης, unde per crasin Προικης, et Dor. Προικης, ex quo *procerus*.

PRO, and CON, a contraction of *pro*, et *con-*

tra ; *for and against a question* : consequently Gr. ; Πρω, enim, says Scaliger, non solum *ante* significat, verum etiam apud Herodot. in Polyhymaia legas προ Στρατων, sicut nos *pro castris* ; *pro patria* pugnare : and *contra* likewise is Gr. : see CONTRARY : Gr.

PRO-CRASTINATE, “ Κορας, *cras* ; ob Κορας, à Κορη, *coram oculis* ; vel *cras* à Κορασις, *missura* ; quia ob continuum *crastinus dies* cum hodierno *misceri* videtur : Voss.” a *putting off till to-morrow*.

PRO-CULCATION ; Λαξ, *calx, calco* ; *to tread, trample under foot*.

PRO-CÛRE, Κιαρ-κυρ, *cor, et uro* ; *curo, procuratio* ; *taking care, or charge of any thing for another*.

PRO-CURER } seemingly these two honora-
PRO-CURESS } ble attendants derive their appellation from the foregoing root ; but do not ; for these originate à Προικ, *domum* à *proco poscitur* ; *procus* qui *poscit*, et *posco* à Φασω, *dico, posco* ; the lady, or gentleman, who *speaks the good word*.

PROD-IGAL, Προικω-αγω, *procul-ago, prodigo*, *longe dissipare* ; *to disperse, to lavish, to squander away*.

PRO-DIGY, Δαικνυμι, Δαιξω, *dico, prædico, prodigium* ; a *foretelling, foreboding* ; *something ominous*.

PRO-DITION, Προικω-διδωμι, *porro-do, prodo, proditio* ; a *betraying, deceiving, forsaking*.

PRO-DUCE, Δακνω, vel Δαικνυω, *duco, productio* ; a *bringing forth* ; *the full amount*.

PRO-FANE : if we attend to Cl. Voc. 17, we shall find that the words “ *prophane* (as he writes it) and *curfed*, mean the same thing, an *outcast*, by law, or ban, *from the church, or fane* : *prophane* (again) is a corruption of *fuor-fane* ; *outed, or expelled the fane* :”—from this very interpretation the whole compound is purely Gr. ; for *fuor* is no more than a different dialect of FORTH, *out, outcast*, and consequently derived from the Gr. as we have seen in that art. ; and FANE we have seen is Gr. likewise.

PROF-FER, Προσ-φερω, *profero* ; *to produce, bold forth, to offer*.

PRO-FICIENT, Φωω, *fito, proficio* ; *to profit, advantage* ; *make a progress in any science*.

PRO-FILE, “ Πιλων, *pilus, filum* : vel à Πιλων, *cogere, stipare* ; nam dum trahitur, duciturque eadem operâ torquetur, et *condensatur* : Voss.”—“ *profile*, vox tum pictoribus, tum architectis usitatissima : est autem Διαγραφή, seu *delineatio* proportionum omnium, tum in facie pingendâ, tum in fabricâ extruendâ : *pro*, et *filum* ; q. d. *florum*, seu *linearum* deductio, et designatio : Skinn.” *to draw the out-lines* :—but *filum* is Gr.

PRO-FIT ;

PRO-FIT; from the same root with *proficiency*; or else ab *Επι*, *sum*, *profum*; *prædes*, *profui*; *to be of help, or assistance.*

PRO-FLIGATE, *ὀλισθε*, *fligo*, *profligo*; *to put to flight, bring to ruin*; a dissolute, debauched person, who dissipates his fortune.

PRO-FOUND, *Βενος*, *Βυθος*, *Βενθος*, *fundus*, *profundus*; *deep*; the bottom, or foundation of any thing.

PRO-FUSE, *Χεω*, *Χυω*, *Χυωω*, *fundo*, *profundo*, *profusio*; *to pour out, to squander, or waste away*; *to be lavish.*

PROG, *subst.*; *Ἔρα*, *cura*, *curo*, *procuro*; *to provide, lay up in store.*

PROG, *verb.*; *Βοθωω*, *fodico*, quasi *podico*; *unde prog*; *to delve, or dig.*

PROG, or *visuals*; probably nothing more than a different dialect for any *broken meat*, or *fragments*; and consequently derived from **BREAK**: Gr.

PRO-GENITORS } *Προγονομαι*, vel *Προγοναμαι*,
PRO-GENY } *sum ante*, *antecedo*, *præcedo*;
to go before, precede:—on looking at these two words, which are both derived from the same root, any one would suppose they should both signify the same thing; and yet no two words can have a more opposite meaning; for *progenitors* signify our *forefathers*; and *progeny* signify our *posterity*.

PRO-LATATION } *Ἰλαδus*, *latus*, *spatiosus*;
PRO-LATE } *dilated*, *deferred*.

PRO-LEGOMENON, *Προλεγομαι*, *Προλεγομενον*, *prolegomenon*; a *preface*, *preamble*, or *introduction*.

PRO-LEPSIS, *Προληψis*, *prolepsis*; *anticipation*; a *forethought*; also a figure, by which we *prevent*, and answer an objection, before it is made by an opponent.

PROLI-FIC, *Αλω*, extrito *δ*, *alo*, unde *oleo*; unde *proles*, quasi *pro-oleo*, vel *proles-alo*; *to raise a progeny, or stock.*

PRO-LIXITY, *Λου*, *laxo*, *prolixitas*; *length*, *tediousness*; also *frankness*.

PRO-MISE; “*antè mitto*; εκ *pro* significatione *porro*, in *longum*, et *mitto*: *promitto* item *spondeo*, *pollicor*; tanquam *ante*, aut in *longum mittens* aliquid in *verbis*: Litt. and Ainsw.”—consequently Gr.: see **MISSION**: Gr.

PROMPT, “*Εμος*, *meus*; *meum facio*; i. e. *emo*; unde *promo*, quâ antiquis notabat *sumo*; à *promo*, est *promus*, et *promptus*, et *promptuarium*: Voss.”—a *cellar*, or *buttery*, where all provisions are ready, at hand, *castly come at*, *forthwith to be had*.

PRO-MULGATION; *ὄχλος*, Æol. *φοχλος*, quasi *φοχλος*, *vulgus*; *provulgare*, quasi *promulgare*: vel ut *Becmanno* placet dici à *Προ-ὄμολογω*, quod à *Προ-ὄμα*, et *λογος* erit; *promulgo*; *to publish, divulge, proclame*.

PRONE; *Προνος*, *Προνεω*, *Προνης*, *Προνης*, *pronus*; dicebant etiam *Προνεωτικως*, *præceptis*; *beadling*, *downwards*, *groveling*.

PRO-ŒMIUM, *Προ-ὄμιον*, *pro-œmium*, *primæordium*; a *preface*, *introduction*: R. *Προ*, et *ὄμιον*; i. e. *ὄμα*, *cantus*; a *prelude*: *Fabius*, *Hesych*.

PROP, *Πηγνυμι*, *figo*; any thing *fixt for a support*:—Ciel. *Way*. 49, tells us, that “*prop* is but a contraction of *bear-up*.”—consequently Gr.

PRO-PAGATE, *Πηγνυμι*, *pango*; *to plant*; *increase and multiply*.

PRO-PENSITY; *pendeo*, *propensitas*; *inclination*, *tendency*.

PROPER, *decent*, *right*; “*Προπτερον*, *decorum*: R. *Πρεπω*, *to be handsome, well made, decent*: unless we chuse to derive it from *proprius*; because we are naturally inclined to adorn and embellish *our property*; or *what belongs to us*: *Nug*.”—but the Dr. should have shewn, that *proprius* was a Greek word: besides, it may be very much doubted whether *Πρεπω* signifies *well made*, or *handsome*; which relate more to *beauty*, than *morality*; *proper* then, when it signifies *becoming*, should, with *Junius*, be derived à *Πεπωδης* (à *Πεπω*) *decens*, *decorus*: and when it signifies *beauty* and *comeliness*, it originates as in the next art.

PROPER, *handsome*; *Προεχης*, *eminens*, *qui primas tenet*; Æol. *Προεχης*, *procer*; per *syncope*. *Προχης*, say both *Littleton* and *Ainsworth*; but there are no such words: *Προεχω* signifies *ante me teneo*, *præmineo*; and the Latins have both *procer*, and *proceres*, to signify *great men*, *noblemen*, *peers of the realm*: and from thence our word *proper*, *handsome*, *comely*, may be derived.

PROPERATION, *Προ*, *Προ*, quæ reduplicatio insinuat *celeritatem*: vel à *Περω*, *περω*, quasi *Προπερω*, *transco*, *penetro*: vel ex *Προπορευω*, *propereo*; *to hasten*, *to make haste*.

PROPERTY, *Προ*, *præ*, *propri*; quod *prope sit* quod *quisque tenet*: *peculiar*, *private*, *one's own*.

PRO-PHANE: if we follow this orthography, it will take a different derivation to what we found under the art. **PROFANE**: now it seems to originate à *Φημι*, *dico*; *to speak evil of things holy*:—common orthography writes this word *profane*; *profanum*, quod *non est sanctum, infandum*; or else from *fanum*, as if *profanum* was *porra*, vel *procul à fano*:—and in this sense, *Ciel. Voc.* 17, understands the words *prophane* and *curst*; “*which*, he says, “*means an outcast by law, or ban, from the church, or fane*: *prophane* (now it should rather have been written *profaned*) is derived from *fuax-fane*; *outed*, or *expelled the fane*.”—but **FANE**, as we have seen under its proper art. is Gr.

PRO-PHECY, Προφήτης, *propheta*; a *diviner*: R. Φημι, *dico*; *to tell*: Nug.

PROPINQUITY, Προ, *præ*, *propè*; *near*, *nigh*, *nigh at hand*.

PROFITIOUS, from the same root; quia sc. *presentes*, qui *propè adstant*; *kind*, *favourable*, and *consenting*.

PRO-POSE, Προ, *pono*; ut à Δω, *dono*: *pro-pono*, *propositio*; a *thesis*, or *subject advanced*.

PRO-ROGUE, Ερωσσω, vel Ερω, Ρρω, Ρερω, unde *rogo*, *prorogatio*; a *putting off*, *prolonging*, *deferring from time to time*.

PROSE, Προ, Προς, Προσω, *porro*, *prosus*; unde *prosa*, *prosa*; *whatever is spoken*, or *written*, *strait on*, *right forward*, *without metro*.

PRO-SECUTOR; Επομαι, quasi *equomai*, *sequor*, *prosecutor*; *to follow after*, *to persue*: in law *the plaintiff*, because *he follows* the oppressor, with complaints against his injustice.

PROSELYTE, Προσηλυτος, *prophelytus*, qui à *Gentilismo se contulit ad Judaïsmum*; a *convert from Paganism to Judaïsm*; or *any other religion*.

PROS-ODY, Προσωδια, *accentus*, *prosodia*; the rule of *accenting*, or *pronouncing syllables truly*: R. Προς, and ωδν, *cantus*; a *song*, or *singing*.

PROS-OPO-PCELA, Προσωποποιια, *proso-poiia*, *personarum confictio*; *feigning*, or *supposing a person*, or *thing to speak*: a figure in rhetoric, by which the speaker addresses himself to things inanimate; and as it were *personifies* them: R. Προσωπον, *persona*; et Ποιω, *facio*.

PRO-SPECT, Σκοπεω, σκοπω, per metath. *specio*, which both Littleton and Ainsworth derive from Σκεπω, but that may be only a mistake of the press, and they meant Σκοπεω, or Σκεπτομαι: for Σκεπω signifies *tego*; *to bide*; but Σκοπεω, and Σκεπτομαι, *video*, *prospicio*; *to look forward*, *take a view of the prospect before us*.

PROSPER, Προσφορος, *commodus*, *utilis*; *convenient*, *useful*; also *good success*, *good fortune*.

PRO-STITUTION, Ιστημι, στο, *prosto*, *prostitutio*; *to stand forth to public view in order to be hired*.

PRO-TECT, Στεινω, *tego*; *to cover from harm*.
PRO-TEND, Τενω, *tendo*; *protendo*; *to stretch out*.

PRO-TERVITY, Ταυρος, *taurus*, *torvus*, *taurino vultu aspicere*; *to look fierce like a wild bull*: Litt. and Ainsw. derive it from *torivus*, *torvum*; i. e. *torqueo*, *fi*, *tum*; *to wreath*, *twist*; *turn aside*.

PRO-TEST } Θεωρε, *testis*, *protestatio*; an
PRO-TESTANT } *open declaration*, *attestation*.

PROVE, Πραυς, Æol. Προβυς, *probus*; quidam *translatum censent à re metallicâ*, *proprieque dici de metallo bene concocto*; nec *magnopere impugnem*; says Voss. *verum magis placet probus eadem formâ dictum quasi prohibus*, quâ ex *præ-*

bibeo fit præbeo: *Festus*: *probi*, velut *prohibi*; qui se à delinquendo *prohibent*: vel *probus* quasi *probat*:—vel à Προβαλος, ut qui *progradi* possit, et: *prægradi* debet; ut *labor improbus*; i. e. qui non *inbibetur*:—this latter deriv. of *Festus* might lead us to derive this word à Προβαινω: but if *prohibit* comes from *prohibeo*; and if *prohibeo* be compounded of *pro*, and *babeo*; then we must seek for another root; for *babeo* seems to be of neither Greek, nor Latin extraction, but derived from the Hebrew:—there is however one deriv. more from Vossius, which deserves some attention; viz. *probus*, a, um, from Πρεπον, *decorum*; *comely*, *decent*.

PRO-VENDER, whatever is *provided*: Gr.

PRO-VERB, Ερω, *dico*; unde Ρημα, et Ερημων, *verbum*, *proverbium*; a *saying*, *adage*, or *short sentence*, comprehending much wisdom.

PRO-VIDENCE, Ειδω, fut. 2. Ιδω, Ion. Ιδω, et præfixo digamma, *video*; *to see*: Προιδω, *pro-videt*; *to foresee*, *forecast*.

PRO-VINCE, Νικω, by transposition Ικω, *vinco*, *provincia*, quod *populus Romanus eas provincit*; i. e. *ante vincit*; a district, or tract of land, formerly *conquered by the Romans*.

PRO-VOKE, Βοω, Βω, *voco*, *provocatio*; a *calling forth*, or *challenging*: an *appeal to the people*.

PRO-VOST: Skinner mentions no less than eight deriv.; but concludes, “*omnia contracta à Lat. præpositus*.”—then he should have said, à Προ, *pono*, *præpono*, *præpositus*; *set over*.

PROW of a ship, “Πρωα, which comes from Προ, *ante*; and is formed from Προορᾶν, *to see before*, or *afar off*: R. Ὀραω, *video*: Nug.”—it seems to take its name from being *the head*, or *fore part* of the ship, which is *always first discerned by the people on shore*.

PROWESS, Προαλης, Προχαρος, *prompto et præcipiti ingenia præditus*; tho’ Skinner supposes it is derived “à *probitas*”; unde *probus*; i. e. *vir multis præliis probatus*.”—it may be so; but then it is derived à **PROVE**: Gr.

PROWL, “Cafaubon deflectit ab Εμπολειω, *lucrum facio*, *negotior*; et alibi à Προαλης; Hefych. à Προαλης, Προχαρος;”—“*malle*,” continues Skinner, “à Προλαω, *prævideo*; λαω autem *video* exponitur; q. d. *to look out*: sed neutrum placet: credo potius à Er. Gall. *proier*; et ejus productione diminutivâ *proyeler*; *prædari*, *prædulari*; hæc à nom. *proye*, *præda*.”—but the Dr. himself, under the art. *prey*, has derived those very words *proye* and *præda*, à Πιρῆ, *vasta*, *diripio*; *to lay waste*, *spoil*, or *plunder*.

PROXIMITY, Προ, *præ*; *prope*, *propior*, *proximus*; *nearness in blood*, *kindred*, *neighbourhood*, or *situation*.

PROXY

PROXY; "ab eodem certe, quo *προξυς*, cùm pro *procuratore* accipitur, fonte fluxisse non puto; says Casaub.: and therefore he derives it à *Προξυος*, *hospes publicus, amicus*; et qui alicujus boni seu mali author est alicui: unde *Προξυνης*, *proxeneta*; qui est veluti *conciliator, interpres, et internuntius ad paciscendum: a person, who stands in the place of another; or is a mediator, and intercessor.*

PRUDE; one who pretends to a great share of *prudence*: as in the next art.

PRUDENT; either from the same root with *provide*; or else à *Φραδω*, *Φραδμων*, à *Πεφραδα*, *præt. perf. med. verbi Φραξω, considero; to act with due consideration, and caution.*

PRUINOUS; by transposition derived à *Πυρ*, *ignis*, unde *uro, perura, et pruina, quia fruges perurit: boar frost, which scorches and parches all plants.*

PRUNE-tree; " *Προυν*, *prunus*: Nug." a *plum-tree, bullace, or sloe.*

PRUNE, or *trim*: *Οινον*, *vinum*; unde Gall. *vigne, provigner*; vel Ital. *provanare; depampinare vitem*; vel *ad quarumvis arborum putationem pertinens; the cutting out superfluous wood.*

PRURIENT, *Πυρ*, *uro, prurio; to burn with desire.*

PRY; " *Παρακρυπταν*, *inspicere, rimari: nescio an à Fr. Gall. prouver, prouver, faire prouve, probare: Skinn.*"—then it seems to come from the same root with **PROVE**:—but it might be better to derive *pry*, ab *Ειδω*, *video*; quasi *prævideo; to look with caution, and care.*

PRY-THEE, contracted from *I pray thee*:—consequently Gr.

PSALM; " *Ψαλμοδια*, *a singing of psalms*: R. *Ψαλλω*, *psallo; to sing, or play upon an instrument; Ψαλμος*, *psalmus; a psalm, or song*; and *αψαλω*, *cano*; unde *Ωδη*, *a canticle*: Nug."

PSEUDO-MARTYR; *Ψευδο-μαρτυρ*, *falsus-testis; a false-witness; one who dies in testimony of a false religion, or opinion.*

PSEUDO-PROPHET, *Ψευδο-προφητης*, *pseudo-propbeta, falsus-propbeta; a false-propbet; a foreteller of lying divination*: R. *Ψευδης*, *falsus*; et *Προφητης*, *propbeta.*

PTISAN, " *Πτισσανη*, *ptisana; barley unbusked, and sodden in water*: R. *Πτισσω*, *pinso, decortico*: Nug."

PTOLEMY, *Πτολεμειν*, pro *Πολεμειν*, *regnare; Πολεμος*, *Πτολεμειος*, *Ptolemeus; qui animo bellicoso, militari indutus est; a bold, and valiant warrior.*

PUBERTY, *ἡβη*, *ἡβης*, *pubes, pubertas; maturity, ripeness of age*: vel à *Βυβων*, *inguen; the groin.*

PUBLIC, *Παυς*, *οἱ Πολλοι*, *multus, populus; the many, the populace; any thing made public, or dispersed abroad among the people.*

PUCKER; " *Πυκα*, *densè; Πυκαζω*, *Πυκνωω*,

denso, stipo; Πυκνος, *densus: Skinn.*"—any thing laid up in a *heap, crumpled, and rumped together*: sometimes used in the sense of being *disturbed, or ruffled in temper*; as when we say *do not put yourself in a pucker.*

PUDDER; " Casaubon deflectit à *Πυδαριζεν*, quod Hesych. exponit *μη ανεχεσθαι τινος, ἀλλ' ἀπο κηδῶν, χαλεπαινειν, neminem ferre, sed præ impatientiâ resistere, stomachari*; not to bear any thing patiently, but to reject, and disdain every thing, and every person; also to raise a disturbance, make much ado about nothing:—Lye, in his Addenda, says, "*Pother* quàm proxime accidet ad Iceland. *fudur; acceleratio, tumultus.*"—whether these have any connexion with *Πυδαριζεν*, the critics alone can determine.

PUDDING; there are two deriv. so totally different from our manner of writing the word *pudding*, that one would hardly think it possible any two Greek words could be so wonderfully debased as to form the word *pudding*; and yet, by the help of our good friends the French, those debasers of all language, we may be able to trace out the etym. of this word; in order to which, we must fix on the Latin word *botulus*, which is derived either from *Γαθυλος*, idem quod *Γηθια* seu *Γηθια*, *gaudia; dainties*; or from *Βωλος*, *bolus*; unde *botulus*; unde Ital. *bodello*; unde Gall. *boudin*; unde English, *pudding*; properly speaking a *sausage, genus farciminis*; a kind of *stuffing*: Gerard Vossius, however, has given us another deriv. of the word *botulus*, à *Βυθαλον*, quod veteres exponunt *Βυσμα, obturamentum; stuffing*; hoc à *Βυω*, vel *Βυζω*, *farcio, oppleo; to stuff, or cram*: but still it seems to carry only the idea of a *sausage, quod farcimen nihil aliud sit, quam intestinum, carne minutim concisâ, vel simili aliqua materie impletum*:—it is this *filling, this stuffing*, which has given the first origin to our word *pudding*; for in what manner soever the Greeks composed their *Βυθαλον*, the Latins their *botulus*; the Italians their *bodello*; the French their *boudin*; and the English their *pudding*; it is plain that the origin of all those words is one and the same; whether we take either *Βωλος*, or *Βυω*, *Βυζω*, unde *Βυθαλον*, for the original word; and of the two we might rather prefer the latter:—there is so curious a passage relating to this subject in the XVIII. Odyss. 43, that I must desire leave to produce it; though Homer there calls the *Βυθαλον*, or *botulus, Γατρες*:

Κεκλημεν μεν, μνηστρες αγνορες, οφρα τι επω

Γατρες αιδ' αυτων και' εν πυρι, τασδ' επι δορπη

Καθιμεθα, κρισσης τε, και αιμαλος εμπλησαντες:

this is exactly our *black-pudding*: but however, let the ingredients be whatever they may, still,

as those ingredients must be put into an intestine, bag, or poke, it is plain that the origin of them all, as we just now observed, must be one, and the same.

PUDDLE, “ Πηλος, *palus, lutum, cœnum; marshy, muddy ground*: Casaub.”—but Skinner derives it à *puteolus*; but even then it would be Gr.; besides, if this *puteolus* should happen to be a dry one, it could then scarce be called a puddle, which is always moist: we might therefore rather prefer Πηλωδης (τοπος) à Πηλος, above.

PUDICITY, Ἥβη, ἡβης, *pubes, pudet, pudicitia; shamefacedness, modesty*: Isaac Vossius has more properly derived *pudor* ab Αιδος, et Αιδος, Æol. Φαυδος, *pudor; shame, blushing*: vel à Προσθη, *puta, pudor*; hoc est τὸ Αιδουον, unde Προσθηθου, *præputium*.

PUERILE; Παιρ, Πορ, Dor. pro Παιρ, *por, puer; boyish, childish*.

PUFF, and *blow*; Παιφυσσω, *vehementius spirare; to breathe hard*: R. Φυσσω, *sto; to blow, like the wind*.

PUFFIN; from the same root; meaning any thing that is *bloated, or blown up, like light bread, paste, &c.*

PUG; “ Πυγμαίος, Horn. Il. F. 6. vide Schol. Upt.”—this is all he has said on this subject; but as his own deriv. and quotat. more properly belong to the word PYGMY, than to *pug*, let me refer my observations to that art. and only mention here, that both Jun. and Skinn. have given us a different deriv.: thus, *pug*, simiarum nomen apud Anglos, says Jun. quod videtur desumptum à Πυγν, *clunes, nates*; prorsus ut simias olim dicebant *clunas*, teste Festo, à *clunibus tritis*: on which Lye observes, recte fortasse Jun. vide tamen an non sit ab Iceland. *puke; demon*: Skinner likewise has given us the same signification; *pugs* etiam *dæmones* vocant; sed credo, non quòvis, sed eos solum, qui formâ puero-rum sagis et pythoniis apparent, et ab iis blandimentis excipiuntur.

PUISSANCE, “ *potens; à Gall. puissant, particip. verbi puis; possum; unde puissance; potentia*: omnia à Lat. *possum*: Skinn.”—true; but it is **POSSIBLE** *possum* may be Gr.

PUKE, *expellorare*: though this word has subsisted in our language, ever since the time of Shakespear, and no doubt long before; yet there is no dict. nor etymol. that will help us to a proper deriv. of this word: Skinner, and after him Bailey, tell us, it comes à Belg. *fuyccken; pel-lere, protrudere*;—this is like many more of their vulgar deriv.—we might rather suppose, that *puke* is only a contraction of *pectus*; i. e. Πεκτος, à Πεκτω, *pecto*; unde *pectus*; et *pecten*; and here

taken in the sense of *expellorating*, or emptying the *breast* and *stomach*:—it was observed, that this word has subsisted in our language, ever since the time of Shakespear, who has introduced it in his *As you like it*, Act II. sc. 9, where he has so justly described, or rather indeed drawn the picture of man;

————— at first the infant,

Mewling, and puking in the nurse's arms.

PUKE of *hay*; either from Παχυσ, *crassus, densus; close, and thick*; or perhaps from Πηλος, vel Πηλωος, *compressus, compressus*; as when we say *close-packet*: or else from Φακιδος, *fascis, fasciculus*; a *bundle, or truss of hay*.

PULCHRITUDE, Πολυ-χαρ, *pulcher, quasi policher; cujus multis modis vexatur etymon; multi-manus, i. e. fortis*; nam Romani, qui omnia ponebant in *fortitudine*, eum demum *formosum* putabant, qui esset *fortis*; say Littleton and Ainsw. under the art. *pulcher*:—but Vossius gives us Πολυ-χαρ, à Πολυ, et χαρμα, ut proprie sit *pulchrum, quod multum coloris, nitorisque habet*: vel est *pulcher* ex Πολυ-χαρις, ut proprie *pulcher* sit, in quo Πολλη-χαρις, *multa gratia*:—we might rather prefer this last.

PULE in Skinner, signifies *emilem vocem edere, instar avicularum pipientiam*:—he might more properly have applied it to the *mewling* of an infant, or the *mewing* of a cat; for it seems to be only another way of writing the same word.

PULK, “ a *hole of dirty water*: Ray.”—it seems to be only a contraction of *puddle-dock*, or perhaps of *poolock*, or *little pool of water*; like *hillock*; but in either case it is Gr.

PULL, Ελω, vel Ειλω, quod idem ac Ειλω, *vello, vellico*; unde Belg. *peilen*; *to pluck*.

PULLET; Πωλος, *pullus; the young of every creature*.

PULLEY, Πολω, *verto; to turn round; a wheel that turns constantly*.

PULMONY, Πνευμων, per metath. *pulmo*; Æol. Πλευμων, *the lungs*; et Πνευμα ζωης, *the breath of life*: R. Πνω, *sto*.

PULP, Πολλος, Πολφος, *puls, pulmentum; pap, or any soft food*.

PULPIT, Πολυς, οι Πολλοι, *populus*; unde *pulpitum*; an eminence from which they harangued *the people*: and *pulpita* dicta, quia fuerant ab imo solo primum *cesspitibus* elatiora; ita *pulvilli* in hortis; et *pulpita* in castris:—so that here seems to be another etym. pointed out; viz. à Πηλος, inserto digamma *pulvis*; *pulvinar*, Πωβινον: vel à Πωλη, *farina, quæ pulveris instar provolat*. Voss.

PULS, Πολλος, *puls, pulmentum*; any leguminous herb of the *pea and bean-tribe*.

PULSE,

PULSE, Πύλλω, *pello*; *pulsus*; a beating of the arteries.

PULVERIZE; Πύλλω, *pulvis*, inserto digamma; unde *pulveratio*, pro fossione vineæ, quæ fit sereno cœlo in sicca tellure, ad excitandum *pulverem*, quo uvas facilius à sole coqui putabant; the digging a vineyard in dry weather, in order to raise a dust; which operation was supposed to hasten the maturity of the grapes.

PUMICE, Πύμα, *spuma*, *spumex*; unde *pumex*, ita dictus, quia nihil aliud est quam *spuma salis*, et *sax* quædam lapidum liquefactorum, ut scoria metallorum: Voff.—a species of carious stone, found on the sea-shore, and supposed to be only the spray, or some of the sea petrified; but they are found as frequently in the regions of volcanos; and therefore we might rather adopt the opinion of Is. Voff. who has derived *pumex* à Πω, Πύμα, Πύμαξ, *potator*, ab *imbibendo* humorem; and may not improperly be translated *the drinking stone*; because it *drinks*, and *soaks up* all moisture:

Aut *lapidem bibulum*, aut squalentes infode conchas. Geo. II. 348.

PUMP, Πύμπω, *mitto*, *emitto*; quod antiq̄a motâ emittantur aquæ: vox Skinnero videtur à sono assurgentis aquæ ficta: a *sp̄bon*, or *hydraulic machine*.

PUNCH boles } Πύγγωμι, *pungo*; to pierce with
PUNCTILIO } any pointed instrument; to be
PUNCTUAL } exact in point of time, &c.
PUNCTURE } to do any thing with preci-
PUNGENT } sion and dispatch: or else
 from Πύγγω, *pugnus*; to beat, or strike, with the hand doubled: the former deriv. is more preferable.

PUNISH, Πύνη, *pæna*, *punio*; the taking due vengeance for an injury done, or crime committed.

PUNY, “Fr. Gall. *puis né*; *post natus*, *junior*; *novitius*: Skinn.” *young*, *tender*, *weak*: though the Dr. could not find that *post*, and *natus* were Gr.

PUNY-JUDGE; from the same root: Gr.: meaning a *junior*, or *younger judge*; *one newly*, or *lately appointed*:—consequently Gr.

PUPIL of the eye, Πύψ, Πύψ, Πύψιλλος, Πύψιλλος, *pupillus*, sive *pupilla*; a little puppet: meaning the little image, which looks like a little boy, or girl, seen at the bottom of the eye, by those who look attentively into it; as we have observed under the art. **APPLE** of the eye:—permit me, however, here to observe, that the *pupil of the eye*, properly and strictly speaking, is no more than the opening, or entrance, to admit light into the eye; which is done by means of a curtain, providentially placed under the *tunica cornea*, (exactly like a chamber window-curtain) which is dilated, and contracted inversely to the quantity of light; i. e.

if the quantity be great, the pupil contracts closer; and when small, it then dilates, or draws to its greatest opening, or as wide as possible: this contraction and dilatation is involuntary in all creatures; nature herself performing it without our assistance, or perception.

PUPIL, or *scholar*; from the same root; Gr.: meaning a *boy*, or a *girl under tuition*, *instruction*, &c.

PUPPET, commonly written and pronounced *poppet*; and so indeed it ought to be, if we follow the Greek Πύψιλλος, Πύψιλλος; but *puppet* seems to be formed according to the Latin orthogr. *pupillus*, *pupilla*, *pupa*; a *doll*, or *baby*.

PUPPY, from the same root; with the same observation.

PUR like a *cat*; a contraction of Μορ-μυρω, after changing μ into p.

PUR, or *poker*; Πύρ, *ignis*; an instrument to stir the fire with: perhaps a contraction of *poker*.

PUR-CHASE; “Fr. Gall. *pour-chasser*; *venari*; Ital. *procacciare*; *persequi*, *prosequi*; Jun. and Skinn.” but neither of them have told us from whence *chasser* is derived: see **CHASE**: Gr. or Lat.:—it might, however, be much better to suppose, with Spelm. (under the art. *adtrañus*) that *purchase* was but a Northern abuse of *perquisitum*:—and consequently Gr. still: see **PER-QUISITE**: Gr.

PURE; even Clel. Voc. 126, n, admits, that *purus* originally signifies cleansing by fire; Πύρ.

PURFLE, Πύλος, *pilus*, *filum*; “unde Fr. Gall. *poursiler*; Ital. *profilare*; *aureo filo intexere*; q. d. Lat. *profilare*, *filum producere*: Skinn.” to work with gold thread; to embroider.

PURFLEW: from the same root: Gr.

PURI-FY, Πύρ, *ignis*; unde *puro*; et *purus*; ut proprie dicatur de metallis, quæ igne purgantur; the rendering all things *neat*, *clean*, and in a manner *new*, by the operation, and action of fire principally; or any other means: and this might give occasion to that most absurd doctrine of *purgatory*, i. e. of a *literal*, *material fire* to burn away *metaphorical impurities*; a doctrine however much older than Christianity; and consequently Heathen; for thus is it poetically described by Virgil; Æn. VI. 739.

Ergo exercentur pœnis, veterumque malorum
 Supplicia expendant: aliæ panduntur inanes
 Suspensæ ad ventos: aliis sub gurgite vasto
 Infestum eluitur scelus, aut exuritur igne.

For this they're punish'd, and the pangs endure

Of veteran sins: some to the viewless winds
 Are high expos'd: others beneath the flood
 Wash out their deep-stain'd guilt, or burn
 with fire.

PURL, *Opos, extremitas, terminus*; “unde ora, *fimbria*; unde Ital. *orlo*; ora; à Lat. *orula* ortum ducit: Skinn.” a border, or fringe.

PUR-LIEU; barbarous French orthogr. for *purus locus*; “sic appellantur omnes fundi, qui cum olim ad saltus regios spectarent; postea decreto curiæ saltuariæ separati sunt: Lye:”—who quotes likewise Cowel, Minsh. and Skinn.—but neither he, nor any one whom he has quoted, would trace those words up to their true fountain, the Gr. as has been done under both those art. **PURE**, and **LOCAL**.

PURLING *stream*; “à Lat. *proliquare*: Skinn.”—consequently derived à *Λω, lavo, liquo, proliquo* (if there be any such Lat. word) *proliquatus*; *issuing*, or *bubbling forth*.

PURLOIN; “Fr. Gall. *pourloigner*, ut *esloigner*; Lat. *prolongare*, i. e. *longe auferre*; (consequently Gr.) Casaub. deflectit à *Παραιολίζαν*, *fraudulenter agere*: Skinn.”—to act fraudulently:—but why the Dr. should prefer the Fr. Gall. to the Gr. would be difficult to say.

PURPLE, *Πορφύρα, purpura*; proprie genus conchæ; cujus *liquore* olim vestes tingebantur: properly a *shell-fish* (perhaps the *murex*) with the juice, or blood of which they formed the *purple*.

PUR-PORT, *Προ-φορῶ, pro-porto*; “argumentum sc. quod scriptum *pro-portat*; vel *porro-portat*; i. e. *in progressu exhibet*: Skinn.”—the design, argument, or intention of a work.

PUR-POSE; *Ἔω, pono, propono, propositum*; or perhaps from the foregoing root: to signify the same.

PURSLAIN, *Φορῶ, porto*; unde *portulaca*; quod foliis *portulas* imitetur: the herb so called from its open and expanded leaves.

PURSÿ, *bloated*; *Πειψοσεν, vehementius spirare*; to breathe hard.

PUR-VEYOR; *Ειδεω, video, provisos, provisor*, quasi *providitor*; a *foreseer*, or *provider of things beforehand*.

PURULENT } *Πυον, et Πυος, pus, purulentus*;
PUS } *the ripeness of a pustule.*
PUSH, or sore }

PUSH, or thrust; *Αφαιρω, αφειλον, ab inusit: Απελλω, pello, pulso; pulsus*; to *strike, knock, or shove*:—or, perhaps, *pushed* may be only a dialect of the Celtic word *ished*; *expelled*, or *outed*; according to *Clel. Voc. 112*; as *ished* seems to be another dialect of *ick*, or *icked*; which is but another dialect of *illus*; as that seems to be but another dialect of *Θιξίς, tactus*; à *Θιγω, tango*; to *touch, push, or shove*.

PUSILL-ANIMITY; *Πωλος-ανემος, pullus, pusillus-animus*; *weak-minded, faint-hearted*.

PUSS; “vox blanditoria,” says Skinn. “quâ

feles compellamus; forte à Lat. vet. *pusa, pusula, pucella*; i. e. *puella*:”—every one will admit the propriety of the Dr’s. derivation thus far; he ought not, however, to have stopt here, but to have traced *puella* up to the Gr. or rather to the Hebr. thus; *puer* originem trahit à *פּוּל פּוּל פּוּל* *filius*; inde est *Πορ*, Dor. pro *Παις*, unde Latinorum *por*; et *e* inserto *poer*; pro quo postea *puer*; nam *o* pro *u* pronunciabant veteres: porro pro *puer*, *puerus, puellus*, unde *puera, puerula, puella, pucella, pusula, pusa, pusi*.

PUSTULE, *Πυον, et Πυος, pus, pustula*; a *blister, wheal, or blain*.

PUT, *Ἔω, pono, positum*; *placed, set, or laid*.

PUTATIVE, *Πυθανομαι, πειθεω, puto, putativus*; *supposed, thought to be*.

PUTID

PUTRE-FACTION } *Πυον, et Πυος, Πυθω, Πυ-*

PUTRE-FY } *θηδων, pus, putridus*;

PUTRID } *nafty, decayed, and*

PUTROCK seems to be but a different dia-

lect for *buteo*; unde *buttal*, quasi *puttal*; unde *puttock*; a species of hawk: *buteo* autem à *Βυς-ταυρος*: see **BITTERN**: Gr.

PYE, *baked*; a contraction of *paste*: see **PASTE**: Gr.

PYGMY: it has been already observed, that Upton derived the art. *pyg*, “à *Πυγμαίος*, though that word belonged more properly to this art.” signifying “*pumilio*; a *dwarf*; one who is only a *cutit high*; à *Πυγμα, the fist*, or the measure from *the fist to the elbow*: R. *Πυξ, with one’s fist*; an adverb: *Nug*.”—this is all the Dr. has offered on this subject; notwithstanding Mr. Upton had given him the hint of more matter in *Homer*; for these *pygmies*, it seems, were a diminutive race of heroes, so unfortunate as to be *war’d on by cranes*: Il. Γ. 3,

Ἡὺτε περ κλαγγη Γερανῶν πελει ουρανοῖ προ,

Αἰτ’ ἐπει ἐν χειμῶνα φυγον, και ἀεσφαλον ομβρον,

Κλαγγῆ ταιγε πέλοισι ἐπ’ ωκειανοιο ῥοαῶν,

Ἀνδρασι Πυγμαίοισι φονον και κῆρα φερσαι·

Ἡεῖραι δ’ ἀρα ταιγε κακην εἰδα προφεροῖσαι :

on which the Scholiast observes, *Πυγμαίοισι, Πυγυμίοισι, Πηχυίοισι*· ἦοι ἀπο Πυγμαίω βασιλεως εἶω κεκλημένοι· ἢ εἰς Πυγονος μέτρον συνεσθλημένοι: Πυγων δὲ καλεῖται ὁ Πῆχυς, τὸ ἀπο Ἀγκῶνος εἰς Δακτυλῶν τῆς χειροῦ διαστημα. Ἐστὶ δὲ ἔθνος γεωργικόν, Ἀθροπῶν Μικρῶν, καλοικενοῦν εἰς τὰ ἀνωτάτω μέρη τῆς Αἰγυπτιακῆς γῆς, πλησιον τῷ αἰεαν, ὁ περ πολεμεῖται ταις Γερανῶσι, φασι, βλαπτεσαις αὐτῶν τὰ σπερμαῖα, και λιμον ποισσαις τη χωρῶ.

PYRAMID, “*Πυραμῖς, pyramis*: R. *Πυρ, gen. πυρος, the fire*: because *pyramids* ascend to a point, like *fire*: *Nug*.”—it is a pity that the Dr. who seems to profess himself an etymologist, could

give

give us no better a specimen of his abilities, than what he has here exhibited on this art.:—for, if he had attended to the poets, those infallible guides as to etymology, he would soon have found, that his present derivation must be wrong; besides, Vossius would have told him as much; for, after having produced the opinion of Ammianus Marcellinus, who decides for quòd ad *ignis* speciem, τῆ Πυρός, extenuatur in conum, he adds, at aliis placet, sic dictas à Πύρος, u, id est, *tritium*; quia cùm in eas rex *frumentum* congestisset, penuriam hujus fecit in universâ Ægypto: docet id Stephanus Περι. Πολιῶν, Ὀνομασθησαν δὲ Πύραμιδες ἀπο τῶν Πύρων, κτ̄ ἐκεῖ συναγαγῶν ὁ βασιλεὺς, εὐθείαν ἐποίησε Σίβη κατὰ τὴν Αἰγυπτίον:—after Vossius has thus mentioned both these derivations, he produces this very argument here made use of; for these are his words in favour of Πύρος, *tritium*: “videtur hoc etymon priori præferendum; eò quòd *pyramis*, et Πύρος; *tritium*, convenient primæ syllabæ modulo, contra quam fit in Πυρ, Πύρος, *ignis* ejusque derivatis:”—many other instances might be produced, in which this great etymol. and critic, has determined, with regard to the derivation of several other words; viz. by the measure of the different roots, from which they were supposed to be derived: whenever therefore the poets have occasion to mention these stupendous buildings of ostentation and folly; and when they as constantly use the first syllable of the words Πύραμιδες, and *pyramides* long; can we possibly suppose, that the etymology of those words should be deduced from Πυρ, Πύρος, *ignis*, which is always short in its oblique cases? Dionysius, speaking of the *pyramids* in his Geography, 20, says;

Και τοῦ σχιζομένου πρὶν συρῆαι εἰς ἄλλα Νεῖλος,
Μεμφιδος ἡλιβαλοῖς πόλι Πύραμιδισσιν ἀγαυῆς
Ἐρηϊκῶ πολίτι.

Horace likewise, in his Third Book, Ode 30, says,

*Exegi monumentum ære perennius,
Regalique situ pyramidum altius:*

can the Dr. now, or any of his adherents, persuade us, that we ought to derive this word *pyramid* from Πυρ, Πύρος, *ignis*, short?—we must, therefore, certainly abide by Πύρος, Πύρε, long; and this last word signifies *tritium*; *wheat*, *corn*, *grain*; and not *fire*:—not that we are to suppose that the *pyramids* were ever intended for *granaries*; but that the Greeks, when, after many generations, they visited Egypt, and saw those amazing structures, looked on them as store-houses for *grain*; and knowing Egypt to be a country fruitful in *corn*, they called them *pyramids*, *corn* store-buildings; being, as they thought, the repositories

for all the produce of Egypt:—to so much a better purpose would these honest Greeks have applied those enormous edifices; little imagining that they could ever have been raised only for the lodgement of a dead body, as they have since been discovered, though no body was found there; only the place intended: so that, at last, the pompous prince who raised them, was in his last moments afraid of being buried there.

PYRE; many have supposed, that this word likewise is descended à Πυρ, *ignis*; *fire*; unde *pirus*; a *funeral pyre*; or *pile*, on which the dead bodies were laid in order *to be burnt*:—but, with Casaub. it might be better to derive *pyre* à Πυρα, *lignorum strues*, five accensa, five non accensa, sed ad usum rogi proprie:—it must be owned, however, that it looks as if he intended that Πυρα itself should draw its origin from Πυρ, though all *pyres*, or *piles*, or *stacks* of wood are not immediately burnt.

PYRITES, Πυρῖτης, sc. λίθος, *pyrites*, nunc lapidis nomen est: the *pyrites*, a stone so called undoubtedly à Πυρ, Πύρος, *ignis*; *fire*; the *fire-stone*;—and consequently would have been a very proper material for Dr. Nugent to have built his *pyramids* with: it is also *the name of a jewel*;—which might have done better still.

PYRO-MANCY, Πυρο-μαντεία, *divinatio ex igne*; a *divination by fire*; (perhaps *lightning*). R. Πυρ, *ignis*; et Μαντεία, *divinatio*.

PYRRHONISM, Πυρρῶνισμος, *Pyrrhonii philosophi*; qui semper quærendo occupati nihil decernunt, nec credunt: ex *Pyrrhone* philosopho: the doctrine of *Pyrrho*, the Greek philosopher, who was founder of the Sceptics, i. e. a sect of men, who reasoned so long about every thing, that at last they doubted of all things.

PYTHAGORÆAN, Πυθαγορείος, *Pythagoricus*; Πυθαγορείος, *Pythagoræus*, *Pythagoræ sectator*; a disciple of *Pythagoras*; who held the transmigration of souls: his scholars, believing him infallible, thought it was enough to reply to any argument against their doctrines, ἄλλος ἐφη, *ipse dixit*; *he said: it was so*.

PYTHONESS, Πυθωνισσα, *Pythomissa*; *saga*; *venesica*; a *woman inspired*, as was supposed, by Apollo, in a very extraordinary manner, nam tripodi insedens, genitalibus, ut aiunt, partibus subeuntem excipiebat cum halitu spiritum; inde repleta furore, crinibusque solutis, ac spumas ore emittens, de rebus cùm futuris, tum dubiis, responderebat:—except, indeed, this latter part, she puts me in mind of our quondam famous *rabbet-lady*.

PYX, Πύξις, *pyxis*, à Πύξις, *buxus*; a *box*; or small casket, properly speaking made of *box-wood*; and

and among the Roman Catholics, *the pyx* is that vessel which contains their *host*, and is exposed on the altar on *Corpus Christi* day, and during the Octaves:—it was for stealing a *box* of this kind, (though some are made of silver, yet still retain the name of *pyx*) that Shakespear tells us one of Falstaff's friends, Bardolph, was hanged; for in his *Hen. V. Act iii. sc. 7*, he has made that pompous, bombast, fantastic character, Pistol, mention the fact in this manner;

Fortune is Bardolph's foe, and frowns on him:
For he hath stoll'n a *pyx*, and hanged must a be—
For *pyx* of little price.

Q

QUACK

QUACK-salver } “Ωκνος, *celer*; Φωκος: vel
Κικνος, *vis, robur*: *medicaster, qui te cito saluum reddere in se recipit*: Upt. under the art. *quick*: “a pretender of the faculty, who will undertake your cure, though your case be ever so desperate, and pretend to give you hopes of *immediate recovery*; (or *immediate death*) a gentleman of *dispatch*; no *lingerer*:—Clel. Way. 84, gives us a different idea of this word, which, according to him, seems to bear no connexion with our word *quick*, or *dispatch*; for he says, “a *quack-salver* is one who pretends to *cure aches*, or ailments by mysterious, or cabalistic words; from *quow*, *speech*; *ache*, or *ake*, *ailment*; and *salver*; *bealer*:” —but *quow*, whence *quoth*; and *ache*, and *salver*, are all Gr.

QUACKENED, Κυναγχη, et Συναγχη, *angina*; *the quinsy*; à verbo Αγχω, *strangulo*; *to strangle*; *suffocate*, and *choak*.

- QUADRA-GESIMAL
- QUADR-ANGULAR
- QUADRANT
- QUADRI-ENNIAL
- QUADRI-LATERAL
- QUADRI-PARTITE
- QUADRI-VIAL
- QUADRU-PED
- QUADRU-PLE

“Κάσσα, Æol. pro Πέσσα, i. e. Τεσσαρα, in linguâ Latina π abeunte in q; ut à Πόλος, *quatus*: Πέσσα autem quatuor notare etiam Festus docet; qui inde petrorritum

dici ait, nempe à quatuor rotis: vel sit quatuor à Dorico Τέσσα, pro Τεσσαρα, τ in q mutato; quo modo Τis, est *quis*:—est et tertia etymologia satis ingeniosa, quam docuit me Cæs. Scal. in suis de Causis L. L. libris, c. 28, antiqui enim tres habuere numeros potissimos, Έν, Δυο, Τρία, postea dicebant Κάσειον, pro Κασιέσιον: iuvat hanc sententiam, quod Aristophanes initio Εισπνεις, cum Αλλην dixisset, subjicit Κάσειαν, hoc est, Κασι αλλην: nam Atticè Έσιος de pluribus dicitur; non solum

ut, vulgo, de duobus: Voss.”—this last conjecture of Scal. is indeed ingenious; but that is the most that can be said for it; because, though the Latins made it a rule, that

A tribus ad centum numeros aptota vocabis, yet the Greeks went one step farther, and declined Τεσσαρες: now, if Κάσειον signified no more than Κασι Έσιον, and *another*, it would have been absurd in the Greeks to have declined it in the plural; because then it would have been Κάσεια, for Κασι Έσιον, et cetera; and *others*; which would no more have signified *four* than *fourteen*, it being an indefinite expression: since therefore the Greeks did decline Τεσσαρες, as well as Τρεις, we may naturally suppose, that they are both of them original numerals, as well as Εις, and Δυο; consequently, that Τεσσαρα is a neuter plural; which could never have been declined from Κάσειον in the singular.

QUAFF, Κυαφιζεν, Æol. pro Κυαδιζεν, *cyathis indulgeo, poto*: R. Κυαθος, *cyathus, poculum*; a *cup*, or *tankard*; an *immoderate drinker*.

QUAGGY, Παλωσω, *quasso, quatio*; *to shake*.

QUAG-MIRE; from the same root, by only joining **MIRE**, or *dirt*: Gr.

QUAIL, a *bird*; “Καλω, *voco*; quòd hæ aves interdiu, noctuque mutuo se *vocare* nunquam cessent: Jun.”

QUAIL, or *coddle milk*, Συναγω, *cogo, coagulo*; quasi *quagulo*; *to congeal, curdle, turn sour*: or else it may come from Σκυλλω, *fatigo, vexo, jacto*; *to burry*, and toss milk about in a churn, till it turns *sour*.

QUAINT; it is remarkable, that Minsh. Jun. Skinn. and Lye, should have traced this word through every possible language, except the Greek: Skinner, however, has led us as far as the Lat. *comptus*; then it would have been a very easy, and very natural step, for him to have gone a little farther, and to have derived *comptus* à Κομω, Κομω, *como, comptus*; *to comb, or dress the hair*; and used now to signify any thing *dressed, decked, or adorned, in a new, and fantastic manner*.

QUAKER, Καρκαίρω, *vibro, tremo*: vel à Παλασσω, *quasso, quatio*; *to feel the workings, and agitations of the spirit within, which occasion those quakings, and shakings without*.

QUALI-FY } Οιος, Ποιος, *qualis*; *what sort,*
QUALITY } *condition, rank, or power*: π in q verso; ut à Πόλος, *quatus*.

QUALM: Skinner derives it ab Εκλωσις, *levis animi defectus*; a *sickness, faintness*: R. Λωω, *solvo*; *to loose, or grow lax*: though Casaub. derives *qualm* à Κυμα, vel Κυημα, *partus, conceptus, deliquium animi quoddam, quale parturientibus usitatum*; a *sudden*

sudden but slight indisposition, to which women with child are often subject.

QUAN-DARY: "Gall. *qu'n diray je; quid agam, quid dicam, quo me vertam nescio*: Skinn."—whatever the Dr. might intend by that Gallic expression, I know not; but this *diray* seems to be Old French for *dire*; and consequently both are but French distortions of *dicere*; *what shall I say*; or *I know not what to say*: all Gr.: see **DICTION**: Gr.

QUANT, Κοῖλος, *contus*; *a long pole, or spear, to thrust a boat with; a boat-pole.*

QUANTITY, Ορος, Ποσος, *quantus*; *how much, as much.*

QUARANTINE, Πήλορα, *quatuor, quadragenarius*; *forty: mora quadragenaria in statione propter pestem*; *a detention of forty days duration, when a person is supposed to have come from an infected place.*

QUARREL, or *dispute*; Κιρυρῶμαι, vel Χρησῶ, *queror, querulus*; q. d. *querelare*; *to complain, accuse, or censure.*

QUARREL of glass; "Gall. *quarreau*; q. d. *quadrilla, quadrula, i. e. quadrata vitri*: Skinn."—"quarreau est ab Armor. *quadrare*: Lye:"—no; these are not the original etym.; but all come à *quadratus, quadratura, quatuor*; i. e. à Κεῖλορα, Æol. pro Πήλορα, hoc est Τεσσαρα, *any four-square figure.*

QUARRY, or *prey*; "quærere": Skinn."—then consequently ab Ερωῶμαι, Ερω, Ερω, *quæro*; *to seek*; or *fly in quest of.*

QUARRY of stone; "Gall. *quarrieres*: Menagius putat dictas quasi *quadrarias, vel quadratarias*; à *quadris, vel quadratis lapidibus, quos inde excidebant*: Jun."—consequently would be derived from the same root with *a quarrel of glass*; but Lye disapproves of this, and says it is derived ab "Hibern. *cairrig*; *petra*; *carrack, cairrigbeach*; *lapidosus, petrosus*; unde lector mecum derivare credo non dubitabit:"—his reader would have hesitated much less, if he had but traced his Hibern. *cairrig, carrack, and cairrigbeach*, up to their true origin, the Greek, either in the word Παχία, by transposition *car*, vel *quar*, i. e. *quarry*; *rupes in mare procurrentes*; or Κερενῶτες, *præceps rupes*; *a craggy, steep rock.*

QUART } Κεῖλορα, Æol. pro Πήλορα, *quatuor, quartus*; *four, or the fourth*
QUARTER }
QUARTO } *part, or divided into four parts.*

QUASH; Παλασσω, *quasso, quatio*; *to shake in pieces, to suppress.*

QUATER-cousins } "ut dicimus, ubi aliqui
QUATER-point } inter se occultam gratiam
QUATERNION } habent, they are *quater-cousins*; i. e. Gall. *ils font pas de quater-cousins*: septem enim cognatorum gradus numerantur,

inter quos, primi *quatuor*, utpote *propiores, maximi momenti habentur*: sic ubi hac phrasi utimur, intelligimus, isti sunt ex cognatis proximis; hoc est, conjunctissimi: Skinn."—only now the Dr. should have told us, that these *intimate acquaintance, these close-connected friends, these QUATER-COSINS* are Gr.

QUAVER, Καρκαίρω, *vibro, tremo*; vel à Παλασσω, *quasso, quatio*; *quaver, quake, and shake.*

QUEAN; "Κοινῶν, *cauponari, scortari*; Κοινῶν, *lupanar, prostibulum, mulier corpore questum faciens*: Jun."—vel à Κοινος, Κοινῶν, *communis*; *a common drab*; unless we may suppose *quean* is but a transposition of *quena*; and, if so, it may be derived à Γυνῶν, *mulier*; *a common woman*:—"wee often heare," says Verft. 336, "this reproacheful name given to women; and what it is, I suppose few do know; but not being any way the appellation properly of a woman, it must then be some other contemptible thing, (polite gentleman!) and so do I find it to be, to wit, *a barren old cow*, and no other thing; and yet is now grown to be in our language vnderstood, and ment for a dishonest woman of her body:"—and yet may be derived from any of the foregoing art. Gr.

QUEASY, Παλασσω, *quasso*; *to shake, pant, or wheafe.*

QUEEN, "Κυω, *pregnans*; Κυωσα, *quæ peperit*; Casaub."—it might be more natural to suppose *queen* is derived à Γυνῶν, *mulier, uxor, Κατ' ἔξοχον, regis*; the king's *consort*: or else, with Verftegan, to deduce *queen* from the same origin with **KING**; though he has not traced it up to the Gr.:—how strangely do words degenerate!—Ciel. Voc. 19, in speaking of the game of *chess*, says, "I suspect, not without reason, that it is of Druidical invention; the terms *king* and *queen* are modern; *the king* was originally *the chief baron*; *the quin*, his general, or first, or *head executive minister*: *queen*, in our present language, is a female appellative, and surely not a proper designation of that active office, which is given to the *second* piece at that game:"—let who will have been the first inventors of that game, *quin*, or *queen* may be derived from the same root with **KING**, and *king* may be Gr.

QUEEN-borough, or *quin-bureich*; i. e. *head-borough, or chief-district*: see **QUIN**: Gr.

QUEER; "ineptus, insubidus; est fortasse ab Hibern. *cuar*; *curvus, perversus, pravus*: Lye:"—but *curvus* originates à Κυρῶς, vel à Γυρος, *curvus, rotundus, in orbem versatus*; *out of the right way.*

QUEENA, or "quinde, a wvyyf, or woman": Verft."—who was so inveloped in his Saxon,

that he could not discover that his favourite *quena* was but a different dialect of Γυνή, *mulier, femina*; a *vnyf*, or *vwoman*.

QUERIMONIOUS, Κινυρομαι, vel Χηρευω, *queror, querimonia; complaint, moaning.*

QUERKENED; sometimes written, and pronounced *quackned*; but though they both signify the same thing, yet it may be doubted whether they are both derived from the same root; this word at least seems to be derived rather ab Αρχεω, *arceo, coerceo; contracted, choaked, suffocated.*

QUERY } Ερωμαι, Ερωτω, Ερω, *quæro, quæ-*
QUESTION } *situs, to inquire*: hence in hunting, a spaniel is said *to quest*, when either at the sight of the game, or crossing the scent, he gives his tongue; as much as to say *it is found.*

QUIBLER; “nescio an à Lat. *cymbalum*: Skinn.”—(nescio an à Gr. Κυμβαλον, *cymbalum*) q. d. *cymbalare*; i. e. *cymbalis ludere; verborum consonantiis ludere*; istud enim facetiæ genus tantum quidam cognatarum vocum tinnitus est quasi *cymbali*.”—all which would have been applicable, if the Dr. had played on a *bagpipe*, instead of a *cymbal*:—*quibble* seems to be rather a fictitious word, and contracted from *quid libet*, or *quod libet*; meaning a witty, dexterous gentleman, who can play any game on words, and prove *any thing* from *any thing*, a mere *quidlibeter*, contracted to *quibbler*: or perhaps it may be only a various dialect for *gabbler*, quasi *quabbler*, unde *quibbler*:—but in either case it would be Gr.: see **QUIDITY**; and **GABBLE**: Gr.

QUICK; “Ωκυς, *celer*; Φωκυς, vel απο τῆ Κικυαν, *valere*; Κικυς, *vis, robur*: Upt.”—the former seems the better of the two; unless, with Casaub. we may derive *quick* à Κοκω, vel ut alii Κοκυ, Atticis pro Ταχυ, *celeriter; brisk, nimble, alert, lively, living.*

QUICK-sands
QUICK-set hedge
QUICK-silver } from the same root: Gr.

QUIDITY; Τις, *quis, quæ, quid; what; the essence, or being of any thing*; also a *quick, or subtil question*.—Butler could not possibly omit taking notice of this word; and therefore has ranked it among the many other qualifications of his hero, that

He could reduce all things to acts,
And knew their natures by abstracts;
Where entity and *quidity*,
And ghosts of defunct bodies fly.

Part I. Cant. i. 143.

QUIET, Κειμαι, *cubo*, vel Κειω, *quiesco, quiesca, quietus; to lye down; to be still, silent*: vel potius à Κειω, quasi Κειωρ, *quiesco, jaceo; to be at rest*: see **WHITE**, or *repaty*: Gr.

QUILL, “Καλαμος, *calamus; a reed, pipe, or tube*: Upt.”

QUILT, Κοίτη, *cubile; lectus; a bed, or bed-covering*:—Junius derives it à *culcita*; and then refers us to Voff. — who derives *culcita*, à *calcando*; quòd in eâ sagum, tomentum, aliudve quid *inculcabant*: *calco* autem à *calcibus premo*: et *calce* à Λαξ, *to press with the heel, &c.*

QUINCE, Κυδωνιον, *Cydoniam malum, cotonium*; a fruit brought from *Cydon*; perhaps by the crusaders: Hefychius Λασιονιαλον exponit μηλον τὸ εχον Χυον: unde et mihi (says Jun.) quandoque oborta est suspicio nostrum *quede*, vel *quince*, fortasse referri posse ad Antiq. Brit. *ceden; villus*; quandoquidem notissimum est *Cydonia* manibus nondum tractata, gracili quadam lanugine vestiri:—because *it is covered with a thick, and rough down.*

QUINCUNX } Πεντε, Æol. Πεμπτε,
QUINQUAGESIMA } Dor. Κενκε, π et λ, in
QUINQU-ENNIAL } * mutatis; *quinque;*
five; or any of its derivatives.

QUINT-ESSENCE; every reader will admire the judicious manner in which Clel. Voc. 168, has investigated this word: “deceived by a similitude of sound, many have deduced *quintessence* from *quintus*; and have imagined it to be as it were a *fifth-essence*: *quintus*, as used by Horace,

————— *dulcia barbæ*

Lædentem oscula, quæ Venus

Quintâ parte sui nectaris imbuit,

Lib. I. Ode 13, v. 15.

has no relation (as indeed it would be nonsense if it had) *to a fifth part*, or to any thing of number; but to a *choice part*: it is one of those archaisms, of which the Roman poets made so happy a use: *quinta* here derives from *quin*, *the bead*; and signifies *principal, bead, top, chief, choice*:—but *quin, kin, koning*, and **KING**, are all Gr.

QUINTU-PLE; Πεντε-πλεκω, *quintu-plex; five-fold.*

QUIP; contracted ab Απ-αλω, *var-ulo; to whip*: “*quips, dieteria, arguta reprehensiones*; quòd homines inconsulti talibus dieteriis, tanquam *flagris*, admoniti, atque excitati, referant se ad rectum vivendi ordinem: a *smart retort, a sharp reply, a quick reproof.*

QUIRE of paper; Πεντε και εκοσι, *viginti quinque, quinternus*; formerly *twenty-five* sheets of paper; now but *twenty-four*.

QUIRK; “Κιρκος, *circus*: Casaub.” one who argues in a *circle*, and comes to no conclusion; a mere *quibbler*.

QUIT, from the same root with **QUIET**: Gr. signifying now *to excuse a person a debt, give him perfect ease, and rest.*

QUITTEE for QUATTEE: only a Northern dialect of QUID pro QUO; meaning *this for that; something for something*:—consequently Gr.

QUIVER, for arrows; what the French intended by calling it *carcois*, or *carquois*, would be impossible to say; but it looks as if they intended to derive it à *Καρκαίρω*, *vibro, tremo*; to tremble, to shake; because the arrows might shake, or rattle in the case: it seems, however, more probable, to derive it from *the case* itself; and to deduce the word *quiver*, with Skinner, à Gall. *couvrir*: only now again it is unluckily Gr.; for *couvrir*, signifying to cover, is only a contraction of *co-operio*, quasi *co-overio*:—consequently Gr.: see COVER: Gr.

QUIVER, *Καρκαίρω*, *vibro, tremo*, vel à *Πατασσω*, *quasso, quatitio, quatitur*; to shake, or tremble.

QUOIT; *Κωας*, Hesych. *σφαιρας, η λιθας, σφαιρας, aut lapides*; spheres, or stones: these do not exactly answer to our *quoit*, which is a flat and round iron ring: however, as the *Κωας* might have been used in the manner of our *quoits*, and as they approach near enough in sound likewise, they may perhaps pass for an etym.

QUOTE, *Κοτος*, *quotus*; “citare, seu laudare authorem libro, et capite; *quota* sint, adnotatis: q. d. *quotare*: Skinn.” to remark the book, chapter, and verse of any passage in an author, and give his own words.

QUOTH *be*; *Ενεπω*, by transposition *enqueo, inquit, quit*; *quoth be*, to say, speak, reply:—Skinn. under the art. *bequeath*, supposes it comes from the “Sax. *becpeðan*, *legere*; forte à particula *be*, et *cpeðan*, *dicere*; q. d. *addicere*, vel *dicendo*, i. e. *conceptis verbis, donare*; priscis enim illis, et simplicioribus sæculis, in quibus aut nullæ, aut raræ extiterunt literæ, plus valuit *testamentum nuncupativum*, seu *verbale*, quam jam quam accuratissime scriptum, et conceptum:”—and Verstegan likewise has told us, that *cuwyth* signifies a will, or testament: “and heerof,” says he, “remaineth yet our word *bequeath*.”—all which is most strictly true; and shews how much easier it was for these gentlemen to define and explain, than to derive: for, had they only considered that their darling and favourite words *cpeðan*, and *cuwyth*, were but horrid and barbarous Saxon distortions of the Latin word *inquit*, unde *quit*, *quoth*, *cpeðan* and *cuwyth*, they might have found, that they were all descended from the Gr. as above:—Vossius gives us another deriv. in the art. SAY: Gr.

QUOTIDIAN; *Κοτος*, *Κολος*, *quotidianus, quotodie*; every day, daily.

QUOTIENT, *Κοτος*, *Κολος*, *quotus*; *Κολε*, *quoties*; how often.

QUOYNES, *Τυς*, vel *Τυς*, *cuneus, vomer*; a wedge; or such like body.

R.

RABBIT: different etymol. have given different deriv. of this word, according to the different lang. from which they have deduced its origin:—Minsh. supposes it is derived “ab Hebr. *rabab*; *coire*; sc. *propter fertilitatem*.”—Skinner says, “mallem à Lat. *rapidus*.”—but *rapidus* is Greek: Junius gives us a different idea, taken neither from the appetites, nor powers of this creature; but from its formation; “quod-quot unquam observârunt Anglos (says he) in linguæ vernaculæ pronunciatione *o* sonare ut *a*, facile mecum credent olim fuisse *robber*; atque ita illud fortasse corruptum fuerit ex *rough-set*, quod exprimit *Δασυπους*, *bair-foot*: Belgis quoque *robbe*, et *robbeken* est *cuniculus*.”—as therefore the *bair* seems to have received its name from that peculiar circumstance of having *bair* growing on and covering the bottoms of her feet; so the *rabbit* likewise, being of the *bair* species, seems to have been so called from her having the bottoms of her feet likewise covered with *bair*; and therefore may be derived à *Ψυσσω*, *rugo, rugosus*; i. e. *birfultis pedibus indutus*; *rough-footed*:—Clef. Way. 39, tells us, that “*rabbit* comes from *er-abit*; which does not mean *abit*, or *abide*, as having its habitation in the earth; but as digging, or burrowing in the earth:”—but *er* is undoubtedly Gr. from *Ερ-α*, *terra*; *the ear-th*: as for *abit*, in the sense of *digging*, it may be Celtic.

RABBLE; *Αραβος*, *rabula, tumultus*; noise, brawling.

RABID, *Ραιω*, *corrumpo*; *rabio, rabies*; *raging, furious, outrageous*:—Littleton and Ainsworth derive *rabies* à *rapio*; but that probably is a mistake of the press in the one, uncorrected by the other; and ought to have been *rabies* à *rabio*; *to be mad, to rave*:—Isaac Vossius derives it à *Ραζω*, *Ραβαν*.

RACE-horse; *Ροδω*, *impetu feror*; *to rush along swiftly*; vel à *Ρω*, *Ρωω*, *fluo*; *to flow*: or else from *Ορω*, *ruo*; *to hurry away with speed*.

RACE, stock, or origin; *Ριζα*, *radix*; *the root*; *stock, or stem*.

RACK, and *beggary*; *Τρεξ*, *fax*; *dregs, refuse, sweepings*; meaning here *weeds, stones, grass*; which are drawn off the land by the *rake*, or *harrow*; and therefore perhaps *rack* and *beggary* may be derived from this action of *raking*, “à *Δρασω*, *Δραω*, *to drag, rake, or draw off*.”

RACK, or *fire-range*; *Ραχης*, *spina dorfi*; “*fortasse sic dict.*” says Skinner, “à *spina dorfi* similitudine:”—but would neither quote the word

*Ραχίς, nor refer us to the art. *rack of mutton*, where he had quoted it.

RACK and manger; Ρασσω, seu Ρησσω, *rado, rasum, rastrum; a rake, or barrow*; from whence perhaps came a *rack* to eat hay out of.

RACK of mutton; Ραχίς, *spina dorsi; the chine*; in eandem plane sententiam, ut observat Casaub. dixit Homerus Ραχίω σπός, *dorsum suis; a chine of pork*: properly speaking (as Lye observes) we mean by a *rack of mutton*, non tergum, sed *cervicem ovillam*.

RACK, *torture*; Ρησσω, Ρηζω, quasi Ραζω, Ραγω, quasi Ραγω, *frango, rumpo, lacero; to break, tear, torment*.

RACK off wine; “nescio an,” says Skinn. “à Sax. peccan; *curare; curam habere alicujus* (—so might he have had of a *pin cushion*) hoc enim modo curam habendo, vinum à corruptione vindicatur: occurrit tamen apud Cotgravium vox *raque, vin raque*; quod exponitur vinum fordium, et sæculentum, à vinaceis secunda expressione extortum:”—but, whatever may be the origin of *reccan*, or of *raque*, our word *rack* seems rather to be descended à Ραξ, *αγος, acinus; a grape-stone*; and to *rack off wine*, means, to pour it off from all the *bushes, stones, lees, &c.*; which, as it cannot be done at one *decanting*, must require several repetitions: and this action of *rack-ing, pouring off, decanting, or refining liquors*, is very properly expressed in Latin by *deseco; to drain off from the lees*; and therefore, perhaps, our word *rack* may be derived à Τρυξ, *fæx; dregs*: or else from Δρασσω, Δραγω, *drag, rack, or draw off*.

RACKET, or noise; Ραχία, *strepitus major, et inconditus, qualis maris alluentis, et littoribus fæc infudentis esse solet*: Casaub. “*the beating and dashing of the waves against the shore*; any uproar: or else it may be another dialect for RHATTOCK: Gr.

RACKET to play with; Ταιω, fut. 2, Τειω, Ion. Τειω, *teneo, retineo, unde rete, reticulum, sc. quo pila in sphæristerio percutitur; a latticed battledore, or battledore formed with network, to strike the ball with at tennis*.

RADIANT, Ραβδος, *radius; a ray of light*.

RADISH; Ριζα, à Ρηω: Casaub. “Ριζα, Ραδιξ, *radix; the root of a plant, tree, &c.*”

RAFFLE; it were to be wished the *a* in Ριφη, had not been changed into an *a* in *raffle*; though indeed we have preserved it properly in our verb to *rifle, or plunder*: Ριφη, signifies here *jaetus; throwing, or casting the dice*: Skinner supposes *raffle* is derived à “Fr. Gall. *raffler; rapere, corripere, abripere*; quia victor omnia pignora rapit; q. d. *lupus rapinae, seu spoliæ* :”—now granting

the Dr. his Fr. Gall. still it would be Gr.; for, perhaps, he might allow his *raffler* came from *rapio, quasi raffio*: but unfortunately *rapio* descends from *rapax*; and *rapax* from Αραξ:—“quid si à *fritillo, per metath.*” says Wachterus:—then we might add, quid si à *fritinnio*; quòd *fritillus veluti fritinniat, strepente alca*: says Ainsw.—but *fritinnio; to chatter like a swallow*, seems to derive à Φιλλω, *borreo*; as if the bird made that chattering noise through fear.

RAFT, Ραπια πλοια, *ratis, ligna confuta, tigna colligata; a float, made with beams, timbers, pieces of wreck, &c. bound together*.

RAFTER, Θεροφος; *velutum; arundinis, seu calami genus in tegendis ædibus olim usurpari solitum; nay, is used to this day; for this is, properly speaking, the thatch that covers the house; but the rafter here is made use of to signify the roof-tree, or beam that supports the roof*.

RAG of cloth; Ρακος: Casaub. and Upt.—*lacera vestis, detritus panniculus; a torn piece of cloth, a tattered garment*: R. Ραξ, vel potius Ρησσω, Ραγω, quasi Ραγω, *frango; to break, or tear in pieces*:—Homer mentions the manner in which Minerva disguised Ulysses, in the Thirteenth Odyss. N. 433, thus;

Αμφι δε μιν Ρακος αλλο κακον βαλεν, ηδε χιλιας,
Ρωγαλεα, ρυπωια, κατω μεμορνημενα καπνω
And round him threw another rag, and cloak,
Tatter'd, soord, and besmircht with smoke.

RAGE; Fr. Gall. *rage*; Ital. *rabbia*; utrumque à Lat. *rabies*: Skinn.—et omnia à Gr. Ραζειν, Ραβαλλειν, *sursum, ac deorsum eo; to rave, and roam about, in a wild, furious manner*: vel à Ραιω, *corumpo; crack-brained*.

RAGOO; or, according to the curious French orthogr. *ragoût*; either from Ρησσω, Ραγω, Ραιω, quasi Ραγω, *frango; to break, or tear in pieces*: or else from Ρα, *intensivâ particulâ*; and *gout*, derived, debased, and distorted à Γευσος, Γευω, to signify *a strong-seasoned dish*.

* RAIL, or bar, seems to be only a contraction of *repagulum*; and if so, then derived à Πηγωμι, *pango, pago*; unde *repagulum; a bolt, bar, or obstacle*: or else it may be derived as in the Sax. Alph.

RAIL, or bird; “ab aliquâ *pallæ, (scilicet potius rallæ): muliebris in pennis è colto dependentibus similitudine*: Skinn.”—and consequently derived as in the following art.

RAIL, or night-rail; Αραιος, *rarus, tenuis*; unde *ralla, à raritate, texture nomen accepit*: Voss “*a thin, light cloak of muslin*.”

RAIL, or scoff at: Casaub. derives it ab Ερισχελειν, *cavillari, scommate illudere*: or else it may be more simply derived à Ριω, *rimos, ringo*; vel

vel à Κριάδω, *rideo*, quasi *ridiculari*; to make a mock, or a scorn of.

RAIN; “*Ραίς*, gutta; *Ραίω*, aquâ perfundo; or perhaps, à *Ρεῖν*, *Ρεῖν*, fluere, proprie de aquâ; to flow, or pour down: Casaub. and Upt.”

RAISE; “*Ορθός*, *rectus*; unde *Ορῶ*, *excito*; præter. med. *Ορῶσα*, *excitavi*; to rouse, to get upright. Jun.”

RAISIN; “*Ραξ*, *ραγός*, *acinus racemi*: R. *Ρασσω*, *frango*; to break: Nug.”—this seems to be too distant a deriv.; neither can I find a better, unless a raisin received its name from being dried in the rays of the sun; and then it would take that deriv. Gr.

RAKE, or barrow; *Ρασσω*, *rado*, *rastrum*; to scrape, or scratch the ground:

* RAKE, or spendibrift; “*Ραχα*, Matt. v. 25: Upt.”—but this is Hebrew: it seems rather to be of European extraction, as in the Sax. Alph.

RALLERY, “vox nuper nostrâ ætate civitate Anglicâ donata; à Fr. Gall. *raillerie*; *jocus*, *jocatio*; q. d. *ridiculi*: Skinn.”—but that is Gr.

RALLY; “Fr. Gall. *rallier*; *ordines turbatos instaurare*; q. d. *realligare*: Skinn.”—and consequently derived à *Λυγῶ*, *ligo*; to bind, unite, or join again:—or perhaps it may rather be derived à *recolligere*; and then it would take the same origin as COLLECT: Gr.

RAM-down; “*mihi videtur*,” says Lye, “mutuum à *ram*, *ariete*, instrumento bellico, quo Romani muros, &c. percutiebant:”—and consequently derived from the same root with the following art.

RAM, “or male sheep; *Ἀρις*, vel *Ἀριξ*, *ἀρῖν προβαίων*: Hesych.”—to which Vossius adds, “ab *Ἀριξ*, abjecto *α*, fit *aris* unde factum *aries*; a male sheep.”

RAMAGE-bawck; *Οραμνος*, *ramus*; a young bawck, that is strong enough to get out of the nest, and perch on the branches: Ainsworth explains “a ramage-bawck by *nifus*; and *nifus* he translates a sparrow-bawck, or merlin, or even an of-prey, or falcon:”—but ramage means no particular species.

RAMBLE, *Ῥεμβῶ*, *temere inambulo*; to stray, or wander about: and yet it is possible, that our word *ramble* may be but a contraction of *re-ambulo*; to walk about, backwards and forwards: and if so, then it would originate ab *Ἀναπολεῶ*, *Ἀμπολεῶ*, *ambulo*; to walk:—Ray would derive *remble*, or *ramble*, “à *remobiliare*, i. e. à *moveo*; q. d. a reward, or good reward, a good color, or ruddiness in the face, used about Sheffield and Yorksh.”—this seemed at first a most extraordinary explanation: but I have since found, that they are two different art. run into one by mistake.

RAMIFICATION, from the same root with RAMAGE; and signifying now the fine divisions of the veins in animals, like the small, slender branches of trees.

* RAMPANT: Skinner, and Nugent, working by the rule of thwart, tell us, “that rampant originates à *Ρεπω*, *repo*:”—but if rampant has any connexion with *Ρεπω*, *vergo*, *propendeo*; it can have none at all with *repo*, to creep, or crawl along, like a rampant snail: but rampant is as far from creeping, as growelling is from flying:—it must therefore be referred to the Sax. Alph.

RAMPART; “Fr. Gall. *rampar*, *rempar*; *propugnaculum*; Belg. *rempart*; Ital. *riparare*, vel *rimpare*, *defendere*, *protegere*; to defend, protect: Jun. and Skinn.”—and yet neither of them seemed to be aware, that the Italian word *riparare*, vel *rimpare*, was derived à *ripa*; which is again derived by Littleton and Ainsw. à *Ῥίπη*, *impetus*, *ictus*; à *Ῥίπλω*, quod ibi *impetus* aquæ sistitur; vel quod in eam aquæ *impetum* faciunt: in either case, the effect is the same; for the bank, or the rampart is formed in order to defend and protect the besieged, as well as to receive the assaults and attacks of the besiegers.

RANCID, *Ραίω*, *Ραίω*, *ranceo*; *Βραγχος*, *rancus*, *rancidas*; *musty*.

RANCOR, “*Ραῶ*, *Ραίω*, *corrumpo*, *perdo*: Voss.”—because all *rancor* and *malice*, spoils and corrupts the mind:—Skinner has added another interpretation, though not perhaps the true one; viz. à *re-en-cœur*: quod sc. *profunde cordi infixum est*:—but still it is Gr.

RAN-DOM; “Ital. *randello*; *temerè*; *sine ullo consilio*: vel potius à Fr. Gall. *rendon*; *incertitudo*; hoc à *randon*; *rapidi et præcipitis fluvii impetus*: Skinn.”—and Lye subjoins; “quod verbale est à *rennan*; *fluere*; et *dun*, *deorsum*:”—according to which it descends à *Ρεῶ*, vel *Ῥεῶ*, *fluo*, et *Ῥεῶ*, *fubeo*; *deorsum*; to flow downwards, fly false of aim.

RANGE about, *Ῥεῶ*, *ægrè eo*, *vagor*; to wander, or stray about.

RANGE, or fire-grate, *Ραχίς*, *spina dorsi*; the chine bone; ob. similitudinem.

RANGE of rocks, *Ραχίς*, *strepitus*, præsertim aquæ rupes percutientis: the noise of the waves dashing against the rocks: or perhaps from the following art.

RANGE, to set in order [*Ῥεῶ*, *apto*, *jungo*; because a ledge, or range of rocks, is a continued chain of mountains underwater, which generally runs in a certain order and direction along shoar.]

RANKLE; from the same root with RANCID: Gr.: “est enim nostrum *rankling* quidam *navcedinis*.”

ranciditas, seu putredinis gradus: Skinn. a tendency to decay, a festering in his shroud.

RAN-SACK; "diripere; q. d. reinsaccare; hoc est sacco expilare, excutere: Skinn."—but, under the art. *sack*, the Dr. has derived that word from Gr.

RANSOM, 'Ρωις, redemptio; regaining liberty by a sum of money.

RAP, "Ραπιζω, percutere: Casaub. and Upt."—to beat, or strike.

RAP, and **RAN,** commonly pronounced *rap* and *rend*: Lye has very justly shewn, that Skinner, according to the common orthogr. "scribit *rend*; alii *rap* and *run* for; utrumque falsum; nam vocolæ sunt Septentrionis originis, et tantundem valent, ac si dicas, quicquid *vincire*, et *auferre* possis; *rap* enim est à Sax. *ræpan*; *vincire*: *ran* autem manifeste venit ab Iceland. *rana*, *xana*; *rapere*, *violenter auferre*:"—it would give me the greatest satisfaction to concur with this gentleman in all his observations; but here it seems to be evident that *rap*, signifying *vincire*, is not of Sax. but of Gr. extract.; for it may be derived either from Φρασσα, *sepio*, *munio*; to *prap*, *wrap*, or *tie around*: or else à Παπλω, *suo*, *consuo*; to *sow up*, or *envelope*.

RAPACIOUS, 'Αρπαξ, *rapax*, *rapio*, *rapacitas*; to seize with greedy hands.

RAPE-seed; Ραπυς, Ραπις, γογγυλις, Hesych. *rapum*, *rapa*; wild mustard.

RAPPER; Παπλω, *suo*; to *sew*; the covering, in which a young lady keeps her needles, silk, thread, &c. for *sewing*.

RARITY, Αραιος, *rarus*, *tenuis*; thin, scarce perceptible.

RAS-BERRY } Minsh. deflectit à Ρωψ, Ρωπος,
RASP-BERRY } *virgultum*; the small, slender
or rather } stalk, which bears an agree-
RAPS-BERRY } able berry: *rubus* Idæus, et
ejus baccæ; ab Ερυθρος, *ruber*, unde *rubus*:—though it might rather be called *ratb-berry*; and then it would take a different deriv. as will be seen under that art.: Gr.

RASCAL } Ραχα, Ραχα, Ρακια, Ραχαια, and,
RASCHAL } by Littleton and Ainsworth,
racba; for it is written all these different ways; but seems to be derived from the Hebrew, rather than from the Greek, or Latin lang.

RASE, not as Nugent writes it, according to common orthogr. *raze*; for it is undoubtedly derived either from Ραιω, Ραιω, *destruo*: vel à Ρασω, Ρησω, *rado*, *rasum*; not *razum*; to *scrape*, or *scrasch*; also to *obliterate*; and likewise to *demolish walls*, or *fortifications*.

RASH, a disease, "is a corruption," says Clel. Way. 51, "of the French *rouge*:"—as that is like-

wise distorted from *rubeo*, *rubens*; *rad*:—consequently Gr.

RASH, precipitans: Casaubon gives us two deriv. of this word, vel à Θρασος, *audax*, *temerarius*; vel à Ραυδαίος, *præceps*, *impetuosus*; bold, *daring*, *insolent*.

RAT, Τραξ, *farax*; a well known animal: R. Τς, *sus*; a swine; quia rostrum habet suillum; because it has a swine's snout.

RATE, or *scold*; Ραθωγος, vel Ροθος, *strepitus*; Ροθω, *strepo*; to make any loud noise: or else it may be derived ab Αρασω, *convictor*; to *reprove*, *reproach*: vel ab Ερεθω, *irrito*; to *provoke*.

RATE, or *tax*: "Ρης, Ρηω, *res*; à *pscore*, quæ opes erant antiquorum; Cæf. Scal. unde Hippocrati Ρηυικες, *ovilla*, et *agnine pelles*: item Ευρηπος, etymologo, ὁ καλλιπροβαλος, και πολυρην, qui pecora habet multa; i. e. *dives*: Voss."—*ratâ* *portione estimare*; a tax, laid according to an estimate of a person's effects and estate:—from this very estimate, it looks as if our word *rate*, should be deduced either from Ρεζω, *res ago*, or from Ρωω, i. e. Ερεω, *dico*; unde Ρηοις, *ratus*, unde *reor* atque *ratus*; *ratia*; a rate, or computation.

RATH, early } Ορθος, *diluculum*, *tempus antelu-*
RATH-berries } *canum*; *twi-light*; and here
RATH-wine } used to signify any berry,
fruit, &c. that comes quick, early, and suddenly to perfection: unless we may adopt the following deriv.

RATHER, seems to be only a comparative degree of *rad*, *cito*; *radep*, *citius*; and Skinner has accordingly given only that Sax. deriv.; but Lye has traced it up to the Gr. in "Ραδιος, *celer*, *agilis*; videri quoque possunt affinia Ραδιος, *facilis*; quod *facilia*, *nullo negotio*, ac *statim expediuntur*:"—because whatever we had rather do, we do it *speedily*.

RATI-FY; Clel. Voc. 21, n; has, with great judgement shewn, that "the sceptre, with which the bill, or thing, was touched to give it sanction, was called the *raad*; whence *rod*, *ratum*, *ratificatio*:"—but all these words seem to spring immediately from Ραβδος, *rad-ius*; a rod, wand, or sceptre: hence the expression, to *ratify a treaty*; an agreement finally concluded and confirmed, by the *ratifying touch of the rod, wand, or sceptre*; it also signified a prayer, or petition granted: according to Ovid;

Hoc ego pro vobis, hoc vos optate, coloni;
Efficiantque ratas utraque diva preces.

Fast. I. 695.

RATIONAL, from the same original with **RATE**; signifying now any *debate*, or *reasoning on a subject*.

RATTLE; Κροταλον, *crotalum*, *crepitaculum*:
"Casaubon

“Cafaubon nostrum *rattle* primario sensu à Gr. ῥαβυγος, declinat: sed nihil manifestius est, quàm hæc omnia esse ονομαστικῶς ποιεῖσθαι: Skinn.”—let it be so; still it is Greek; and may originally be derived à ῥοδω, i. e. ῥοδος, *strepitus*; any loud rumbling noise.

RAVAGE, ῥαπαξ, *rapax*; quasi *rapaciare*; to spoil, plunder, and lay waste.

RAUCITY, ῥαυγος, *raucus*, *raucitas*, uti ῥαυγω, *raucesco*: Voff. “a hoarseness, or roughness of voice.”

RAVE; ἀπο τῆς ῥεμβεσθαι, *temere vagari*; ῥεμβος, *vagus*, *erro*; a rover: Upt.—Voffius derives it “à ῥαζον, ῥαζαλλον, *sursum et deorsum eo* :”—but neither of these are applicable to this present art. because they seem to express only *roving up and down*; which a person may do without *raving*: and therefore we might much rather adopt another deriv. of Voffius; viz. “*rabire*, forsân quasi ῥαυεσθαι βια, *corrumpi violenter* :” to be *violently distracted*:—Ciel. Voc. 164, n, would derive our word “*rave* from the French *réve*, which signifies *a dream*; and is itself derived à *resvario*; a *revery*, or *delirium* :”—sed unde *resvario*?—from the Gr. as above: see also REVERY: Gr.

RAVEN, *the bird*; Spelman would derive it à Sax. “*raþan*, *rapere*, *spoliare*; unde *corvus ex rapacitate*, contractim *raven* dicitur:”—and this *raþan* he would derive à *raþ*, *vestis*; quod viatores *vestibus* spoliaret; uti etiam et à *roba*, *robatores*, *latrones* dicti sunt *robbers* :”—but still it may be Gr.; for *raþ*, in the sense of *vestis*, seems to be only a Northern dialect for ROBE; Gr.:—Junius; and Skinner, who quotes Somner, suppose, that *the raven* may be derived “à Sax. *raþian*; *rapere*, propter *rapacitatem* sc.”—but then it might be more proper to write it *ravin*, à *rapina* :—this however does not seem to be the proper etym.; because the eagle, the cormorant, the vulture, and many other birds, are far more voracious than the *raven*: and therefore we may rather derive it, as in the following art.

RAVEN-GRAY: we have already observed, under the art. GRAY; that this color might have been so called from the bird *raven*, à ῥαυγος, quod duplicem habet notionem, says Voff. nam vel de vocis sono *raucus* (which is very remarkable in the *raven*) vel de colore *raucus* dicitur: and here it is taken in the latter; as when we say, a *raven-gray* cloth; that is, not intirely *black*, but *raucus*; *gray*, a middle-color, between a *blue* and a *black*; so that a *raven-gray* is the original, and its derivative united.

RAVINOUS, ῥαπαξ, *rapax*, *rapio*, *rapidus*; *rapacious*: or else à ῥαζαλλον, *sursum et deorsum eo*,

rabio, *rabies*, *rabidus*; *raving for food*, *voracious*: Verstegan supposes it to be Sax.

RAVISH-away; ῥαπαξ, *rapax*; *greedily to snatch*, or *tear away*.

RAVISH, *with violence*; this may have some connexion with the foregoing art. and take the same deriv.; but here it seems more proper to make some distinction between them: *ravinous* relates to *bunger*; and *ravish* to *lust*; and therefore in this latter sense it might be better to derive it à ῥαυω, *corrumpo*; to *sully*, to *desflower*, *desfile*.

RAUK; “various dialect for *rake*: Ray :”—but RAKE is Gr. or Sax.

RAW *flesh*; κρυος, *frigus*, *sanguis* postquam effusus venis, et jam *frigefactus*; any thing with the blood yet *stagnant in it*.

RAW, *rude*; ῥαβδος, *rudis*, quasi *raudis*; *virga rudis*, *impolita*; a *rude*, *unshapen branch*, or *bough*; a *rough*, *unpolished bar of iron*: and here used to signify an *ignorant*, *illiterate clown*.

RAY, *a fish*; ραια; *the skate fish*.

RAY of light; ῥαβδος, *radius*; a *wand*; also a *beam of the sun*.

RAZE of ginger, ῥιζα; *radix*; a *root of ginger*: Shakespear in his first part of Henry IV. act ii. sc. 1, introduces two carriers, one of whom says,

Car. I have a gammon of bacon, and two razes of ginger, to be delivered as far as Charing-cross:

on which Theobald observes, “as our author in several passages mentions a *raze of ginger*, I thought proper to distinguish it from the *raze* mentioned here; the former signifies no more than a single *root* of it; but a *raze* is the Indian term for a *bale of it* :”—this might lead us to suspect that the Gr. deriv. above is not proper; for it cannot be Gr. if *raze* is an *Indian term* :—now it would be very remarkable indeed if ῥιζα should be applicable to a *raze of ginger*, when it signified no more than a *single root of it*; and not applicable to a *raze of ginger*, when it signified a *bale of it*: in short, it seems as if Theobald, not being an etymol. had here made a distinction to suit his own convenience: let the distinction then be admitted, but let the derivation continue one and the same.

REACH, “*retch*, *stretch*; ὀρεγω, ὀρεξω, *porrijo*, *straight*; i. e. what is *stretched*: Casaub. and Upt.”

REACH, *to vomit*; ῥεγγω, *crepitare*, *stertere*; to make a noise, like *snoring*.

RE-ACTION, &c. &c. &c.—We have many other words in our language, beginning with the preposition RE, which will be more properly found under their respective articles; unless when

the primitives themselves are not in use; as in the following words, when compounded.

READ: "Sax. *ǣðan*; forte corruptum ex *ǣlo* *ƿeopðan*; à *ƿeopð*, *sermo*: Lye:"—which almost points out the word *ῥημα*, *verbum*; a word, or syllable pronounced.

READY; "ῥαδιος, vel ῥαδιος (—vel ῥηδιος) *facilis*; *easy*: et inde *ratbe*, *rather*: Upt."—but we have seen that *ratb* may be derived from a different root.

REAF, *vestis*; à ῥαπιω, *suo*; ῥαφιδευλος, *julus*: Jun.—Verstegan supposes it to be Sax.

REAL, ῥης, ῥην, et ῥων, *res*, *verus*; *revera*; *truly*, *verily*.

REALM, ῥαχω, quasi ῥαχω, *rego*; unde *regnum*; a kingdom, dominion.

REAM of paper: "scapus, vel fascis chartaceus, continens quingentas phyluras: intelligendum nempe vocabulum de tali chartarum congerie, quam uno vinculo commode contineas; nam Sax. *ream*, et *reama*, est *ligamentum*; à ῥωμα, *lorum*, *remulcum*: Jun."—any sort of cord, to tie things up in a bundle; whence a bundle of paper.

REAM-PENNY; "a provincial dialect for *Rome-penny*, or *Rome-scot*; a tribute, formerly paid by England to Rome; and which is sometimes called *Peter's-pence*; but now used proverbially for *peccadillos*; he reckons up his *ream-pennies*; he mentions all his *faults*: Ray:"—this is no more than explaining the expression; this is not shewing us from whence it is derived; which is purely Gr.: see *ROME*, and *PENNY*: Gr.

REAP; ῥεπω, *carpo*, *meto*; to crop, or mow: Casaub.—unde ῥεπανν, *fals*; a scythe, or sickle; and from hence the name of *Drepanum*, a promontory of Sicily; famous for the death of Anchises:—and yet perhaps it might not be improper to derive *reap* ab ῥεπαξ, *rapax*; unde *rapio*, *abripio*; to take, or take away, the fruits of the earth.

REAR of an army; à *re* *præverbio* loquelari; unde *retro*, *retrosum*; *behind*; any thing placed behind an army; also the last ranks.

REATCH, ῥεμπλωμαι, *scree*, *rauca voce suffire*; to cough; or endeavour to brow up any thing.

REBUS, "dicitur, ubi nomen viri nobilis effigie armorum gentilitiorum exprimitur: credo à Lat. *rebus*; quippe hic conveniunt *rebus* nomina quæque sua: Skinn. and Lye:"—but since *rebus* descends from *res*, these gentlemen ought to have traced that word up to the Gr. as under the art. *REAL*: Gr.

RE-CEIPT, ῥαπιω, *cipio*, *recipio*, *receptum*; to take, acc. pt.

RE-CENT, ῥενος, *reptos*, Hesych. ut con-

juicio, says Vossius, "à *re*, et *candae*, *re-cens*; nam: *nova* *sepe* *commendantur*. *candore*, qui *vetustate* *perit*:" *new*, *fresh*, *neat*.

RECI-PROCAL, ῥαχω, *posco*, unde *proco*; *reciproco*; i. e. *ultra citroque poscere*: any alternate motion, like the ebbing and flowing of the tides; the heaving and subsiding of the lungs.

RECK } it may seem strange to deduce
RECKON } these two words from ῥαχω, and yet that will be found the origin of them, when we consider that the senses of words depend on their deriv.; thus ῥαχω signifies *apio*, *jungo*; to join, rank, set in order; thence used to enumerate, compute; thence used to signify esteem, value, or regard; and in all, or some one of these senses will those different words, which have been quoted by the other etymol. from the various Northern lang. be easily referred.

RECK-ON, or cover the fire: "Belg. *'t vier reken*; *dispersum ignem componere*, et *carbone numerato* veluti *cineribus*, *obruere*: Sax. *bepecan*, *occultare sub calidis cineribus*; *obruere favillis*: Jun."—this explanation seems to mean no more than *RAKE* the ashes or cinders together:—consequently Gr.

RE-COIL, ῥαχωρενω, *tripudio*, *exsilio*; to skip, leap, or bound back: R. ῥορενω, *salio*, *salto*; to dance.

RE-CON-NOITRE; a pretty Gallic distortion of *recognoscere*; to recollect, to take such particular notice of any person, or place, as to be able to know it again: consequently Gr.: see *COGNIZANCE*: Gr.

RE-CORD, ῥεαρ-δω, ῥε-δω, *cor-do*; unde *re-cordor*, quasi *re*, *iterum cordi do*; vel cum affectu *cordis* reminiscor: "archivæ, tabulæ, seu *commentarii publici*: hinc *recordor* nobis *causidicus aliquis prætori* à *consiliis*, ejusque in jure dicendo orator; quasi *præfectus archivarum*, seu *tabularum publicarum*; qui est à *memoriâ*, *magister memoriæ* Skinn."—how much easier it is to define, than derive; the Dr. can tell us *what* it is, not *whence* it is!—the public archives of a kingdom, which bring to mind the laws enacted by our ancestors; and to which we must have recourse in order to revive any thing in our memory, or appeal to in any controverted point in debate.

RE-COVER: it might be easily supposed, that this was compounded of *re*, and *cover*, or *hide*: but instead of that, it is compounded of *re*, and *cupero*, contracted to *cover*; i. e. à ῥαπιω, *cipio*, *recapio*, *recupero*; to recover, regain, repossess.

RE-CREANT; either a transposition of ῥεαρ, quasi ῥεα, *cor*; unde *recreant*, *base*, and *cowardly*; or else à ῥεαινω, *perficio*, *creo*; unde *re-creo*; made the wrong way.

RE-CREMENT,

RE-CREMENT, *Κεῖνω*, *cerno*, *recerno*, antiq. *recrementum*; *the refuse of any thing*, as bran, &c.

RE-CRUIT, *Κρεῖας*, *caro*; *Κρεῖσσω*, *creresco*, *recrescere*; unde Fr. Gall. *recrûé*, *recrute*; *supplementum militum*; *a fresh supply of men*; also *a recovery of strength*; *a convalescence*.

RECTITUDE, either from *Ἀρχή*, quasi *Ῥαχῶ*, *rego*, *reatus*; *ruler*: or from *ὀρθός*, *reatus*, *restitudo*; *right*, *uprightness*.

RE-CUPERATION, *Καίρω*, *capiro*, *recupero*; *to recover*, *regain*.

RE-CUSANT, *Αἴτια*, *Αἰτιάσθαι*, *causa*, *causo*; unde *recuso*; *ex re*, *contra*; *et causa*; *to refuse*, *deny*, *reject a suit*.

RED, “*Ἐρυθρός*, *ruber*; unde *Ἐρυθραῖω*, *tubescere*; *to redder*, *to blush*: Casaub. and Upt.”

RE-DEEM, “*est à redimere*,” says Voss. “*hoc à re*, *et δῆμα*, *hoc est δεσμός*, *vinculum*”; *to release from bonds*, *imprisonment*, *captivity*, &c.: or else, see **EMPTION**: Gr.

RED-ITION, *Ἐμ*, *Ἐμμι*, *eo*, *redeo*, *reditio*; *a returning*.

RED-OLENCY, *Ὄζω*, *Ὄσθω*, *ὠδωδα*, *oleo*, *redolens*; *to smell*, *to scent*, *to perfume*.

RE-DOUT, “*munimentum quoddam militare*, *quo fessi milites reduci*; i. e. *se recipere possunt*; *praetentura*, *receptacula*: Skinn.”—consequently ought to have been traced to *Δαίω*, *Δαίνω*, *Δαίνυμι*, *ostendo*; *duco*; *to lead*, *to conduct*; *to retire to*.

RE-DRESS; “Fr. Gall. *redresser*; Ital. *rin-drizzare*; *corrigere*; q. d. *re-dirigere*, vel *re-directare*: Skinn.”—consequently derived either from *Ῥεζῶ*, vel *Ἀρχῶ*, quasi *Ῥαχῶ*, *rego*, *derigo*; *to direct*; or from *ὀρθός*, *reatus*; *right*; *to do one right*, *to set one right*; i. e. *correct*, or *rectify*.

RED-START; half Gr. half Belg.: **RED**, as we have seen, is Greek; but *start* is derived “à Belg. *steert*, *stert*, vel *stirt*; *cauda*; *the tail*; q. d. *red-tail*; *cauda rubra praedita*; *φοινικ-ἄρος*: Skinn.”

RED-UNDANCE, *Ῥόδος*, vel *Ῥόδω*, quasi *Ῥόδω*, *unda*, *redundo*; *to overflow*, *abound*.

REED, *Ὄρω*, *excito*; *excited*, or *shaken with the wind*: Vossius derives *arundo* ab *ariditate*, *aridus*:—then we might suppose it was derived ab *Ἄζω*, *areo*, *aridus*:—but H. Voss. derives *arundo* ab *Ἄρδης*, *cuspis teli*:—the first is a conjecture formed from its *motion*; the last, from its *shape*.

REEKING-hot; “*videri possit abscissum ex Ῥακελος*, quod Hesych. exponit *σκληρός*, *exsiccatius*, *aridus*: vel ex *Ῥαικερος* quod eodem doctiss. gramm. exponitur *χαλπεός*, *asper*, *sævus fumus*: Jun.”—*smoke*, which is always *sharp*, *pungent*, and *hurtful to the eyes*.

REEL, *subst.*

REEL, *verb*

REEL, *to stagger*

Ἐίλω, *volvo*; *to roll around*, *about*.

REER, or *raw*: Sax. *hære*, *crudus*, seems to be but a various dialect for **RARE**, or **RAW**:—consequently Gr.

REEVE; “*praefectus*; as a *port-reeve*, *sheriff*, or rather *shire-reeve*; sometimes written *grave*; as a *land-grave*; *εκατόρ*: Sax. *raþian*; *rapere*; says Skinn.”—“*olim enim*,” says Spelman, “*pagorum praepositi*, quos alii *comites* vocabant; Saxones nostri suo idiomate *revios*, et *grevios*, nuncuparunt; ideo sc. quòd multas regias, et delinquentium facultates, in fiscum *raperent*, *exigerent*, et *deportarent*!”—and consequently is Gr. being derived ab *Ῥεπαξ*, vel *Ῥεπαζω*, *rapio*; *to snatch*, and *carry away*; for the Saxon and Danish *tax gatherers* were real *barpies*, and *ravishers*.

RE-FECTORY, *Φυω*, *fia*, *facio*, *reficio*, *refectorium*; the hall in monasteries, and colleges, where they *recruit*, and *refresh themselves*.

RE-FELL, *Σφαλλω*, *supplanto*, *prosterno*; *to refute*, or *subvert an argument*.

RE-FER, *Φερω*, *fero*, *refero*; *to bring back*, *to form a connexion with what went before*, or *may come after*.

RE-FRAIN; “vel à Lat. *refringere*; vel ab Ital. *raffrenare*; *cobibere*, *abstinere*; q. d. *refrenare*: sed prius etymon longe praefero: Skinn.”—but Lye, after the latter deriv. says, *omnia fortasse à Cambr. Brit. frwyn*; *frenum*; *frwyno*; *refrenare*:—but why these gentlemen should rest with such a pleasing tranquillity, in all, or in any of these languages, would not be easy to say; unless we can suppose, that the Latins and Greeks borrowed from the Welsh:—on the contrary, *frwyn*, *frenum*, *refrenare*, *raffrenare*, are all of them evidently derived either à *Βρεμω*, *fremo*, *frendeo*, *frænum*; quòd hoc equi dentibus *frendeant*; *to chew*, or *cheer the bit*; hence *to bridle in*, *to curb*, *restrain*; i. e. *refrain*: or else à *Ῥασσω*, *Ῥαγω*, *Ῥαγω*, quasi *Ῥαγγω*, *frango*; quia *indomitos equorum animos frangat*; as Junius very justly observes under the art. **FRAIN**.

RE-FUND; *Χεω*, *Χυω*, *Χυνω*, *fundo*; *refundo*; *to pour back again*; *to make a return of what was unjustly obtained*.

RE-FUSE, or *reject*; *Αἴτια*, *Αἰτιάσθαι*, *causa*, *causo*; unde *recuso*; *ex re*, *contra*; *et causa*; *retro causor*; *to deny a suit*, *to slight a request*.

RE-FUSE, *relicks*, *scraps*; from the same root; Gr.: whatever is *rejected*.

RE-FUTE, “*Φαω*, *φω*, *Φημι*, *for*, *faris*, *fatur*; unde *futo*, *refuto*; *to disprove the argument of an adversary*: Ainsw.”—sed est à *futo vase* (adds he) “*quia, ut futo fervens aqua, ita leni oratione compefcantur adversarii*!” adds Junius; who then quotes Varro, lib. 4. de L. L. *vas aquarium vocant futum, quo in triclinio allatam aquam infundebant*; Titinius, *Setinâ*.

REGAL } "Αρχω, quasi Παχω, *rego*; et Isi-
 REGENT } dorus *regem* ait dici à *recte agenda*;
 sed hæc Stoica est allusio; nam planum est esse
 à *rego*:—hoc Cælius et Nunnæus non absurde
 pro *rago* dici putat; esse id ab Αρχω, κατὰ μέλησιον:
 sed imprimis assentio, continens Vossius, doc-
 tissimo focero meo, Francisco Junio, qui com-
 mentario in Danielis cap. IV. suspicatur *rego*,
rex, omniaque ejus conjugata, venire à nomine
rac, quod Babylonis *regem* notabat:—"a king,
 or *supreme potentate*; together with all the *power*,
dignity, and authority, belonging to him:—so that
 the Greeks seem to have derived their word Αρχω,
 by transposition, from the Hebrew *rac*.

REGI-CIDE, Αρχω-κοντω, *regi-cida*; a king-
 killer; one who dares to lift his hand against the
 king's life: R. Αρχω, et Κοντω, *cado*; to kill.

REGIMEN } Αρχω, quasi Παχω, *rego, regi-*
 REGIMENT } *men*; to rule or regulate our
 diet; also, a body of men under government and
 control:—Ciel. Voc. 122, acknowledges, that
regiment signifies a body of men martially ap-
 pointed, arrayed, and collected out of any par-
 ticular shire; and therefore would derive it à
reich-mot; and so indeed they might have been
 formerly; but now a *regiment* may be composed,
 not only of different shires, but of different na-
 tions: however, even *reich-mot* is Gr.

REGION; from the foregoing root; quod
 priusquam provinciæ fierent, *regiones* sub *regibus*
 erant, atque ab iis *regebantur*: Perot. a *division*,
 or *district*, under a ruler, formerly called a king:—
 Cleland's attachment to the Celtic makes him
 affirm, in Voc. 7, that "*reich* is the etimon of
regio:"—we might rather suppose the reverse;
 and that *regio* itself was derived from the Gr.

RE-GISTER, "*registrum*, seu potius *regestrum*;
 terra è fulco *egestra*; et in aliquantulam altitudi-
 nem *elevata*; *earth cast up, a ridge in plowing*:
 also a *register book*: Littleton and Ainsw."—but
 this is not going far enough; for *register* is un-
 doubtedly derived à *res gestas*; and Vossius tells
 us, that *gero* originates à Χαριζω; i. e. à Χαρι,
 namque ab obliquo ejus Χηρος factum est *gero*; ut
 proprie fit *manum administrare*; a *register* being a
 book in which *transactions and exploits* are noted down.

RE-GRATER, "*interpolator*; à Gall. *re*; et
grater; *scalpere*; *grateur*; *sculptor*; sc. qui iterum
scalpit; i. e. *polit vestes*: Minsh. and Skinn. as
 quoted by Lye:"—but all of them stop there:
 however, should this be the true sense of the word,
 it would originate à Παρω, vel Γραψω, *rado, scalpo*;
 to rasp, or scrape, or scratch old clothes over, in
 order to clean them: so that a *regrater* seems to
 imply the idea of a person's bringing only *soured*,
 or *second hand* things to market.

RE-GRET; "Fr. Gall. *regret*; Ital. *regretto*;
dolor, tristitia; hoc à *re*, neg. et *gratum*; q. d.
re-gratum; i. e. *ingratum*: Skinn."—tho' this word
gratus appears under many different forms, yet it
 is remarkable, the Dr. has never once introduced
 it into his dictionary, except in this instance be-
 fore us; and even here he will not give us the
 true deriv.; for *gratus* descends à Χαρις, Χαρισ,
gratia.

REGULAR, Αρχω, quasi Παχω, *rego, regula*; a
rule, method, and direction.

RE-HEARSE: it would be in vain to expect
 that Skinner should lead us up to the true origin
 of this word; it is sufficient to have led us part
 of the way, and we must be thankful for that:
 thus he will tell us, that "*rebearse* signifies *nar-
 rare, recitare*; fort. à *re*, et *bear*, q. d. iterum
audiendum exhibere:"—if we hunt him any far-
 ther, it will be in vain; for, after having searched
 him closely, we arrive at his article *ear*, where he
 tells us, it comes from *auris*; but has no idea
 that that word should be Gr.

REIGN, Αρχω, quasi Παχω, *rego, regnum*; a
kingdom, dominion, rule.

REIN of a bridle; Τεινω, τεινω, Ion. τεινω, *teneo*,
retineo; to retain, restrain, rein, or keep in.

REINS of the back; "Ριω, fluo, ruo; unde *ren*,
renis: causa nominis erit, quod serofus humor
 per *renes* decurrat: Petrus tamen Nunnæus existi-
 mat *rien* (sic enim veteres dixere) venire à Gr.
 Ναρρος, abjecto ρ, quod idem notat: à *ren*, seu
 potius *rien*, est Belg. *nier*; or *kidney*: Voss."—
 this is undoubtedly better than deriving *ren* à
 Ρην, mens; the mind; with Littleton and Ainsw.

RE-JUMBLE; "it *rejumbles* on my stomach;
 à Fr. Gall. *regimbe*; *calcitrat*; sic autem dicimus,
 ubi cibus in ventriculo fluctuat, et nauseam
 parit; à præp. *re*, et *jambe*; It. *gamba*, ortum
 ducit: Skinn."—the Dr. then refers us to GAM-
 MON, and there tells us, that Menagius à Gr.
 Καμνη, deflectit; and then makes another refer-
 ence to HAMM, which, he says, "Casaubon
 deflectit à Καμνη, et Jun. à Κομμη, segmentum:"
 —and yet it is possible, that both *gamban*, and
ham, may not come from either of those roots,
 and still may be Gr.: besides we have had a
 quite different deriv. from the Dr. under the art.
 JUMBLE: Gr.

RE-LATE } *ἔπειν, fero, refero, relatus, rela-*
 RE-LATION } *tio*; a narration; or an ac-
 count brought from a distance: also a *kinsman*,
 or one whose descent has a reference to our own.

RE-LAY of horses, dogs, &c. "vox venatica;
 exponitur ubi canes *ordina*, et quasi in *procinctu*
 collocantur eo in loco, quem cervus transiturus
 est: à Fr. Gall. *rallier les chiens*; canes componere,
 seu,

feu, *ordinare*; see *rally*: Skinn."—but *rally*, the Dr. had derived à *realligare*;—tho' in neither articles would he tell us it was Gr.; viz. à *Λυγω*, *ligo*, *alligo*, *realligare*; *to rally*, *to connect*, or *join together again*: so that a *relay of horses* signifies a number of horses disposed at such proper distances, that they all seem to be united, and joined together.

RE-LEASE: Skinner very justly supposes this word is derived à *relaxare*;—but then he ought to have traced it to the Gr.: see LAX, or LOOSE:—there is however another conjecture worth mentioning; viz. that *release* may come from *religare*, in the sense of *un-bind*; and then it would originate à *Λυγω*, *ligo*; *to bind*.

RE-LEVE, commonly written *relieve*, like *believe*; but this originates à *Λεvis*, *cortex*; unde *levis*, *levo*; *to lighten*, or *make easy*, by *lifting up* any great weight, or *alleviating* any oppression.

RE-LENT, quasi *relenient*, à *Λεντος*, *lentus*, *lenis*; *easy*, *gentle*, *mild*.

RE-LICT; *Λικτω*, *Λικτω*, *linquo*, *relictus*; a *widow*, who is *left* without a husband.

RE-LIGION, *Λιγω*, *dico*; unde *lego*; qui autem omnia, quæ ad cultum deorum pertineant, diligenter *retractarent*, et tanquam *relegerent*, dicti sunt *religiosi ex relegendo*; tanquam à *deligendo*, *diligentes*; ex *intelligendo*, *intelligentes*: Cicero: *to read often*, *to peruse*, and *search diligently the holy scriptures*:—and yet perhaps this may not be the proper deriv.; for *religion* seems rather to be derived à *Λυγω*, *ligo*, *vincio*; *to bind*, *restrain*: by either *binding* the consciences of mankind to the observance of its precepts; or *restraining* the actions of mankind from the commission of evil:—Ciel. Way. 6; and Voc. 81, gives us a different idea of this word, which, he says, originates from "*ray-ligion*, the being *bound*, or *confined by the ray*, or *the circle that was drawn (by the ray, the wand, the 'Pa-βος)* round the persons who were *arrested*, or *arraigned* in the name of justice:"—but both RAY, and *ligion*, or LIGATURE, are Gr.

RE-LINQUISH } *Λικνω*, Æol. pro *Λικτω*, *Λικ-*

RE-LIQUES } *πρω*, *linquo*; *to leave*; unde *reliquæ*; *remains*, *what are left*.

RE-LISH, *Λιχχαν*, *lingo*, *lambo*; *to lick*, or *taste*.

RE-MAIN, *Μεινεν*, *manere*; *to continue*, or *abide*; also the *residue*, or what is *left*: see MOUND, or *bead*; and MUNDANE: Gr.

REMEABLE, *Ερημος*, *remus*, *remex*; an *oar*; unde *remeo*, *remeabilis*; *to be passed*, or *crossed by oars*: Virgil, in the sixth Æneid, 425, calls the river Styx, *irremeabilis undæ*; the river that could

never be *repassed*: or from *Nau*, *nato*; *meo*, *meatus*, *meabilis*; *to pass*.

RE-MEDY, *Μεδω*, *Μεδομαι*, *curo*; *medeor*; *to cure*, *heal*, *make whole and sound again*.

RE-MORA; "*Μορα*, *divido*; *quia morantes tempus intervallis trahunt, ac dividunt*: vel à *Μορα*, quo *mansio*, *moraque* in loco aliquo significatur; v. mutatum in *r*: *Μορας* voce usi sunt Xenophon, Diodorus Siculus, pluresque alii: auctor etymologici magni, *Μορα*, *ταγμα* *ισι* *σπασιμων*: Voss."—*a tarrying*, *delaying*, *stopping*, *retarding*.

RE-MORSE, *Μορον* *ιδω*, *mordeo*, *remorsurus*; *to bite*, *gnaw*, *torment*.

REN-COUNTER; "*Fr. Gall. rencontre*, *rencontrer*, q. d. *re-in-contrare*: Skinn."—consequently derived ab *Αντιπα*, *contra*; *opposition*, *counteracting*, *contradicting*; *meeting in an unfriendly manner*.

REND, "*Ρηνυων*, *rumpere*; *to tear in pieces*: Casaub."

REN-DER, *to give*; *Διδωμι*, *do*, *reddo*; by inserting the *n*, quasi *rendo*; *to return*, or *give up a town*, or *fortress*.

RENDER, "*to separate*; spoken of dispersing a company; perchance from *rending* per paragon: Ray:"—then perchance 'tis Gr. as above: see REND: Gr.

REN-DEVOUS } "*Fr. Gall. rendezvous* est u
REN-DEZVOUS } *dire*, *lieu ou sous les soldats*
se doivent rendre; *diribitorium*: Skinn."—a house begun by Agrippa, says Ainsw. and finished by Augustus; in which the soldiers were mustered, and received their pay:—consequently the Dr. according to his own explanation, ought to have derived it from the same root with RENDER, *to give*; meaning the place where their pay was distributed, or *rendered to them*; a kind of *pay-office*, or *rendevous*.

RE-NEGADO, *Αποποιαι*, *nego*, *denego*; *to deny*, *reject*: or else it may be derived à *Νειω*, *nuo*, *renuo*; *to not assent*, or *dissent*: *renegado* is a term of reproach, generally applied to those, who apostatize from any faith; quasi *renegando religionem*: see RUN a GATE: Gr.

RE-NITENT; *Νιτω*, *Νιτω*, *lavo*, *mito*; *to shine*, *to make bright*.

RE-NOUNCE; *Νειω*, *nuo*, *renuo*; *to reject*; *deny*.

RE-NOWN; "*Fr. Gall. renom*, *renommée*; Ital. *rinome*, *rinoméa*; *fama*, *gloria*: q. d. *renomen*: *re enim hic sensum intendit*: Skinn."—however, under the art. *name*, the Dr. quotes Junius, for deriving it ab *Ονομα*, *nomen*; *a name*.

RENT of a house; *Διδωμι*, *do*; *reddo*; *reditus*, quasi *renditus*; the annual income *rendered*, or *paid* for a dwelling.

RE-PARE, Παράσσω, quasi Παράσσω, *facio, perficio*: vel à Πορώ, Πορίζω, *præbeo, paro, reparo*; to *refit, restore*.

RE-PAST; Πάω, *pasco, pastus*; in the same manner as *scio* comes from *scisco*: Nug.—this may be true; but it may be derived à Βοσκα, *pasco*; to *eat, feed, or nourish*.

RE-PEAL; Παλλάω, *commoueo*; vel potius Απελλάω, antiq. unde *pello*: vel à Βάλλω, *projicio, rejicio*; to *reject, disannul, cast away*.

RE-PEAT; Πυνθανομαι, Πυνθομαι, vel Πυθομαι, *peto, repeto*; to *request, to ask again*; also *to say by heart*.

REPENTINE; “Ρεπω, *vergo, propendeo*; nam quò quid propendet, eò subito fertur: Voss.” *sudden, hasty, swift*.

RE-PERTITIOUS; Πάρα, *juxta*; unde *pario, reperio, repertitius*; *found, come by chance*.

RE-PERTORY; from the foregoing root; signifying *an inventory, a register of whatever is found on the premises*.

RE-PORT; “*reportare*; i. e. ab alio delatum afferre: Skinn.”—consequently derived à Φορέω, *porto*; to *bear, or carry*; any means of *conveyance*.

RE-PRIEVE; seems to be only a contraction of *re-pro-rogavi*, or *reprorogatus*; and if so, would be descended ab Ερώω, vel Ερω, Ρρω, Ρρω, unde *rogo, prorogo, reprorogo*; to *demand, or remand a prisoner*; to *defer his day of punishment*.

RE-PRIMAND, Βαπτω, Βαπτωμαι, *perimo*; quasi *per-imum-trudo*; i. e. *premo, reprimo*; to *repress, rebuke, reprove*.

RE-PROACH } Προφρομιον, *exprobratum*; re-
RE-PROBATE } *jeſed, reprovèd*: or else from Πρεπω, *quod decet*: see PROVE: Gr.

REPTILE, Ερεπω, *serpo*, by transposition, Ρεπω, *repto, reptilis*; to *creep, or crawl on the belly*; like a *rampant-horse*; according to Skinn. and Nug.

RE-PUDIATE, Αιδω, Αιδος, Æol. Φαυδος, *pudor, repudiatus*; quia non fit sine *pudore*; a bill, or writ of divorcement, which cannot be done without *shame* to one of the parties.

RE-PUGNANT, Πυγμα, Πυξ, Πυγων, Πυγωνος, *pugnus, repugnantia*; a *resistance, or contrariety*.

RERE-WARD: half Latin, half Greek; ex *re, retro*; et *versus, verto*; i. e. Τρεπω, by transposition, Περω, *verto*; *turned-back*; towards the rear of an army.

RES-CUE, Καπιω, *capia, recupero*; *recover, regain*.

RE-SENT: this is not derived from the verb *and* on a message; but à Συνείζω, Συνείω, *sentio*; “*toto sensu ad vivum percipere*; q. d. *resentire*: vox nova in nostra lingua à Fr. Gall. sc. *ressentir*:

Skinn.”—so that they could not let so easy a derivation pass without some degeneracy; for neither Greeks nor Romans wrote it with two *ss*; and therefore it gives me pleasure to find, that we have, in one instance at least, departed from French orthogr.

RE-SERVE } Ερω, *servo, reservo*; to *keep*
RE-SERVOIR } *back, hold back*.

RESIN, “Ρησιν, *resina*; humor liquidus, et oleaginosus ex planta sponte diffluens: unde Οινος, ρησινη πισινη εχων, apud Dios. *resinata bibis vina*; Mart. *resina etiam pilos evellebant, in amatorum gratiam*; unde Juvenali *resinata juvenus*; pro *mollis*: Voss.” a *natural gum*.

RE-SIPISCENCE; Σοφος, *sapiens, sapientia, respicientia*; *repentance, or returning again to a knowledge of ourselves*.

RE-SIST, Ιστημι, *sto, resisto*; to *withstand, oppose*.

RE-SOLVE } this is another instance, in
RE-SOLUTION } which the original and its derivative have totally changed powers: *resolve* is undoubtedly derived from Αλω, *solvo*; to *loose, dissolve, and separate*; but *resolve* signifies both to *dissolve, and to bind firm*: I am *resolved*; he is *resolute*; he has taken a *determined resolution*, are senses given by modern European nations to this word, so totally different from the original idea.

RE-SORT; “*frequentare*; vox è foro petita flexo aliquantum sensu; à Gall. *resortir*; *appellare, provocare, ad superiorem curiam*; i. e. *causas iterum sortiri*: Gr. *παλιμ Δαγγωνων δικη*: Skinn.”—this is a proper explanation; but though the Dr. was writing a dictionary on the etymology of the English language in Latin, he ought to have given a Greek derivation, if he had a mind to give the true etymology of that English word: for our word *resort* seems to be derived either from Ορος, *terminus, limes, finis*; *determination, result, or end of things*; *this is my last resort*: or else it may be derived à Σωρω, *trabo*; to *draw lots*; *sort, sortiri*; “*quia ex vase aliquo sortem suam extrahere quisque soleat*: Voss.” see SORT-LEGY: Gr.

RE-SPECT, Ειω, Πανω, Σπασω, *specio, respicio*: vel à Σπασω, Σπασομαι, quasi Σπασομαι, *speſto, specio*; to *behold, regard, revere*.

RES-PIT; our etymol. seem to have mistaken the deriv. of this word; for Junius says, *respit, respirandi spatium*; as if he intended to have deduced it à *respiratus*: he then refers to Somner in *respetare*; as if it was derived à *speſta*:—and Skinner says, “à Fr. Gall. *respit, respi*; *inducias, pausa, litis prorogatio*; à Lat. *respetus*; q. d. *tempus respiciendi*.”—but even then it would be Gr.—for very probably none of these is the original

ginal of our word *respit*; which seems to come rather à Ποθεω, *peto*, *repet-itus*; or, since we say *respit*, quasi *respet-itus*; *reclaimed*, *recalled*, *re-demanded* from punishment.

RE-SPONSE, Σπειδω, Σπονδη, *libo*, *libatio*; quia *sponderent* in Σπονδη, quo *libatio*, vel *libamen*, item *sædus* notatur: à Σπονδη, est *sponde*; *voluntarie*, *spontè*, *libenter*: *respondere* proprie est *repro-mittere*; nam *spondere* ponebatur pro *dicere*; unde et *respondere* adhuc manet; and we have added the conjunction *con*, or *cor*; as when we say, *two persons hold a cor-re-spondence*, or *familiar inter-course*, by letter, &c.

REST, remainder; Ἰσημι, Σίω, *sisto*, *resto*; to remain; *what is left*.

REST, repose; Ῥασηνευα, Ῥασην, *otior*, *otium*; to be at leisure, quiet.

REST-DEAG; "a rest-day, or sabbath: Verft." who supposes it to be Sax.

RE-STAUARATION } Ἰσημι, Σίω, *sto*, *restituo*,

RE-STITUTION } *restauro*; to reinstate; replace in power, authority, and dignity.

RE-STIVE horse; from the foregoing root: "equus contumax, hoc à *restando*, seu *restitendo*, adeo ut calcaribus promoveri non possit: Skinn." an untractable horse, who always stands back, and will not move forward, even tho' urged by the spur.

RE-STY; "rancidus; *resty* bacon, *rancidum lardum*: videtur autem *resty* dictum quasi *rusty*; *rubiginosus*; quòd *rancor* porcinae quodammodo referat *rubiginem ferri*: Jun."—in either case 'tis Gr.

RE-SULT, Ἀλλομαι, *salio*, *refulto*; to rebound: also an event, conclusion.

RE-SUME, Ἀισιμοω, per aphæres. *sumo*; to resume; to take back again.

RE-SUR-RECTION, Ἐγρηω, *surgo*, *resurrectio*; a rising again from the dead.

RE-TAIL, or *retale*; "frustillatim concidere, minutim; q. d. per particulas, et frustula magnas mercium moles dividere: Skinn."—it must be acknowledged, that the Dr. is much more happy at explanation, than etymology; for he supposes this word is derived "à Fr. Gall. *retailer*; Ital. *ritagliare*; *frustillatim concidere*:"—little imagining that his Fr. Gall. and Ital. words were Greek, and derived à Θαλλος, Θαλλια, *talea*; a chip, slip, or slice of wood cut off.

RE-TALIATION, Ταλικος, Æol. pro Τηλικος, *talis*; ab eo dictum *jus talionis*, returning like for like; an eye for an eye.

RE-TICENCE, Ἀκειω, inusit. addito *t*, *taceo*: Ἀκειω quidem in usu non est, sed obtinet particip. ejus Ἀκειων, *quietus*, *tacitus*; ut apud Hom. *Ὀδυσσεύς*: *silent he went*; holding his peace.

RE-TINA, Τανω, τινω, Ion. Τενω, *teneo*, *rest*, *retina*; a thin membrane in the eye, so called from its resembling a net.

RE-TINUE; from the same root; viz. to retain any one in our service.

RET-IRE; "Fr. Gall. *retirer*; Ital. *ritirare*; *redire*, *retrahere*; à *re*; et Fr. Gall. *tirer*; Ital. *tirare*; *trahere*: hoc forte à Gr. Συρειν: Skinn."—surely the Dr. could not intend this for a deriv.—there could not have been a more distant one in the Gr. lang.—now, tho' among the Dr's. words, *redire* seems to approach the nearest to *retire*; and is indeed almost literally our own word, yet that is not the original: besides, *re* must not be taken in the sense of *denuo*, *iterum*, *rursus*; for then *redire* would signify *to return*, *to come back again* from a distant country, from a journey; &c. which is not the sense of *retire*: and therefore we ought rather to suppose it is compounded of *ret*; i. e. *retro*; and *eo*; *to go hence*; not *come hither again*; *to withdraw* from public society; *to retreat* to the place from whence we came: ex *ret*, *retro*, et *Εμι*, *eo*, *ire*; *to go*.

RETR-EAT; from the foregoing root; and consequently not derived, as Skinner supposes, "à Fr. Gall. *retraite*, *retraitte*; Ital. *ritretta*; q. d. *retrahus*, *retrahio*:"—i. e. *retrahere*; which still would be Greek.

RE-TRENCH; "Fr. Gall. *retrencher*; Ital. *ritrinciare*, *recidere*, *amputare*; hoc à *re*, et *trencher*; *secare*: Skinn."—and now the Dr. thinks he has found the root of *retrench*; but his Fr. Gall. friends have either misled him, or not led him far enough; for *retrench* seems to be derived ab *Ακω*, *seco*, *trans-seco*, *re-trans-seco*; *to cut off*, *abwart*, and *over*: see TRENCH: Gr.: or else it may be derived from the same root with TRUNCATED.

REVELS; "per totas noctes choros ducere; excitare à somno; q. d. *revigilare*; *seu diu evigilare*; *pervigilare*: Skinn."—and yet the Dr. would not trace the etym. any farther; neither can we by his assistance; for as to the art. *vigilance*, he has left it out: however Junius will help us a little, when we come to that art.

RE-VENUE; "Fr. Gall. *revenu*, *revenie*; *reditus*, q. d. *reventio*: Skinn."—but all these come from *venio*; and *venio* comes from Βαινω.

RE-VERE, Ῥεω, Ερεω, *dico*; unde *reor*, *vercor*, *reverentia*; *honored*, *respected*: it seems to be rather of Hebrew extract.

RE-VERSE, Ῥεπω, per metath. Ηερω, *verti*; π etiam converso in φ consonum; *to turn*, *return*, *turn back*.

REVERY, Ῥεβω, *temere inambulo*, *vago*; *to straggle*, *wander*, *roam about*: or else it may be derived

derived ab *Αγω*; *vagor*, i. e. *valde-agor*; *vagari*, *revagari*; *revery*; a wild rambling, and roving of imagination:—Ciel. Voc. 164, n, says our word “*rove* is from the French *rêve* (a dream) which is itself derived à *resvario* (a revery)—a delirium:”—sed unde *resvario*?—from the Gr. as above.

RE-WARD; *Τέρω*, quasi *Πέρω*, *verso*, *versus*; hinc *versus*, both adverb, and preposition; towards; a reward being nothing more than a favor, kindness, or partiality towards a well-deserving person:—tho’ it might be better to derive *reward* à *Κέρδος*, *lucrum*, *præmium*, *questus*; as we have shewn under the art. GUERDON: Gr.

RHADISH, *Ῥίζα*, *Ῥαδιξ*, *Ῥαφανος*, *radix*; a root, or plant.

RHAPE-seed; commonly written *rape-seed*: Gr.

RHAPS-ODY, “*Ῥαψωδία*, *rhapsodia*, *coaptatio*; a heap, or assemblage of verses: R. *Ῥαπλω*, to stitch, or patch together; and *Ἀεῶν*, *ᾄδω*, to sing; *Ὀδῶν*, a song: Nug.”

RHATTOCK, *Ῥαδαγος*, *strepitus*, *tumultus*; loud noise, and wild uproar.

RHEGGIO, “*Ῥηγίον*, *Rhegium*; a city of the further Calabria, in Italy: R. *Ῥηγῶν*, or *Ῥηγυμῶν*, *frango*; *Ῥηγν*, *rupture*; *Ῥηγίον*, diminutive: Nug.”

RHENISH, *Rhenus*; the great river *Rhine*, which antiently divided Germany from France: *vinum Rhenanum*, vel *vinum Rhenense*; a pleasant wine growing on the banks of that river.

RHETORIC, “*Ῥητορικῶν*, *Ῥητορικος*, a rhetorician: R. *Ῥέω*, *dico*: Nug.”—Ciel. Voc. 84, n, says, that “*rhetor*, and *rhetoric*, are derived from *the ray*; and properly and exclusively signify *bar-eloquence*.”—consequently originate from *ay*, or *ey*; *the law*, or *l'ey*: i. e. à *Ἄι-γω*, *dico*; *jus dicere*; to plead at the bar.

RHEUMATISM, “*Ῥευμα*, a fluxion: R. *Ῥέω*, *fluo*: Nug.”

RHINO-CEROS, *Ῥινόκερως*, *ulos*, *rhinoceros*, animal quoddam unius in *nare cornu*; a large animal, said to be an antagonist to the elephant: it derives its name from the remarkable circumstance of having his *horn* grow on his *nose*: R. *Ῥίς*, *nasus*; *the nose*; and *Κέρας*, *cornu*; a horn.

RHOMB; *Ῥομβος*, *rhombus*; a mathematical figure, which has all its sides equal, but not all its angles: *απο τῷ Ῥεμβοειδῶς*.

RHONE, “*Ῥοδανός*, a rapid river of Italy, called the *Rhine*, from *Ῥοδανίζω*, *agito*; because of the rapidity of its waters: Nug.”

RHUBARB, *Ῥαδισηβορῶν*, *rhubarbarum*; i. e. *rba*, *exoticum*; extra Græciam natum; ii enim omnia, præter se, et sua, *Barbara* vocare solent: the word *rhubarb* seems to be of Persian extract.

RHYTHM, *Ῥυθμός*, *rhythmus*; numerus, seu modulus certâ dimensione, et proportionem constant; poetry in *rhythm*, or *rime*; i. e. *due measure*, not *jingle*.

RI-BALDRY, “Fr. Gall. *ribaald*; Ital. *ribaldo*; *nebulo*, *scelus*, *impudens scortator*; (so very applicable was Shakespear’s *ribald nag of Egypt*, meaning *Cleopatra*) à *re intensivo*; et *boud*, *bauld*; Ital. *baldo*; *audax*; q. d. *valde-audax*, *impudens*: Skinn.”—who then refers us to *bald*:—which, as we have seen, is Gr.

RIBBLE-RABBLE, “*confusa*, et *nugax garrulitas*; à Belg. *rabbelen*; *garrire*; vide *rabble*: Skinn.”—and *rabble* he acknowledges to be Gr.

RICE, “*Ῥυζα*, *oryza*; per aphæresin. *rice*: Upt.”

RICH, “*deduxeram aliquando Alman. reche* ab *Ῥεχεῖν*, vel *Ῥεχεῖν*, *concupiscere*, *appetere*; prorsus ut à Lat. *avarus est ab avo*: Jun.” to *desire eagerly*: Verstegan supposes it to be Sax.—but Ciel. with much greater propriety, would derive it from the Celtic *reich*; which, in his Voc. 7, he says, “is the etimon of *regio*; and our word *rich*; originally signifying a proprietor of a great extent of land, or REGION:”—which, as we have seen, is Gr.

RICH-MOND, may perhaps be derived à *reich-mot*; *the meeting of a district*; being perhaps the very spot where antiently *the county-assemblies*, or *meetings*, were held:—consequently Gr.

RICK of corn, bay, &c, “*meta*, *strues*, *cumulus*; Belg. *riecke*; *furca*; fortasse sic dicta, quasi *reycke*, à *reycken*; *porrigere*; to reach, or stretch forth; quod *furcâ fasciculos sæni, frumenti, straminis arripiamus*, atque in horreum recondentibus *porrigamus*: Jun.”—after which, it is a wonder this great etymol. did not derive it ab *Ῥεχεῖν*, *Ῥεχέω*, *porrigo*; to stretch forth; i. e. to pitch the corn: whence *pitch-fork*, à *Ῥηγυμῶν*.

RICKETS, *Ῥαχίς*, *spina dorsî*; “*morbûs infantilis, qui nostrorum parentum ætate*,” says Skinn, “*primum innotuit; nunc pessima symptomatum caterva pueros nostrates exercet; nostris solis insulis cognitus, reliquo terrarum orbi ignotus*.” a disorder, incident to children, affecting *the back-bone* particularly.

RID } “Sax. *hpebban*, *liberare*, *redeem*, to get free from: Skinn.—consequently Gr.; see REDEEM: Gr.—Wachterus supposes *riddance* to be derived à Sax. *aphebban*; *liberare*, *eripere*:—but still it may be Gr. as above.

RIDDLE, or *enigma*; “*Ῥεῖν*, *interrogare*; nempe *questio intricata ad solvendum proposita*: Upt.” a question intricate to be solved.

RIDDLE,

RIDDLE, or *seive*; "cribrum; Sax. hribbel, hribpub; *cribratus*; nescio an à hriebban; *liberare*; quia sc. *cribrando* partes puriores à crassioribus *liberantur*: Skinn."—the Dr. must certainly have forgotten what he had said, under the art. *bolt*; which, nullus dubito quin ortum sit à *vidulus*;—but it is something remarkable, that he could derive *bolt* from *vidulus*, and not perceive by his ear, that *riddle* approached much nearer: but even then, *vidulus* is no original word; it being derived ab Ἰδύλος, as we have already seen under the art. **BOLTING-mill**: Gr.—Ray, however, gives us a different reason; he says, it is called "a *riddle*, because it *rids* the corn from the soil, and dross:"—only, still it happens to be Gr.: see **RIDDANCE**: Gr.

RIDE, "Ῥιδεω, *impetu ferri*; *rheda*; a *chariot*; *rhedarius*; a *charioteer*: Upt."—"Belg. hodie *ruter*, vel *ruyter*, est *eques*; quod quidam derivant à Ῥιδῆς, *servator*, *custos*; quòd *equitatus* præsidio bella maxime profligentur, et salutis communis patriæ consulatur: quoniam tamen Sax. *ridan*, et *ridian*, est *equitare*; et *rida*, *eques*; fatius fortasse fuerit *ridan*, et *rida*, derivare ab Ῥιδεω, quod inter alia exponitur *ingruere*, *imminere*; quoniam *equestres copias* in hostes improvidos, ac nihil tale metuentes, totâ plerumque vi, veluti quidam nimbus, profundi soleant: Lye."

RIDGE of land; "Ῥαχίς, *spina dorsu*: Casaub."—because it is extant above the level, like the *back-bone* in many animals:—or else *ridge* may derive à Σριξ, γος, *striga*, *striatus*; the hollow that is formed by two eminences; like the cavities in the sides of *Hudibras's steed*;

His strutting ribs on both sides show'd
Like furrows he himself had plow'd;
For underneath the skirt of pannel,
'Twixt every two there was a channel.

Part I. Canto i. 445.

RIDICULE; Μῆδω, vel Κῆμδω, *rideo*, *ridiculus*; *laughable*; quod idem notat. Hesychius Κριαδεμιν, γελῶν, exponit. addit deinde Βοιωτῶν de ἡ λειξίς: Voss."—Hesych. indeed, adds those words, but in my edition, instead of γελῶν, as Stephens, Casaub. and Voss. seem to have read it; it is printed γενῶν: now these two words differ widely in signification; γελῶν, *ridere*; γενῶν, *parere*; but γελῶν suited their purpose better:—let me then rather adopt the deriv. which Voss. himself has given us of the verb *rideo*, à *ringo*; and *ringo* he as judiciously derives à Ῥιν, ῖνος, *nasus*; *the nose*; that seat of *scorn*; which turns all things into *ridicule*.

RIDINGS, or *districts*; as "the *ridings of Yorkshire*," says Clel. Voc. 7, "are corruptly descended from *radb-ings*, or *governments*; *radt*

signifying a subaltern ruler, or provincial minister: and a counsellor of state was of old called a *raad*; as the council itself was called *the raad*:"—but we may suppose, that the counsellor received his title from the ensign of his office, *the radt*, *the staff*, *wand*, or *rod*, which he always bore in his hand; and consequently derived à Ῥαδ-ος, *rad-ius*, a *staff*, *wand*, or *rod*:—Ray, with great probability, derives the *east*, and *west ridings of Yorkshire*, à Sax. Ḍrihing, *comitatus*, *districtus*; a *division*, or *partition of the country*:"—but this looks as if we should rather derive it à *reich*, *regio*; i. e. ab Ἀρχω, by transposition Ῥαχω, *rego*; unde *regio*; a *region*, or *district*, under a certain jurisdiction.

RIFF-RAFF; "Teut. *raffen*; avidè *rapere*; quia qui avidi sunt, omnia quantumvis vilia indiscriminatim invadunt, et *arripiunt*: Skinn."—but *arripio*, and *rapio*, originate à *rapax*; and *rapax*, ab Ῥαπαξ.

RIFLE, *plunder*; "Fr. Gall. *risler*, *raffler*; *diripere*, *abripere*, *arripere*; Teut. *raffen*; Sax. *peapian*;—forte omnia à Lat. *rapere*; vide *heave*, *rob*, *ravage*: Skinn."—then omnia à Gr. Ῥαπαξ, *rapax*, *rapio*.

RIFLED-barrelled-gun, seems to be only another expression for *rough*, or *roughened*; and then may take that derivation; which is Gr.

RIFT; "Iceland. *rift*; à *rifa*, *rima*: Lye:"—this word undoubtedly is either derived from, or gives origin to *rive*, or split wood; which Skinn. would deduce from the Sax. *peapian*; *rapere*; but might more properly be deduced à Ῥιγμα, *rima*; quod à Ῥαγγω, *frango*; vel à Ῥωγμα, says Voss. quod *rimam notat*; but still from the same verb.

RIG; "impudica mulier; vel à *ridendo* nimium; vel potius à verbo *to ride*; quæ sc. crebrò *inscenditur*, *ivitur*: Skinn."—consequently Gr.

RIGGING; "Sax. *pihtan*, *gepihtan*; *corrigerè*, *dirigere*, *navem instruere*, *adornare*: Skinn."—but *piht* may take the same origin with **RIGHT**: Gr.:—it might have been better, if, instead of running to the Sax. the Dr. had abided by the Lat. *corrigerè*, *dirigere*; i. e. à *rego*; only then it would unfortunately come from the Gr.; viz. ab Ἀρχω, by transposition Ῥαχω, *rego*; *to rule*, *to regulate*, to put every thing in exact order; *to dress out a ship in all her trim*.

RIGHT, ὀρθος, *rectus*; *straight*; *upright*; and *sincere*.

RIGID } "Ῥυγος, *rigor*; which is oftentimes
RIGOR } taken for *excessive cold*: Nug."

RIGUOUS; vel à Ῥαχω, *riga*; "vel à Ῥαχίς, βαψα, unde Ῥυγος: vide Eustath. ad Iliad. p. 694.
rica,"

rica, rigilla: If. Voff."—but what connexion there may be between these two deriv. does not so evidently appear; since *rica* signifies a woman's hood.

RIHT-*wife* } *righteous, just* } Verft.
 RIHT-*wifnes* } *righteousness, justice* } who
 RIHT-*wifud* } *made righteous, justified* } sup-
 poses them all to be Sax.; but all are Gr.

RILL, 'Pew, *fluo, rivus, rivulus*; a little river, small run of water.

RIME-*frost*; Πυρ, πυρος, *ignis, quasi pyrina*; per metath. *pruina, hoar-frost*; quia, si effectum spectas, ejusdem est, ac *ignis, naturæ*; unde *peruro, aduro*; to burn, parch, or scorch up:—this may at first appear an extraordinary deriv.; it is, however, a very poetical one; for Milton has adopted the very same idea, in his Second Book, 594,

the parching air

Burns froze, and cold performs th' effect of fire: notwithstanding this, it might perhaps be better to derive our expression *rime-frost* à Κρυμος, gelu; cold, frost, hoary winter.

RIND; 'Pivos, *pellis, cutis, cortex; the skin, hide, or bark*; being the covering of men, animals, and trees: Casaub."

RING to wear; Γυρον, gyrus, *curvus, rotundus*; curved, round: Lye supposes our word *ring* is derived à Teut. *rinc*, et hunc videri potest affine Κεικος, (which certainly is a mistake of the press for Κεικος, circulus) per epenth. literæ n; nam x frequenter transire in aspiratam, alibi monuimus:—Ciel. Way. 39, supposes "ring to be derived from *ir-ring, the round thing*; *ir* being in Celtic *round*:"—but it would have been worth while to have shewn how *ir* came to signify *round*, rather than *square*; because it was abbreviated from *cir*; a *cir-cle*; which is derived à Κιρ-κος, *cir-cus*; a *cir-cle, or round thing*, as above; or from Γυρ-ω, *gyr-o*; to move round in a circle.

RINSE; 'Pavuv, *aspergere, aquâ perfundere*; unde 'Pavov, et in compositione Περσπavov, *aspersio*: Jun."—to sprinkle; or rather to dip a glass in water, in order to wash, and cleanse it.

RIOT; "Dan. *rate*; Belg. *ravotten*; à 'Pavav-lev, vel 'Pavavov, *fursum, et deorsum ire, tumultuari, bacchantium instar lascivire*: Jun." to range; to roam about in a tumultuous disorderly manner: Gr.:—Spelman is of opinion it ought to be written "aliàs *riorte*: Italis item *riot*, à *rio*; i. e. *pravum, improbum, noxium, à reus, pro culpabili, vel noxio*:"—but *reus*, according to Litt. and Ainsw. is derived à *res*; which the former derives vel à χραω, χραος: vel à Pns, pns, *oves, pecus*: and the latter à Πεζω, *facio*.

RIP: this seems to be another instance in which the original and its derivative bear opposite senses: 'Pavw, signifies *suo*; to sow together; and *rip* with us signifies *to unsow*; to undo what was sown.

RIPE; 'Pevw, *vergo, inclino*; de maturis frugibus et segetibus proprie; quorum maturitatis indicium est cum vergunt et propendent: Casaub." vel à Πevwpos, *maturus, adultus*: vel ab Ωpavos, *tempestivus*; *seasonable, full grown*:—Ciel. Voc. 209, says, that "ripe is metonymically used for *reap*; to cut, or separate:"—consequently Gr.

RISE, Opw, Opovai, *orior, inserto i*: hinc Oρθos, *rectus, se erigere*; to get up, to rouse from sleep.

RISK } "Pivw, Αναρριπw τον κυβον, *jacio*,
 RISQUE } *jacuram facere*; unde 'Pivwvavw,
periclitor; et 'Pivwvov, *fatum, fors*: Skinn."—*hazard, chance, danger*.

RITES; 'Pevw, quod idem ac Epev, *dico*; nam quia *sermo* est imago cogitationis; et cogitatio est imago rei; 'Pevw, Epev, unde *reor, ratus*; et *ritus* est *ratus mos*: "vel potius *ritus* pro consuetudine plane est à Τριβος, per metath. *semita, frames, callis*; unde Hippocrati Τριβον λαβειν, *adsuescere*: Voff." to accustom, repeat often: also ancient ceremonies in religion.

RIVAL; 'Pevw, *fluo, rivus, rivalis*; "rivaes, quasi in unum amorem derivantes: vel à bestiis, quæ sitientes, cum ex eodem rivulo haustum petunt, prælia contra se invicem concitant: vel à re rusticâ, nam *rivaes* dicuntur ii, quorum agros *rivus* aliquis determinat; qui præ incertitudine, et mutatione crebrâ cursûs lites sæpe inter eos suscitât: Jun."—an antagonist, opponent.

RIVE, or split wood; Πησσω, vel 'Pηγνυμι, *frango*; to break, split, or tear in pieces:

His riven arms to havock beawn: says Milton.

RIVER, 'Pevw, *fluo*; 'Pvav, *rivus, rivulus*; a brook, stream, or current of water; large or small.

RIVET; "Gall, *rivet*; *clavum fortius figere*: vel à *rebattre*; item *percutere*: sed prius longe præfero:"—the Dr. is generally much happier at definition than etymology; for both *rivet* and *rebattre* seem to be evident contractions of *reverberatus*; to strike, to beat, and then to beat back again: consequently will take the same root with either BEAT, quasi *rebeat*, or *rivet*; or VERBERATE: Gr.

RIXATION, Epis, *rixa*; *strife, contention, brawling*.

ROACH-*alam*; no wonder that all our dictionaries should tell us, that this word is derived from the French *roche*; a rock; (which by the way is Gr.) as if *roach-alam* was either dug out of quarries, or was found in pieces as large as
 a rock:

a roach: whereas neither of these opinions is true; *roach-alum* seems to be only a different dialect of *rouge*; i. e. ab *Ἐρυθραῖος*, *ruber*; *red*; it being always of a pale red color, and in pieces, or lumps of *rock*, as large as pepper-corns, or split peas.

ROACH, a *fish*; "Sax. hpeoce; Fr. Gall. *rosse*, *rouget*; *rutilus piscis*, à *rubeo colore*: Skinn."—who could not, or would not see that it must therefore be Gr. viz. ab *Ἐρυθραῖος*, *ruber*, *rutilus*, *rufus*; of a red, or glowing color:—we have an expression in our language, which Clcl. Voc. 19, n, will help us to explain; viz. as *sound as a roach*; which some have supposed was derived from the firmness of this *fish*; whereas the word "*roach* here affords an instance of the too common degeneracy of words; *roach* for *rock*; *ch* for *k*; as in *church* for *kirk*:"—it is the letter *a* chiefly, in *roach*, that has caused this confusion; for had it been written *rock*, the expression would have been easier; as *sound as a rock*; as *sound*, and as *firm as a rock*: but **ROCK** is Gr.

ROAD, *Oδός*, quasi *Ῥόδος*, *via*; a *path*.

ROAM-*about*, seems to be but a contraction of either *remigrare*, or rather *ream-bulare*; *to range*, and *wander about*:—consequently Gr.

ROAN *color*; though *Βερυχῶς* primarily signifies *raucous*; *hoarse*; yet Voss. observes, duplicem habet rationem, de *vocis sono* dicitur, vel de *colore*; here it signifies a *raven gray*; or any dark color, bordering on a black.

ROAN or **ROE** of *fish*; "Teut. *rogen*; Belg. *roghe*; *ova piscium*; forte à Lat. *renes*: Skinn."—"fortius à Gr. *Ῥῶν*, *fluo*, unde *ῥεν*, *ῥενίς*; quòd serofus humor per *renes* decurrat, defluat: Voss."

ROAR, *Ῥῶρος*, *σφοδρὸς*, καὶ τὰ *κράλα*, Helych. and this deriv. induced Jun. to write it *rorr*, rather than *roar*; but perhaps it would be better to preserve this latter orthogr. and derive *roar* ab *Ῥοαῖσμα*, *rugio*, *fremo*; *to bellow aloud*.

ROAST-*meat*; Clcl. Way. 39, would derive it from "*ar-aast*; which signifies *cooked*, or *dressed by turning round at the fire*: *ar*, or *ir*; *round*; and *oast*, or *cyhst*, for *cooked*; whence the Latins have formed their *ustus*:"—here this gentleman is rather unfortunate; for it is far more probable, that the whole compound is intirely Gr.; for *ar* or *ir* (if they are the same) originates à *cir*, i. e. à *Κίρ-κος*, *cir-cus*; *cir-cum*, *cir-culus*; a *cir-cle*: and *oast*, or *cyhst* originates à *Πῦρ*: thus; *Πῦρ*, *πυρῶν*, *burno*, *comburo*, *combustus*, *ustus*, *ust*, *oast*.

ROAST, or *rule the roast*: Clcl. Voc. 7, n, has, with the greatest sagacity observed, that

this expression originates from the Celtic language, in which "a counsellor of state was called *the raadt*; and the council itself *the raadst*; from whence, whoever had the capital influence in council (or at the council board) was said to *rule the raadst*:"—which has been degenerated into *rule the roast*; which of itself can have no meaning; consequently, this interpretation is most just; only now it happens unfortunately to be Gr.; for both *rule* and *roast*, or rather *raadst*, are visibly descended à *Ῥαβδος*, quasi *raadst*; *the rod of power*.

ROBBERY, *Ἀρπαζέω*, *rapere*; *to snatch away violently*:—Spelman says, "primo *robaria* et *robatores* dicebatur de iis latronibus, qui viatori, *robas*, alias *raubas*, i. e. *vestes diripiebant*:"—should this be the true sense, still it would be Gr.; see **ROBE**: Gr.

ROBBIN-*red-breast*, at first sight, might be supposed to derive from *Robert*; but originates à *rubeo pectore*; i. e. ab *Ἐρυθραῖος*, *ruber*, *rubinus*, degenerated into *robbin*, à *rubigine sinctum*; *the rusty redness on his breast*.

ROBE; "nostro *robe*; Fr. Gall. *robbe*; et Ital. *robba*, optime alludunt Gr. *Ῥοβός*, *carter*; τὸ *ἄνωγος*, et *ἄνωγν*, *vestis*: Skinn."—this is a favor indeed, to admit it as an allusion!

RO-BERT: Skinn. supposes it is derived à *Ῥῶδ*, *ruber*; *red*; and *βερε*, *barba*; a *beard*:"—consequently both Gr.

ROBUST, *Ῥῶν*, *Ῥοῦνυμι*, *robur*, *robora*, *robustus*; *firm*, *strong*, *stout*.

ROCK-*the cradle*; "Casaub. desleatit ab *Ῥῶγ*, *γαζέω* (quasi *Ῥογ-αζέω*) *Ἀνοργαζέω*, quod Helych. exponit τὰ *παῖδια* τῆς *χερσὶν* *αναπαλλέν*, *to dance a baby in the arms*: miror hominem Gallum, (continues Skinn.) à Græcia usque arcessere, quod in patria sua Gallica invenire potuit; nam *rocquer un enfant*, infantem in cunis *agitare* significat:"—but Lye add; "facilius longe est verius peti posse videtur ab Iceland. *brocka*, cum impetu quodam *movere*; *to shake*, or *agitate the cradle*, in order to promote sleep:"—but this may be derived as above.

ROCK, or *distaff*; *Ῥαβδος*, *radius*, *virga*; a *twig*, or *wand* to spin with.

ROCK in *the sea*; *Ῥῶξ*, *fissura*, *prærupta rupes*; a *crag*, or *cliff*: R. *Ῥηγνυμι*, vel *Ῥῆσσω*, *frango*; *to break*; a *broken precipice*.

ROCKET in *the air*; "*missilia ignea*, nescio an à Lat. *rogus*; additâ terminatione dim. et q. d. *rogulus*; i. e. *igniculus*: Skinn."—this might have passed, if *rogus* signified *ignis*:—*rocket* may rather, perhaps, be derived à *Ῥοιζός*, *stridor*, *stridulus*, *sibilus*, *impetus*, from the *impetuous*

bisping, rubbing noise it makes at rising into the air.

ROD, to beat with } 'Ραβδος, virga; a
ROD, to measure with } twig, or wand:
ROD; or wand of power } " et 'Ραβδος, dicta
existimatur παρα τὸ 'Ρᾶον ποιεῖν Βαδίζεν: Voss."
a staff, to support tottering steps, and render them
steadier in walking: this rod, or radt (which
is but a plain contraction of 'Ραβδος, rad-ius)
was the symbol of justice; as Clel. observes,
Voc. 43.

RODE for ships; "statio navium, hoc forte à
Teut. rande; margo, ora, littus: nisi malis de-
flectere à verbo to ride; q. d. locus ubi naves an-
choris utcunque fixæ fluitant; where ships at ancor
RIDE: Skinn."—let me only add, that probably
our word rode may originate à Βρυχω, rudo; unde
rudens; from the constant bowling of the tackle;
but now used to signify the cable: Is. Voss. is of
opinion, that rudens ought rather to be derived
à Ραζω, vel Ραινω, perfundo, aspergo; because con-
tinually wet with the sea water.

ROGATION, Ερωτων, vel Ορωτων, rogo; to ask,
inquire: vel ab Ερω, ερω, ερωτων, rogo, derogo; to
lessen, or abate.

ROGUE, Ρακος, homo nibili; denominatio à
veste lacerâ, rejiculaque desumpta; a ragamuffin,
a tatterdemalion.

ROISTER, "Ροιζος, impetus, cum acuto quodam
fridore, tumultuque: vel à Ρωω, confirmo, roboro;
unde et Ρωως, corroboratio; et Ρωωμος, corrobo-
randi vim habens: Jun."—"eques Germanicus;
quia tales olim petulantius, et insolentius se ges-
serunt; ut ex Hist. Cominæi, et aliorum patet:
Skinn."—a boisterous, riotous ruffian:—the Dr. is
right as to his interpretation; but wrong as to
his deriv.; for Ozell, in his Quixot, tells us,
that "rustres in French were called so from rus,
vuris; and were properly foot soldiers, raised in
the country, but not paid, and who coming to de-
bauch with the rakes of the army, spent riot-
ously among themselves whatever they could filch
or steal:"—consequently Gr. still; but now de-
rived from another root: see RURAL.: Gr.

ROKEY weather; "quasi reeking hot, fuming,
smoking; ex Ρακελος, quod Hesych. exponit εκλα-
ρος, exsiccatus, aridus: (which seems to be con-
trary to rokey) vel ex Ρακισπος, quod eidem doct.
gramm. χαλεπος, acerbus, asper, fervens fumus:
Jun."—neither is this quite consonant.

ROLL, "Ρολη, quod non tantum signat stre-
pitum edere, sed etiam cum impetu ferri: sane
rotarum munere currus velut pedibus Ρολη.: unde
rota, ratula, rotundus: Voss."—and from hence
in law Latin, custos rotulorum: keeper of the Rolls,

and the Rolls chapel, where the records are kept,
written on skins of parchment, rolled up together
in a close, and compact manner.

ROMANCE; "Fr. Gall. Roman; Ital. Ro-
manzo; Germanicæ nationes, quæ occidentale
imperium subjugarunt, diu suâ veteri linguâ ut
plurimum utebantur; dederunt tamen et lin-
guam subditorum; quæ cum multis Latinis (—nul-
lis Græcis certe) verbis admixta et aspersa esset;
nomine linguæ Romanæ, ad distinctionem suæ
Germanicæ, sc. Gothicæ, Longobardicæ, Bur-
gundicæ, Suevicæ; vel Franco-Theoticæ, ap-
pellarunt: in hac mixto-Latinâ linguâ, prout in-
genium illorum temporum tulit, multæ fabulæ
militares eroticæ à Romanis sc. subditis Germa-
nicarum gentium suâ dialecto conscriptæ sunt;
quæ, quoniam à Romanis, et Romanâ dictâ linguâ;
editæ sunt, nomen fabularum Romanarum sortitæ
sunt: Skinn."—Junius has arrived at the same
point, by a different route:—"unde neque fieri
potuit, ut non exiguo temporis spatio interiret
vetus lingua Gallica, et duplex alia Gallicæ
linguæ denominatio in locum veteris succederet,
Roman et Walon:—but ROME is Gr. as in the
next art.

ROME, "Ρωμη, robur; Roma: Ρωμω, and-
-vpt, roboro: Nug."—there can certainly be
no objection against the Dr's. deriv.: but there
are likewise several other deriv. of this city; as
may be found in Plutarch:—Clel. Way. 38; with
the greatest sagacity, discovers that Rome may
originate from er-home; a home, habitation, or
dwelling in the earth; i. e. underground: and this
he ingeniously conjectures may be supported by
the very appearance of those subterraneous works
which are found under the very spot, on which
Rome was afterwards built, (now called the Co-
tucombs) such cavities being a convenient recep-
tacle for that kind of banditti of which Romulus
was the chief: and this seems to be confirmed by
what many authors have advanced, that Rome
existed before Romulus; and indeed the very name
of Romulus seems to be derived from Rome; not
Rome from Romulus:—and consequently both
are Gr.; for er certainly comes from Ega, terra;
the earth: and HOME, or habitation is Gr.
likewise.

ROMER; commonly written, and pronounced
rummer-glass; "Belg. roomer; Teut. raumer;
seyathus amplior; a large, capacious, roomy glass:
Skinn."—who then refers us to room, which he
would derive from the Sax. Belg. and Teut.
tongues: but allows, however, that "alludunt
Gr. Ρωμη, vicus, platea; et Ρωμα, tractus; quæ
duo postrema pro etymis habet Casaub."—and
it

it were to be wished that the Dr's. Northern derivations were as applicable as the Greek: but, to endeavour at another etym. see ROOM: Gr.

ROOD, *cross*, or *crucifix*; 'Ραβδος, *radius*, *roda*; a cross being only two rods, beams, or bars, fastened across each other:—Verft. supposes it to be Sax.

ROOD of land, from the same root; being a portion of land, measured by a rod.

ROOF, "Οροφ, Οροφος: Casaub. and Upt." *contignatio*, qualis est *testorum*, *testum*, *culmen*; *the ridge*, or *covering of a house*.

ROOK, *bird*; "à *raucus*: Skinn."—consequently Gr.; as under the art. RAVEN: Gr.

ROOK at chess; "a corruption of *rock*; which was metonymically used for a castle; most castles being antiently built on a high ROCK, to render them the more inaccessible: Clel. Voc. 19:"—consequently Gr.

ROOM, either from 'Ρωμα, 'Ρωμη, *vicus*, *platea*; with Casaub. or else ab Ευρος, *latus*; *broad*, *open*, *spacious*.

ROOST, 'Ραυων, *otium*, *quies*; a perch for fowls to sleep on: or perhaps ab Ιστημι, *sto*, *resto*; because they seem to stand on it.

ROOT, 'Ριζα, *radix*; the lower part of a tree branching under ground.

ROOT-up; Ορυσσω, *fodio*; to dig, or turn up trees:—many have supposed this expression comes from their being taken up by the roots; à *radix*: "non," says Wachterus; "sed à Germ. *rotten*; *rumpere terram*; unde *rotar suin*; *sub rostro suo terram eruens*:"—thus has this learned gent. gone just far enough to subvert his own etym.; for now both *root* and *rotar* seem evidently derived ab *eruo*, i. e. *ruo*, *rutum*; vel ab Ορυω, vel potius ab Ορυσσω, Ορυσσω, *fodio*; to dig, or delve up with the snout, as above.

ROPE; "Σηροφος, *funis*, à Σηρω, *twisted*: vel à 'Ρωψ, 'Ρωπος, *vincula*: Casaub. and Upt."—both of whom then quote Homer; Odyss. X. 166,

— αὐλαρ ἰγω σπασαμην 'Ρωπας τε, Λυγας τε: on which the Scholiast observes, Ἰμανιωδη φύλα, επιμακεις, και ευκαμπις ραβδης, εχοντα: what we call a band, or whisp of hay, straw, &c.; not strictly a rope: but when Homer mentions a rope, or cord, literally, he calls it Σηροφος, as in the Eighteenth Odyss. 108,

Η ρα, και αμφ' ωμοισιν αυκια βαλλισο πηρην,
Πυκνα ρωγαλην: ω δε σηροφος νεν ἀρσηρ'

He said; and round him threw his tatter'd scip,
Gaping with chinks; in it a twisted rope:
where, however, it must be observed, that Σηροφος, is no more than an epithet to ἀρσηρ'.

ROPY-wine; from the same root; "quia sc.

vinum viscidum è manu, vel spathulâ, instar fâmiculi, dependet: Skinn."

ROSA-MUND "seemeth to have bin giuen," says Verft. "in regard of the *sweetnes*, or *colour of the lippes*: of this name was a concubine vnto king Henry II. in whose epitaphe a Latin poet, not understanding the true etymologie of the woord, makes *mund*, which heer is *mouth*, to bee *mundus*, *the world*, and so calles her *the rose of the world*:"

Hic jacet in tumba *Rosa mundi*, non *Rosa munda*.
Non redolet, sed olet, quæ redolere solet.

Here lies *the world's fair rose*, not *rose so neat*;
She smells not now, but stinks, who smelt so sweet."

only now it happens a little unfortunately, that in both cases it is Gr.; for ROSE, MOUTH, and MUNDANE, are all Gr.

ROSCID; Δροσος, *ros*, *roris*; *the dew*; vel à Πρωξ, *gutta*, *stillicidium*, *proprie roris*: vel à Ρρος, *fluxus*:—Voss. derives it ab Ερον, which indeed signifies *ros*; but scarce gives origin to it.

ROSE; Ροδοσ, *rosa*; ab Οζω, Οοδο, *oleo*, *odorem spiro*; *the sweet-smelling*, *fragrant-breathing flower*; also a set of beads, called *fifteens*; much used by Roman Catholics.

ROS-MARE, commonly written, and pronounced *Rose-Mary*: as if it were the virgin *Mary's rose*; but has not the least connexion either with the *person*, or the *flower*; being derived à Δροσος-μυρσων, *ros-marinus*; the *spray of the sea*, from whence this plant is supposed to have sprung: others derive it from Ροδα-σμουρανα, *rosa-marana*; quod in sumina aquâ fluitet; a kind of sea-plant, that floats on the surface of the waters.

ROSTRUM, Τρωγω, *rota*, *rostrum*, *rostrum*; *the beak*, *bill*, or *nib of a bird*; *proprie animalium est*, says Voss. ac imprimis *avium*; diciturque à *rodendo*: κατὰ μεταφοραν tribuitur καὶ *vibus*; nam et sic vocatur pars primore in navo exporrectior, cuneique in modum acutior: *rostra* quoque dicebatur Romæ *suggestum* in foro ante curiam Hostiliam exstructum, in quo magistratus jus dicebant, leges ferebant, concionesque ad populum habebant; *the pulpit*, or *desk*, from whence the Roman orators harangued the people.

ROT, Ευρωσ, Ευρωσος, *situs*, *mucor*, *caries*; unde Ευρωσιω, *putreo*, *marceo*:—after Lye had read this deriv. in Skinn. it is a wonder he should suppose that any of the Northern tongues should give origin to our word *rot*: but it seems, after quoting several languages, from Italy to the North pole, he says; et unde ea quærenda, nisi apud Islandos, quibus *rot*, *putredinem significet*?—according to

this gentleman, the English language seems to have a clofer, and more immediate connexion with *Iceland*, than with either *Greece* or *Rome*.

ROTATION, Ῥοτῶν, *rota, rotunditas*; *the rattling of a wheel turning round*.

ROTTLE, Ῥοτῶν, *sonitus fluctuum ad litus alliforum*: it signifies likewise *lethaliter stertere*; *a death-ful rattle in the throats*.

ROTUND; Ῥοτῶν, *impetu feror*; à Ῥοδος, *undarum strepitus, tumultus, impetus*; unde *rota, roto, rotundus, rotunditas*; all conveying the idea of *sound*, not of *shape*; but now applied wholly to the latter: so that the *rotative* motion of a wheel ought to be applied to *the rattling noise* it makes, rather than to the whirling, circular motion: but now adays we apply it intirely to the *form*; and say, any thing is *rotund* or *round*, i. e. *circular* like a wheel.

ROVE; Ῥοβῶν, *temerè vagari*; Ῥεμβος, *vagus, errator*; *a straggling, wandering fugitive*.

ROVER; Lye suppoles this word is descended from *rob*; *furari, spoliare*;—but this seems to be an accidental circumstance: we may therefore rather suppose, that it primarily originates from the foregoing art.; because, though every *robber* must be a *rover*; yet every *rover* is not a *robber*.

ROUGE, Ῥουβῶν, *ruber*; *red paint*.

ROUGH in taste; Ῥοῦφος, *acerbus, asperus*; de saporibus proprie: Casaub." *sharp, pungent in flavour*.

ROUGHINGS, commonly pronounced *rawings*: from the same root with **RUGGED**; meaning *coarse, rough grass*, that grows as a second crop, towards winter, when it is *long and coarse*.

ROUND in one's ear, Junius is extremely profuse on this art. the sum of which is, "in tanto igitur antiquissimorum idiomatum consensu, nihil est quod obstat, quo minus liceat suspicari verbum puman olim primâ suâ significatione acceptum pro *magicum carmen musitare*; ac postea demum usurpari coeptum pro *in aurem loqui*; ut origo verbi proprie de arcanâ magicorum susurrantium diritate intellecti, petita sit ex postremâ parte Ἀλαρωμεν, *polluere*; quòd grande illud, atque arcanum nefas magorum, deos sibi veluti obnoxios, obstrictosque habens, jura cœli, totiusque mundi leges tacitis horrendi, atque imperiosi carminis minis confundat, ac polluat.

ROUNDE-LAY; "sic dictum, vel quòd in orbem alternatim; vel, ut loquimur, per partes cantabatur; vel, quòd ad tripudia, seu choreas in orbem ductas accini, vel pulsari solebat: vide **LAY**, et **ROUND**: Skinn."—and consequently Gr.

ROUT, *put to flight*; Ῥοῦπι, *rumpo, ruptus*; broken: q. d. "*perruptio ordinum hostilium*: Skinn."—*the breaking an enemy's ranks; the throwing them into disorder*; in which sense it may be derived from the following art.

ROUT, or *rabble*; Ῥοῦπι, *rno*; *to rush away tumultuously*: "datur et Ῥοῖζος, *stridor*; et Ῥοῖζω, *celeriter, instar sagitte, feror*: Skinn."

ROUTE, adopted from the French; which seems to be no more than a contraction of Ῥοῦεομαι, *vado*; *to travel on a ROAD*.

ROW a boat; Ῥοῦ, *remigo*; unde Ῥοῦμος, *remus*; *an oar*: Casaub."

ROW in ranks: Ῥοῦ, *rego, regula*; *according to rule, and order*.

ROW, or *street*, &c. "Ῥοῦν, *vicus*: Ἀδῆξ. Γ. Γ., Ῥοῦθῆσι ἐπὶ τὴν Ῥοῦν, τὴν καλεῖσθαι Ἐυθῆαν: *ito in vicum, qui vocatur rectus*: hinc Hisp. *rua*; Gall. *rue*; et apud Londinenses *vicus* est vulgo dictus, *Pater-noster Row*: Upt."

ROWEL in a horse } Ῥοῦ, *roto*; "*rota, rotula, ROWEL* of a spur } *et rotella*; quia sc. *instar rota circumvolvitur*: Skinn."—because it must continually be *turned round*.

ROWT: "Sax. *hrutan, to snort, or snore*; *to low, like an ox*: Ray:"—and therefore we might suppose it was derived à Ῥοῦ, Ῥοῦνος, *nasus, nares*; *to make a noise through the nose*: vel, à Ῥοῦχος, *sonitus, quem quis supinus fertendo edit*; *to snore*:—consequently Gr.

ROYAL; Ῥοῦ, quasi Ῥοῦ, *rego, regalis*; "*quasi regalista*; *regiis partibus additus*: Skinn."—*of the court party; siding with the king*.—Ciel. Voc. 84, would derive *rex, rey, roi, roy, and royal*, all from *ey*; *the law*:—but then they would be Gr.: see **EY**: Gr.

RUB, Ῥοῦ, *tero*; *to wear, or fret*.

RUBBISH, Ῥοῦπος, *squalor*; *fordas*; *dirt, sweepings*.

RUBICUND } Ῥοῦπος, *ruber*; *red*; *rubinus*,
RUBY } à colore rubro; *any red, or glowing color*.

RUBRIC: from the foregoing root; signifying the title, or contents of a law book, or some particular rule; the first letter of which was generally illuminated, painted, or written with *red ink*.

to **RUCK** down, "*to squat down*: Ray:"—it seems to be only a contraction of *corrucere, or recurvare*; as we sometimes say to **COUR** down:—consequently Gr.

RUCTATION; Ῥοῦγω, Ῥοῦγομαι, *ruco*; *to expectorate wind*.

RUDDER, "Ῥοῦν, Ῥοῦν, *lorum fræni, clavus*: à Ῥοῦ, *trabo*: Casaub." *the helm of a ship; the reins of a bridle; properly the bit, or curb*.

RUDE;

RUDE; Ραβδος, intellige Ραβδον ανεργησαν, virgam impolitam; raudis, rudis; rough, unpolished.

RUDIMENT; from the same root: "prima disciplina quæ rudibus committitur; unde rudire, erudire rudimentam: Voss."—the first principles, or elements of a science committed to the unlearned.

RUE, the herb; "Ρύα, which we read in Nicander: Upt."—à Ρυομαι, eruo, libero; quoddam morbis liberet: Litt. and Ainsw. because it eradicates disorders, or frees us from them.

RUE, repent; "Αρασθαι, imprecari: to sue for pardon: Casaub." vel "ab Ωρω, ejulo: Skinn."—to weep and wail.

RUFF } "Στροφιον, στρογγυλον, ζυγαριον, ruffe }
RUFFLE } tunda, seu teres zona, pro colli qualicunque ornamento, quod ipsum cingat: Casaub."—or else à Ρυλις, Ρυλιδω, quasi Ρυριδω, rugo, corrugo; to rumple, or crumple any thing: est et Græcum, et Latinum à Ρυω, hoc est Ερω, strabo; nam ruga aliud nihil est, quam cutis in plicas, et quasi sulcos, contracta: an ornament of finer linen, or lace, worn at the hands.

RUFFIAN; "nobis designat sicarium; et cum Serenio referre velim ad Suec. roffa; rapere, furari: vel Iceland. riuſa; destruere: Lye:"—it is a wonder that neither this gentleman, nor Skinn. should mention the Sax. neapian, vel neopian; spoliare, rapere:—but all of them are evidently derived ab Αραξ, rapax; to rob, or even deprive a man of life.

RUG; "Ρυος, pannus tintus, lodix; vestis stragula: Casaub." a quilt.

RUGGED; "Ρωγυλας ες πειλας, Wachterus:"—vel à Ρωγυλας, fissus, fractus, ruptus; broken; scattered, rumbled:—Ρυσω, Ρυσω, et Ρυλις, ruga; rugosus; wrinkled, rough, and uneven.

RUIN; Ορω, Ορω, ruo, ruina; to fall to decay, destruction.

RULE; Αρχω, quasi Ραχω, rego, regula; method, order, precept.

RUMBLE, "Ρεμβαν, vel Ρεμβαν, temerè discurrere: Casaub. and Jun." vel à Βομβυλιαζω, murmur edere; to make any loud rattling noise.

RUMINATE, "Ρημνω, per metath. rumino: Voss. nisi malis à Ρυμα, quod usitatus Ρευμα, ab Æol. Ριω, pro Ρω, unde Ροις, ruma, mamma; pro quo et rumis, et rumen:"—the cud of beasts; and from their action of chewing the cud, we have taken the expression to ruminate, or meditate on any subject; i. e. as the creatures by that action give their food as it were a second concoction; so a person by ruminating on any subject, gives his thoughts as it were a second repetition, and reconsideration.

RUMMAGE, Ρηγυμι, strango, fissura, rima,

unde rimor, rimari; i. e. valde querere cibum, in rimis quoque; to search every nook and corner.

RUMOR; Ρεω, Ρωω, Ρευμα, fluxus; a report of things, which flows, or spreads among the people, like a tide:—If. Voss. derives rumor à Μορμυρος, vel Μορμυρω, murmuro.

RUMP, Ορροπυγιον, vel Ουροπυγιον, ex Ουρα, cauda; the tail.

RUN; Ραν, et Ρων, ruo; running being a kind of flowing motion.

RUN-a-GATE; Αρνεομαι, nego, renego; à renegando religionem; a renegado being one who renounces his faith, and denies his religion; or else literally any profligate person who runs away from his family; who runs the gates of his city; and is now used in a civil signification.

RUNDLET; "Higginus quadrantal; q. d. roundlet; à figura rotunda: Skinn."—but so is every great and small cask:—besides, rotunda is Gr.

RUNNEL; "nemini dubium esse potest, quin sit ab Iceland. runnul, dumus; quod est à runne, saltus sylvæ, sylva cadua, sive arbor cadua: Lye:"—true;—but this is not giving us any reason why runnul, and runne, should signify sylva cadua: but Ray tells us, that "pollard wood is called runnel, because it runneth up apace:"—should this be the true reason, it is Gr.

RUNNET: at first we might suppose it originated from run; because the acid made the curds run together; but Junius, with great discernment, has derived it à Ροτυνω, vel Ρωνυμι, firmo; to concrete, like coagulated milk.

RURAL; Αρρω, arva arata; rus, ruris; the country; a country life.

RUSH headlong; "Ροιζων, et Ροιζος, stridor sagittarum: Upt."—but perhaps, according to Voss. it might be better to derive our word to rush, à Ρεω, vel Ρωω, fluo; vel potius ab Ορω, ruo, impetu feror; to be hurried along with violence.

RUSH, or reed: "fortasse à Ροιζος, stridor cum sibilo; unde ruscus: Jun." a rush, or reed, which makes a gentle rustling, whispering noise, or sound; or perhaps à Ρωω, Ρωσω, agitor, quatio; a reed, agitated, or shaken by the wind.

RUSSET-color } "Ερυθρος, ruffus, ruffeus; idem
RUSSETIN } ac rutilus, vel vicinus: Voss."
 —bordering upon red: "vel potius à Ρασιος, punicens: Skinn." bordering upon purple.

RUST; either from "Ερωσ, situs; any contracted stain; according to Casaub."—vel ab Ερωθαιος, ab Ερωθος, rubor, rubigo; the red incrustation on iron.

RUSTLE: Skinn. quotes Voss. for deriving the Belg. ruysselen from the Lat. ruspari; but ruspor

ruspor properly signifies *to seek*, or *search*; *rimor*: and hence, he says, it may be used to signify the noise, quem studiosè aliquid quærentes edunt:—it is true, those who *search for any thing*, generally make a *rustling noise*; but there may be a *rustling noise* without *searching for any thing*; as *the rustling of silks*; or *the rustling of leaves*, &c.:—it were to be wished, therefore, that these great men had derived it, either from Ρωω, Ρωωω, *agitor, quatio*; *to agitate*, or *shake*; because all *rustling* is done with some *motion*: or else from Ροιζος, *stridor cum sibilo*; a *soft, gentle, whispering noise, made by that motion*.

RUT, *breeding time*, ab Ορυσσω, *fodio*; lasciviori sensu *pruritus ad venerem*, seu *catulitio cervorum*; *the breeding time of stags, deer*, &c.:—“Germ. *rutten*; *succutere*, vehementer *movere*: Wachterus:”—but as this seems likewise to be in a metaphorical sense, it might be better to abide by the Gr. derivation above.

RUT of a wheel; Ροδη, *roto, rota*; *the track of a wheel*.

RUTILATE, Ερυθρος, *rutilus*; *to grow red hot*.

RYC: “wee now, by adding *b* vnto it, pronounce it *rycbe*; and so of *ryc-man* have made *rich-man*: Verft.”—but still Gr.

RYC, “a *countrey*, or *province*, vnder one absolute comand, or iurisdiction: Verft.”—who then refers to *cyning ryc*; and supposes it to be Saxon: but RYC is but too evidently a perversion of *regnum*: Gr.

RYCDOME } “*richeffe*: Verft.” who supposes
RYCNES } them to be Sax.

RYE; Ρογος, *horreum*; quidam censent abscissum ex *farrago*: alii ob *rubiginem*, putant nomen hoc traxisse ex *rouge*; *ruber*; prorsus ut eorundem *wheat, triticum*, derivant à *white, candidus*: Jun.—Ρογος, οισοβαλωνες: Hesych. Οισοβαλιον, Οισοβαλων, υνος, Hederic.: the Greek and Latin names seem to include every species of grain; as Μαλον, and *pomum*, did every species of fruit.

S.

SABBAOTH } Σαββατος, *Sabbatum, Sabbati-*
SABBATH } *cus*; *the Sabbath, or day of rest*:—these words, though used in Gr. Lat. and Engl. are evidently of Hebr. extract:—but, if we attend to Clcl. Way. 42; and Voc. 94, 5, he will tell us, that “the *Sabbath* does not signify a *day of rest*; but that the day of the sun, or Sunday, being the day of weekly *instruction by the Druidical Sabs*; from thence it attained the name of *Sab-aith*; the *preachment of the sages*, or of *the wife*:”—here this gentleman seems to have

departed from his former interpretation of these Druidical *Sabs*; for, in p. 15, he tells us, that *seb*, or *chef*, signifies *bead*, or *principal*; and in p. 56, he says, “the professors, or *beads* of the Druidical colleges, and ministers, were called *Z'abs, S'abs, or S'offs*, the initials being adventitious, in quality of the prepositive particle:”—now, in both these senses, either of *wife*, or *bead*, it is Gr.; in the former sense of *wife*, the words *sab, soff*, or rather *soph*, evidently derive à Σοφ-ος, *sapiens*; *wife*: and in the latter sense of *bead*; *sab, seb, soff, seff, cheff*, or rather *keph*, as evidently derives à Κεφ-αλη, *caput*; *the bead*:—this whole interpretation, however, runs so counter to the tenor of the fourth commandment, that it must either be intirely given up, or else the Jewish Legislator did not understand the Celtic tongue.

SABIN, *sabina*; à *sabinis*; the herb *savin*, or *savage*.

SACERDOTAL: “Αγιος, *sacer*; spiritum in s abire, ac γ, in c, satis est notum: à *sacro* quoque sunt *obsecro, consecro*: &c.: Voss.”—*sacred*, or belonging to the *holy* office of priesthood:—as Clcl. in a former art. endeavoured to oust the Jews of their *sabbath*; so now in this, he endeavours to divest the Romans of their *sacerdos*; “the true derivation of which being,” as he says, Voc. 22, “most presumably from *seg*, or *sag*; *to slay*, which is only a contraction of *seglay*; this *seg* is the root of *ficarius*, of which the modern Italian makes it *sgberro*; in the ancient Etruscan *sacbins* signified *slaughter*:”—but instead of *seg* being the root of *ficarius*, it is more probable, that the Lat. *ficarius*, the Italian *sgberro*, and the Etruscan *sacbins*, are all derived ab Ακω, quasi Σακω, *feco*; *to cut*; unde Ακη, *acies*; unde *fica, ficarius*; an *edge*, or any *edged weapon to cut with*, and made use of in the sacrifices: perhaps *the sacrificing knife*.

SACHEL, commonly written, and pronounced *satchel*; Σακκιον, *sacculus*; a diminutive of Σακκος, *saccus*; a *sack, poke, or bag*: or else by transposition *sack* may be derived ab Ατκος, quasi Σακος, vel Σακκος, *saccus, uter*; any *leathern pouch, or bag*.

SACK, from the foregoing root: Gr.

SACQUE, or *lady's gown*; Χιλινοπαλις, *figarius*, qui *saga* vendit; *sagum* enim reno Gallica; gaunacum, majus *sagum*, et *amphi-mallum*; Græca. confirmat idem Strabo, ubi eos ait Σαγη φορεω, *saga ferre*: Σαγος vero est ex lingua primævâ; nam τσο, *textit, operuit*: quod vero Galli *sagum* vocarunt, id cenſeo esse à Massiliensibus, qui Græcè sunt locuti: Voss.”—a *lady's gown*, which sits loose, and *bides* and *conticals*, as it were,

her person : and ought properly to be written, and pronounced *sag*.

SACRAMENT } Ἅγιος, *sacer*; *boly*: or *sa-*
SACRED } *crifice* may be derived à
SACRI-FICE } Σφαζω, *maſto*; *to ſlay*: or
SACRING-bell } from the ſame root with
SACRISTAN } SACERDOTAL: Gr.

SAD, “Minſh. and Skinn. derive à *ſatur*; *ſaturitas* autem et *tadium* pura puta eſt *triftitia*: ſaltem *a ſad. color* descendit à Lat. *ſatur*; quo enim *ſaturatio* eſt *rubedo*, eo obſcurior fit, et magis in *nigrum* vergit:”—all this is very true; but *ſatur* is Gr.; as will be ſeen under the art. SATED: Gr.

SADDLE, “Σαγμα, *onus jumentis ſarcinarii*; from Σαſταιν, *onus imponere*: Upt.”—but it might be better to derive *saddle* ab Εζομαι, *ſedeo*; *to ſit on*; unde *ſedes*, *ſedella*, *ſella*; a *saddle*.

SADDUCEES, Σαδδουκαιοι, *Sadducei*; ex Hebr. *juſtitia*; quòd *juſtos* ſe ſimularent: a ſect of the Jews, ſo called from their arrogantly aſſuming to themſelves the title of *juſt*.

SAENE; Etymology will fix the orthogr. of this word: Σαγνη, *ſagena*, *nassa*; a *ſiſhing net*.

SAFE; Σαος, *ſalvus*; Σαφος, inſerto digam. Æol. *ſecure*.

SAFFRON: “Ζαφρανος, vox Arab. orig.: Skinn.”

SAGACITY; “Σαγις, quod eſt *nassa*: vel Σαγις, *reticulum*; ut translatio ſit à venatione; quia Σαγις, eſt *verriculum*: Cæſ. Scal. et ut *audax* eſt ab *audere*; ita *ſagax* à *ſagire*: quod ut Cicero ſcribit I. de Divinat. ſignificat *acutè ſentire*; indeque Feſtus, *ſaga*, inquit dicitur mulier *perita ſacrorum*; unde eſt *praſagire*, i. e. *ſentire rem antequam contigerit*: Voſſ.”—*a quickneſs of thought, preconception of events*.

SAGE; Σακος, quaſi Σαγος, *ſalvia*; the herb ſo called.

SAGINATE, Σιλωα, *ſagina*; à Σιλιω, *frugibus ſagino*; *to fatten with corn*; R. Σιλος, *frumentum*: vel à Σαλλω, *ſagino*; *to fatten*.

SAGITTARY; “Σαγη, τὸ ὄπλον, καὶ πανσαγα, ἢ πανοκλια: ut omnino Σαγις, nomine continentur omnia armorum genera: Cæſ. Scal. putat, uti ab Ἀγμα, eliſo *m*, fit *amentum*; ita à Σαγμα, eliſo *μ*, fieri *ſaga*, unde *ſagitta*; eſt vero Σαγμα, *involuturum*, ſive *ibeca cypri*: Voſſ.”—properly ſpeaking, *ſagitta* is an *arrow*, ab Ἀκτις, *acies*, *ſpiculum*, *ſagitta*: and *Sagittarius*, or the *ſhooter*, is one of the twelve conſtellations in the zodiac.

SAIL } it may appear odd to derive *ſail*,
SAILOR } and *ſailor* from different roots; and

yet it ſeems we muſt; for a *ſail* is undoubtedly derived à *velum*; ſince Virgil, in the Firſt Æn. 228, has deſcribed Jupiter

Deſpiciens mare veli-volum;
Viewing the ſail-blown ocean;

which conveys a moſt elegant idea of a ſea tra- verſed by ſhips under full *ſail*: ſince then a *ſail* comes from *velum*, *velum* itſelf is derived à Λαιφος, per metath. Φαιλος, *velum*; a *veil*, or any *large veſt*, or *covering*: but a *ſailor* ſeems morè naturally to be derived ab Ἄλις, *ſal*, *ſalum*, *mare*; *the ſalt-ſea*, or *ſea-man*.

SAINT, Ἅγιος, *sacer*, *ſanctus*; *boly*.

SAKE: “Sax. *ſac*; Belg. *ſake*; Teut. *ſorb*; Dan. *ſak*; *cauſa*, *res*; quid ſi hæc omnia deſlecterem,” ſays Skinn. à verbo *to ſeek*; Sax. *ſecan*? —et quid ſi hæc omnia deſlecterem à verbo Ζαίω, *quero*; *to ſeek*, *ſearch*? *cauſa* eſt enim id de quo *queritur*, vel *inquiritur*.

SAKER a *gun* } “Minſh. vult à Lat. *sacer*;

SAKER a *bawk* } ut Ἴεραξ, *accipiter*, ab Ἴερος; vel quòd Jovi *ſacra* fuit avis; utpote ex genere *aquilino*; vel ob *magnitudinem*; quam etiam Ἴερος ſignificat: unde *ſaker*, tormentum bellicum, machina campeſtris; vel à *ſaker*; *accipiter*; quia ut *accipiter* inter aves, ſic hoc tormentum inter homines, magnam ſtragem edit. vel à verbo Hiſp. *ſacar*; *extrahere*; *eruerè*, quia ſc. homines dilaniat: Skinn.”

SALACIOUS; Ἄλις, *ſal*; Σαλος, *ſalum*: there is a different idea of *ſalax*, given-by Litt. and Ainfw. viz. à *ſalio*; which originates ab Ἀλλομαι: though they add afterwards, vel à *ſale*, quòd *ſal* reddat *ſalaces*:—or perhaps *ſalacious* may originate à Σαλαγεν, *ſuprare*; *to act diſhoneſtly by a virgin*.

SALAD, commonly written, and pronounced *ſallad*, or *ſallet*:—Jun. and Skinn. would deduce *ſalad* from the Gall. Ital. Hiſp. Dan. Suec. and Belg. tongues, becauſe it ſignifies lactucas *ſale* acetoque conditas primum *ſalacet*, ac poſtea *ſalal*, nuncupatſe videntur:—and yet neither of them would deduce *ſal*, *ſalat*, and *ſalacet*, ab Ἄλις, *ſal*; *ſalt*.

SALAMANDER; Σαλαμανδρα, *ſalamandra*: animal lacertæ figura; a *ſalamander*, like a lizard, full of ſpots, that being in the fire, ſometimes is not burned, nor hurt by it: Plin. X. 67.

SALAMINE; “Σαλαμις, ἶνος, quaſi Σαλας μινθη, *ſordes maris*: Paſor. *Salamis*, or *Salamina*; a city of Cyprus: Nug.”—to which definition of Paſorus, there can be no objection, unleſs his having preferred a diſagreeable to an agreeable idea; I mean his having rendered *μινθη*, *ſordes*, rather than *mentha*, *mint*: though there ſeems to be ſome probability in his deriv. viz. *Salamis* was a city

a city of Cyprus; Cyprus was dedicated to Venus, who sprung from the fount of the sea: and therefore the city might have taken its name from some such fiction; but even according to this opinion, sea-mint would have been a more agreeable name.

SALARY; ἄλς, *sal*; unde *salarium*; stipendium militare; dictum quod nihil victui magis necessarium, quam *sal*; a *stipend*, wages, or fund, established to provide the Roman soldiers with their condimenta cibi.

SALIENT, Ἀλλομαι, *salio*; to leap, skip, or dance.

SAL-IS-BURY-court, and plain: — Clel. Voc. 72, says, very candidly, "if it be true, as I have some reason to think, that there existed in, and extensively around, the spot of White Friars, a collegiate seat, *bal-swyth*, or *al-fatia*, as had also the name of *al-bury*; then, nothing is more likely than that this *al-bury* gave its appellation to *Salis-bury* court: in which case my idea of the great collection of *stones*, *ar*, or *al*, which I formerly mentioned (Voc. 38, n,) as having given name to *Salisbury* plains, is most probably false:" — but *bal-swyth*, *al-fatia*, *al-bury*, and *Salis-bury*, in the sense of *ball*, or *college*, is Gr.

SALIVATION, "Σιαλον, *saliva*: Nug." — "dici aiunt *salivam*, vel quod fere habeat *salis* saporem; vel quod in ore *saliat*, et crescat; sed rectius literarum traiectione fit à Σιαλος, *saliva*: Voss." *spittle*, moisture.

SALLOW-tree; "Ἠλικη, ab Ἀλλομαι, *salio*; *salix* à *salendo*; virgulti genus; dictum eo quod *salit* et *surgit* cito: Servius, Isidor. Voss. Jun." *the quick-growing tree*.

SALLOW, *wan*: "fortasse à Παλλω, *motus*, *quatio*; nempé ut *pallere* proprie dicatur, qui metu *pallet*, quia tali Παλλω ή καρδια, ut Themistius loquitur; ac similiter Sophocles dixit Παλλων φοβη; i. e. Παλλυμενος: Voss." *a pale*, *wan*, *livid complexion*.

SALLY forth: though both Skinn. and Lye acknowledge, that this word is derived à Lat. *salire*; yet neither of them would acknowledge that *salio* was derived ab Ἀλλομαι: to spring, or rush forth against an enemy.

SALMON, ab Ἀλλομαι, *salio*; from its leaping out of the water after flies; insomuch that they sometimes throw themselves into the fishermen's boats.

SALSAMENTARIOUS: see the following art.

SALT; "Σαλος, *salum*; the sea-shore, where *salt* is made: or rather from ἄλς, whence, by transposition, *sal*; *salt*: Nug."

SALT-PETRE, commonly written *salt-peter*;

but why *Peter* should be *salter* than *Paul* would be difficult to say: Σαλος-πέτρος, vel ἄλς-πέτρος, *salt-petra*; *rock-salt*.

SALT-cellars } both of them strange expressions,
SALT-sellers } sons, without either sense or meaning; and have been intirely owing to a false manner of writing the French word *saliers*; or vessels to hold *salt* in; so that, as Clel. Way. 30; and Voc. 37, very justly observes, the first word *salt* explains the French word *salieres*, i. e. *salt-vessels*; and is, properly speaking, a pleonasm: *salt* being only a translation of *salieres*.

SALTATION; Ἀλλομαι, *salio*, *salto*; to leap, skip, or dance.

SALVATION } all these words carry nearly
SALVE } the same idea; and origi-
SALUTARY } nate à Σαος, *salvus*; *safe*:
be thou in health: though indeed, according to Jun. nemo non videt nostrum *salve* singularem habere affinitatem cum Ἀλυφου, *ungere*, *linere*, *illinare*; to dawb, spread, smear: — true, yet a *salve* is made use of to restore *soundness*, *healing*, *health*.

SAME: even Skinn. allows, that nostro *same* feliciter alludit Gr. ἄμα, *una cum*, *simul cum*; together with; a *sameness*, or *similarity*.

SAMPIER, commonly written, and pronounced *sampbire*;

half way down
Hangs one that gathers *sampbire*; dreadful trade!
Lear, Act IV. sc. 6;

but it certainly ought not to appear with a *ph*, if derived, as Minsh. Skinn. and Lye would derive it, à Gall. *Saint Pierre*, degenerated from Ἁγιος-πέτρος, *sancta-petra*; unde *Petrus*, *Peter*; q. d. herba *Sancta Petri*: i. e. *Saint Peter's plant*; who being a *fisherman* might have this plant more immediately under his protection; according to the fond superstition of ascribing particular saints to particular plants, &c.

SAMPLE, "Ὁμαλος, *similis*: *sasse* ut à *similis*, *simul*; sic ab Ὁμαλος est Ὁμαλος, *una*, *simul*; nam Ὁμας exponit Hesych. vel potius ab Ἰκελος, *similis*; ut x in m abeat: Voss." — *an example*, *resemblance*, or *copy*.

SANCTITY; Ἁγιος, *sacer*, *sanctus*; *holy*: — Clel. Voc. 21, says, "the presiding person of the popular assembly touched with a wand, a sacred bough, or sceptre; either the thing, the person, or the act of the assembly; this ceremony of repetition, followed by that of the *ratifying touch*, was called *sanicht*, or *san-ich*, or giving with a *touch* solidity, or integrity to the public resolution:" — this *solidity*, or *integrity*, expressed by the *san*, might almost lead us to derive it à Σαος, *san-us*, *integer*: as for *ich*, or *icht*, it is undoubtedly Gr.: see **HIT**: Gr.

SAND;

SAND; "Ψαμμάθος, *arena*: Upt." *small, fine gravel.*

SAND-blind; Litt. under the art. *cæcus*, has been very happy in explaining this expression; for, says he, "quid si à χῆς, *pulvis*; *dust*, or *sand*, et χοικος, *cæcus*; *blind*; dicimus?"—it were only to be wished, he had told us from whence χοικος was deduced; *cæcus* however; is Gr.; as we have seen in CÆCITY: Gr.

SANDAL; "Σανδαλίον, *sandalium*; *a kind of shoe*: Nug."

SANDARACH, Σανδαράχη, *sandaracha*; *gummi quoddam, sive succus concretus*; *a kind of gum, or coarse wax, called bee-bread.*

SANGUINE; "Αἷμα, *sanguis*: mirum possit videri, et tamen verum est, ex Αἷμα analogicè sanguen deduci: Voff."—*the blood, or life of animals*: vel potius *sanguis* à Σαος, *sanus*; unde *sanguis*; *the blood*, in which the life, and health of the animal consists.

SANHEDRIM, Συνεδρία, *concilium*; *a grand council of state*: R. Συν, et Ἔδρα, *sedes*: it seems to be rather of Hebr. extract.

SANITY; Σαος, *sanus*; *sound, whole of mind.*

SANTER; "Fr. Gall. *sauter*; *saltare*; q. d. huc illuc *saltitare*, seu *discurrere*: Skinn."—if the violence of the action were not too great for a *santerer*, we might have readily admitted the Dr's. deriv. particularly if he had but deduced it ab Ἀλλομαί, *salio, salto*: but a *santerer*, in our language, is a person rather too indolent and inactive to *jump, skip, and run about*; unless we speak by the rule of contraries, viz. to skip and jump about in an *indolent, lazy, loitering manner*:—it may, therefore, according to Ray, "be derived from *sainte terre*, i. e. *Holy-land*; because of old time, when there were such frequent expeditions thither, many *idle* people went from place to place, on pretence that they had taken the cross on them: from hence used to signify a person, who roams up and down in an indolent, loitering manner:"—but now, this gentleman ought to have observed, that both *sainte*, and *terre*, are Gr.

SAP of trees; "Οσος, Æol. pro Οπος, *sapor*; plantarum succus, quia *sapit*, vel *sapida est*: Voff."—*the sap, or life of trees.*

SAP, or undermine a wall; "Σκαπτεν, quasi Σαπτεν, *fodere*; *to dig*: or from *sapa*, which signifies *ligo*: Nug."—the former is more preferable, for two reasons; first, because *sapa* is not to be found in the sense of *ligo*; and secondly, if it should, it certainly could not belong to the Dr's. title-page: there is, indeed, such a word as Σαπανη, *ligo*; and perhaps that was meant.

SAPIENT; Σοφος, *sapiens*: primò de animo dicitur; *knowledge, wisdom, and sagacity*:—Cicel. Way. 43, and Voc. 56, tells us, that "the Celtic *s'ab, z'ab, or s'off*, is radical to *sap-ians, Σοφος, savio, and saber*; all in the sense of *knowing, or wise*:"—and consequently all Gr. as above.

SAPPHIC, Σαπφω, *Sappho*; an ingenious poetess of Lesbos, in the 44th Olymp. who invented that measure in poetry, which is called by her name: being deserted by her paramour *Phaon*, she took the *lover's leap*, from off the Leucadian promontory, to cure her passion; which undoubtedly was cured; but history seems to hint that she perished in the attempt; for there is a total silence of her after this experiment; which was certainly much above modern delicacy.

SAPPHIRE, "Σαπφειρος, *sapphirus*; *a precious stone so called*: Nug."

SAPY, Σηπω, *putrefacio, marceo*; a moisture contracted on the outward surface of meats, which is the first stage of dissolution.

SARA } "sorovv } Verft.:" — but **SOR-**
SARIGE } *serie* } **ROW** is Gr.

SARACEN, *Saraceni*; a people of Arabia, supposed to be descended from Abraham by Hagar; for which reason they were at first called *Agareni*: at what time they acquired their present appellation, would be difficult to say; but as Litt. and Ainsw. observe, the sound of their present name would lead us to suppose, that they were rather the descendents of Abraham by Sarah: they are now the barbarous Arabs.

SARCASM; Σαρκασμος, *sarcasmus, irrisio amara*; *hostilis irrisio super jam mortuo, aut morituro*; a natural, but too often a malicious insult over a dead, or dying enemy: R. Σαρξ, *caro*; vel Σαρκαζω, *carnes detrabo, diducto rictu*: *ostensisque labris ac dentibus irridere*; *to mock, or scoff, with a malicious sneer.*

SARCENET, Σηρικον, "sericum tenuissimum. *Saracenicum*; verisimile enim est primum è regionibus à Saracenis infestis, puta Syria, vel aliis, quæ adhuc Serici opificio præ reliquis florent, in nostram Europam dimanasse: Skinn."—the thinnest species of silk manufacture, first brought into Europe by the Saracens, from Syria.

SARCO-PHAGUS, "Σαρκο-φαγος, *sarcophagus, carnivorus*, dicebatur lapis, quo corpus humanum condebatur; ac lapis *Affius* quidem vocabatur; quia effoderetur in *Affia*, regione Troadis, vel Myssiæ; cujus vi cito corpus ad ossa redigitur: estque hæc causa cur dicatur *sarcophagus*, à Σαρξ, *caro*; et φαγειν, *comedere*: Voff."—who adds likewise another very curious remark; *sarcophagi* vocabulo plane geminum fuerit *Cerberus*, si vulgatum etymon spectes: nam etsi poetæ

*utriusque inferorum canem sic dici fabulantur, mythologoci tamen terram esse volunt, ac dici Κερβερον, quasi Κρεβερρον, i. e. carnivorum; à Κρεας, caro; et βορος, vorax; quia terra corpora omnia sibi credita vorat, et consumat: "the Affian stone called the *sarcophagus*; because the dead bodies inclosed in it are consumed away, bones and all, except the teeth, within forty days: Litt. and Ainsw."*

SARD-ONYX, Σαρδονίξ, *sardonix*; ex Σαρδω, *Sardinia insula*; et Ονυξ, *unguis*; quod colore suo unguem humanam referat: a precious stone, resembling in color a man's nail; and is chiefly found in *Sardinia*.

SARSE, Σαρκίζω, *per saccum colo*; to screen through a sieve.

SATAN, Σαταν, *Satanas*; nomen principis angelorum malorum: Hebr. *adversarius*; the *adversary*, or *devil*.

SATED; either from Αλις, *fatis, sat, satur*; enough; or perhaps from Σαλλω, *onero, impleo*; to fill, *surcharge*.

SATELLITES; Ααθω, Dor. pro Αηθω, *latus*; quia lateat, condaturque sub axillis; à *latus* fit *satelles*, quod circa latera regum sint; id quod antiquitus *latro*, quasi *latero*; a *life guard man*; who antiently waited at the *fides* of princes: also used in astronomy, to signify secondary planets attending, or revolving round their primaries.

SATTIN, Σινδων, *findon*, linteum pertenuè, amictus ex lino; *sine linen*; at first perhaps of Tyrian manufacture; sed et si verum est è Phœnicia in Græciam advehi solere, tamen et alibi fiebat: Voss."

SATUR-DAY; Σατηρω, quasi Σαρω, *fero, satus*; *Saturnus* à *satu*; quod agriculturæ præfesset: vel à Σαλλω, quod *satur* annis; Cic. Nat. Deor. 3. "hinc *dies Saturni*, à *Seater* idolo; quem à *Saturno* distinguit *Verstegan*, licet meâ quidem sententiâ (says Skinn.) immerito."

SATYR } "Σατυρος: Nug."—"αποτῆς Σαθης,
SATYRICAL } *libidinosus*; translative à similitudine *satyrorum*; quos, ut vulgus loquitur, *vinolentos*, atque in usum veneris pronos dæmones accepimus: qui vero *satyra* scribunt, eò id faciunt, quia hoc carminis genus et *satyris*, et *fillis* erat simile ob maledicentiam: sane *filli*, Διασυρτικοι erant; unde Hesychio Σιλλος, ἐμμέτρον σκυμμα, αναφαλλοσιος, μωμος, κακολογία: *Satyri, et Sileni* erant *Bacchi comites*: Voss."

SAVAGE: thanks to those general perverters of all language, the French, we have this admirable word, in this beautiful appearance **SAUVAGE**; which no one would suspect was of Gr. extract.—but let us first hear what Skinn. says, since his deriv. has been adopted by Lye:

"*Savage*," says the Dr. "à Fr. Gall. *savage*; Ital. *selvaggio, selvatico*; *sylvester*; q. d. *sylvaticus*; i. e. in *sylvis* educatus:"—now then it is evident, that all these words, beginning with *sel*, and *syl*, and the pretty French *sau*, are immediately derived ab Ἔλη, *sylva*; a *wood, or forest: wild and rude*.

SAVE-ALL; Σαος-όλος, to *save all* the candle; *save the whole* of it.

SAVIOUR, Σαος, Σωτηρ, *salvus, salvator*; a *preserver, and deliverer*.

SAVORY, "Οσος, Æol. pro Οπος, *saper; plantarum succus*; eoque pro *succi* bonitate, aut pravitare, res bene vel male sapere dicitur: Voss." *the taste, flavour, smell, or scent of any thing*.

SAVOY in the Strand: "it is not impossible," says Clel. Voc. 218, "that a long destroyed abby (I mean in the Druidical manner of abbies) might, in remote ages, have stood precisely where the *Savoy* now stands; which may be only a different dialect of *s'abby*, or *x'abby*, the habitation of a Druid *soph*:"—but both **ABBY**, and **SOPH**, are Gr.

SAUSAGE } "Fr. Gall. *sauce, saulse*; Ital. et
SAUSE } Hisp. *salsa*; Teut. *salse*: *Skina*."

—to which, if we add, Cymr. *saws*; and the Belg. *sausse*, from Jun. and Lye; we shall see how diligently they have all of them avoided the Gr.—nay, Junius has gone even to Wales (a country not very famous for cookery) for the origin of this word; mihi interim, says he, libuit aliquando suspicari Cambro-Britannos fortè desumpsisse suum *saws* à vernaculo *sawr, sapor*:—but even then he cannot shake off the Gr.; however, under the article *sauce-box*, he goes on, condimentum justâ *salis* mixturâ palato gratum; nam ut optimum est cujusque cibi condimentum, ita nequitiam, inmodestiamque præcipue ciet, et provocat; unde quoque scitis Ægyptiorum *salem* rejectum fuisse deprehendimus, quod putarent frequentiore ejus usu libidinosas cupiditates gliscere: *salacitati* adhæc inditum est nomen à *sale* (and yet he does not allow it to be Gr.; tho' he has it immediately under his eye, in what he is going to add) ipsa denique *Venus* dicta est Ἄλι-γυνης, tanquam quæ traxerit ortum è *salsugine maris*:—the poets tell us, è *spumâ maris*:—but now comes Dr. Skinn. and throws down all that has been advanced; for, he says, this word *saufy* is not derived from *sauce*, and *sauce-box*; "but à Belg. *sat*; Teut. *satt, satur*; qui sc. patientiâ meâ ad *saturitatem*, i. e. *nauseam* abutitur:"—this is an intire new sense of the word *saufy*; but let the sense of it be whatever it may, still even in this sense it would be derived from the Gr.; as we have already

ready seen under the art. SATED: Gr.—but, with regard to our present word *fause*, it undoubtedly is a contraction of *salsum jus*; *salt-juice*, contracted to *false*, or *fause*; as Clel. observes, Voc. 69, only now he should have derived it from the Gr.: see SALT, and JUICE: Gr.

SAW *afunder*; *Ξω*, quasi *Ξωω*, quasi *Ξωω*, *feco*, *ferro*; quasi *secerra*; an instrument to cut wood.

SAWLE, “*anima*; *soule*: Verft.”—but SOUL is Gr.

SAWS, or *sayings*; derived as in the art. SAY: Gr.—Shakepear has used the word *saws* in his description of the Justice, in his *As you like it*, act ii. sc. 9;

— and then, the Justice,
In fair round belly, with good capon lin'd,
With eyes severe, and beard of formal cut,
Full of wise saws, and modern instances:
And so he plays his part.

SAXI-FRAGE; *Πυξ-ραγων*, *saxifraga*; the herb that is supposed to be so efficacious in breaking the stone in the bladder: calculos è corpore mire pellit, frangitque: quâ de causâ, potius quàm quòd in saxis nasceretur, *saxifragum* appellatum: Plin. 22, 21; as quoted by Litt. and Ainsw.—but it may be very much doubted whether the human calculus was ever called *saxum* in Latin.

SAXON: whether Verft. Skinn. Lye, and Clel. would forgive me in deriving the word *Saxon* from the Gr. language, I know not; but it will be shewn presently, under the art. SEAX, that the Saxons were a Scythian people, denominated *Saxons* only from the weapons they wore; Gr.: as to their nation, Sammes 419, plainly proves, that they were originally the *Getae*, or *Gotbs*, a people of *Scythia*.

SAY, “*Sax*: *ρεγαν*; Belg. *seggen*; Iceland. *stiga*: forte ejusdem sunt originis cum veteri *feco*, vel *sequo*; de quo hæc habent Vossii origines: *feco* antiquâ notione ponitur pro *dico*; venitque illud *feco*, vel *sequo* (utrique enim modo scripsere) ab *Επω*, *dico*; sicuti nempe mutatione ac à *λπειν*, *liquo*, vel *linquo*; vertitur enim π in q; quomodo à *πεντε*, *quinque*; à *ποσος*, vel *πολος*, *quotus*; et à *πυλοσ*, *quatuor*: ab hoc *feco*, vel *sequo*, est *inseco*, sive *insequo* (unde *inquit*) atque h.nc, Gellio teste, *insecciones* antiquis dicebantur *sermones*, et *narrationes*: the *saws*, and *sayings* of antiquity: or, perhaps our word *say* might more naturally and simply be derived ab *Αω*, *audio*, vel ab *Αω*, *spiro*, quasi *Ξωω*, *ais*; to *speak*.

SAY, or *sample*; *Οωρ*, Æol. pro *Οωας*, *sapor*, by contraction, *say*; i. e. *assay*, *specimen*; a *taste*, or *flavour*.

SCABBARD, *Ξωωω*, *tego*, *operculum*, *vagina*

ensis: the sheath or covering of the sword, to hide it in.

SCABBY, *Ξωωωω*, *εωωω*, *scabo*, *scabificus*; *manxy*, *scurvy*, *nafty*.

* SCAFFOLD; “*theatrum*, *scena*, quæ in gratiam actorum, et spectatorum, operâ quandoque tumultuariâ compinguntur ex contabulatione lignearum: Jun.”—this is a very good definition of a scaffold; but as none of his deriv. answer this definition, they have been omitted: neither is Skinn. satisfactory; for he derives *scaffold* “à Belg. *schavot*; *pegma*: sunt qui desect. à Teut. *schow-hausz* (what elegance!) et hoc à verbo *schowen*, *speitare*; these look as if they came from *shews*, or *show-house*; i. e. *the play-house*.” Gr.—“*malleum*,” continues the Dr. “à Teut. *schaffen*; *efficere*, *formare*; q. d. *fabricâ tumultuariâ*.”—but still he is not able to get rid of the Gr.; for this looks as if it came from *shape*, or *form*: but Lye refers us to the word *masen*; and under that art. Junius has said, “atque ita perantiquum Glossarium Cottonianum, p. 137, *maciones* exponit *ρεψηται*; nam sic quoque vocabant asserum mutuo sibi colligatorum compagem, cui insitebant cæmentarii structuræ totius muros altius educturi; nomine desumpto ab illo *ρεψηται*; *tabulata*.”—all which seems to point out the word *shelf*; meaning any temporary stage of boards to stand on; and if so, then we must refer it to the Sax. Alph.

SCAFLING; “*Sax*, *ρεαφ*, *fascis*, seu *fasciculus segetum*; quia sc. insigni longitudine et similitudine corporis gracilitate talem *fasciculum* aliquo modo refert: Skinn.”—a *serpent*, which resembles a *wheat-sheaf*:—consequently Gr.; though this seems to be a strange shape for a *serpent*.

SCALADO, *Ξωωωω*, quasi *Ξωωω*, “*scando*; unde *scamna*, quæ idem sunt ac *subsellia*; ea alia erant editaque, ut *scandere* opus esset: itaque et si in vulgatis lexicis legere sit, Isocrati etiam *scamna* dici *Ξωωωω*, et *Ξωωωω*, ac Nunnefos propterea origine Græcum putet; tamen puto plane *scalas* Latinum esse, et venire à *scandendo*: Voss.”—and yet *scando* may be Gr.: here signifying those ladders by which they mounted the walls of towns, fortifications, &c.: see SCANSION: Gr.

SCALD, or *scholar*, commonly written *skald*, undoubtedly derives from the Celtic *cal*, *bal*, or *al*; a *hall*, or *college*, or any place of education; i. e. ab *Αωλ-ω*, *aul-a*; a *hall*, or *college*.

SCALD with water; *Κωωω*, Dor. pro *Κωωω*, *caleo*, *excaldo*, *excaldatio*; to burn or scald: “vel assumpto *ω*, videtur originem traxisse,” says Jun. ex inusit. *Κωωω*, pro *Κωωω*, quasi *Ξωωωω*, *ωω*; to burn, or scald.

SCALE of a balance; Clel. Voc. 167, very justly observes, that “this word in our language

is catachrestically used for the *bason* of a beam for weighing; but *scale* in its true origin signifies the *scapus*, or what we call a *steel-yard*: it comes from *seg-ell*; by contraction *scale*; *seg*, to cut; and *ell*, a yard, or arm; notched, or matched (perhaps marked) for the different degrees of weight:—consequently Gr.: for *seg* visibly descends ab *Ακω*, *seco*, *seg*, to cut; and *ell* as visibly descends ab *Ωλ-ην*, *ul-na*, *cubitus*; an *ell*, yard, arm, or beam.

SCALE of a fish; “*Σκαπίω*, *σκαφω*, *scalpo*, *scaber*; unde *squama*; quia *scabendo* auferatur: Voss.” vel à *Σκελλος*, *aridus*: Jun. under the art. SHELL.

SCALION; *Ασκαλωνιον*, *porro*; an *onion*: or, perhaps, with Jun. it might not be improper to write it with two *l*'s, though he has derived it from the Gall. Ital. Hisp. Belg. and Lat. languages; in all which it is written with only a single *l*; but as they all seem to point out the word *shell*, *skin*, or *covering*, we might therefore rather derive it à *Σκελλος*, *aridus*; the dry, husky film, which envelopes every bulbous root, particularly of the garlic and onion tribe; notwithstanding, Pliny supposes, that the *scalion* took its name from *Ascalon*, a city of Palestine: that is, if he had searched all the globe over, he could not have found another name more adapted to his purpose: some plants and shrubs have no doubt taken their names from the places where they were first of all found, or from whence they were brought; but that is no reason why they all must, because there may happen to be a similarity or conformity between them.

SCALLOP; “fortasse ita dictus,” says Jun. “à *Σκαλλω*, *fodio*, *dirumpo*; quod striatâ testarum concavitate, veluti fulcis quibusdam *diruptus*, perfoffusque videatur:”—he then refers us to *scollup*; under which art. he gives us a different derivation, as will be seen in SCOLLOP: Gr.

SCALP } though the Greeks most
SCALPING-knife } certainly knew nothing of the savage instrument here mentioned; yet it undoubtedly took its name from a word in their language; viz. either “*Σκαλλω*, *fodio*; unde *scalpollum*; vel à *Σκαλειω*, quod idem notat; vel à *Γλαφω*, ejusdem significationis: Voss.”—“*chirurgorum scalprum*: Skinn.” a surgeon's instrument:—and yet there is another deriv. I must desire leave to hazard; because all these relate more to the office, than to the name of this instrument; which seems to have been formed for the head alone, to take off the hairy-scalp, or skin, which covers the whole skull; and therefore we might rather suppose, that the name of this horrid

instrument was derived à *Κεφαλη*, quasi *Σκαληη*; *cephalum*, *calvarium*, *calva*, quasi *scalpa*; the scalp, or skull.

SCAMMONY; “*Σκαμμωνια*, *scammonia*; a very useful herb in physic: Nug.” Vossius writes it *Σκαμμωνιον*, vel etiam *Σκαμμωσα*: fortasse à *Σκαμμα*, *fossio*; quia intestina *Σκαπιη*, *fodit*; radit enim ea acrimoniâ succi sui; unde et *acridia* dicta: *scammonia*, quam Latini *acridiam* vocant: Isidor.

SCANDAL, “*Σκανδαλον*, *offendiculum*: R, *Σκαλω*, *claudico*: some grammarians say, that this word properly signifies the wood, or stick that is put across in the trap, to make birds fall into the snare: Nug.”

SCANSION, *Σκαιρω*, *scansio*; verbum supputatis pedibus expendere, seu examinare: “Minsevius descect. à Lat. *scandere*; et merito; sic enim ab uno digito, ad alterum, quasi per gradus, *ascendimus*: Skinn.”—but neither of them have given the Gr.—the measure of a verse, which being done by examining the feet, or syllables, on the fingers, we thereby climb as it were, and ascend to the true construction, or composition of that verse.

SCANT, “*Εσχαλια*, *paupertas*; *poverty*, and *want*: Casaub.”

SCANTLING, *Καμπίω*, *flecto*: “*segmentum*, *particula*; q. d. *discantbulum*; i. e. *portiuuncula*, è *cantbeo*, seu *angulo* abscissa: Skinn.”—but the Dr. under the art. *canton*, had quoted Covarruvias for deriving it à *Καμπίω*, *flecto*: a corner, or any part cut off: see CANTLE: Gr.

SCAR, “*Εσχαρα*, *cicatrix*; *crusta ex adustione vulneri adhaerens*; the lips of a wound, or sore: Nug.”—the Dr. should have added *closed*: or might rather have called it *the soldering*, or *closing of a wound*.

SCARA-MOUCH; Gallic barbarism! “*escarmoucher*, *escarmouche*, positum est pro *escamouche*, vel ut adhuc propius ad originem vocis accedam (says Hen. Stephens, as quoted by Jun. under the art. *scirmish*) pro *sciamache*; firmiter enim teneo vocabulum desumptum esse ex *Σκια-μαχια*:” to which Junius adds, “à Fr. *scbirmin*; Alman. *scbirman*; *pugnare*, *digladiari*, *velitari*, *defendere*; quam derivationem,” says he, “longe præferendam puto:”—and yet it is possible, that this, and all the other distortions, may be derived from the Gr. as above; signifying a mighty fighting gentleman, one who is always brandishing his sword, and fighting as it were with his own shadow.

SCARGE, “*Χαρις*, seu *Χαρις*, *carus*; proprie notat *pretiosum*; as when we say, *things are dear*: vel potius à *Χαλιω*, *carco*, *ego*, *χαριαν* *εχω*, ut interpretatur Hesych. in *r* conversum: vel, quod

non minus placet, à Χρηστω, i. e. *defitutor, careo*: Voss.—or rather with Casaub. we may derive *scarcity*, tho' printed *scantness*, à Χειρος, ἡ Χερσια, *scarcity; to be in indigence, or want*.

SCARE, Σκαίρω, Σκαρίζω, *palpito*: Σκαρίζεται, Hefychio est *ταραλλίλειαι, turbatur; to put out of breath, thro' into confusion, frighten*.

SCARF, “Καρτος, præfixo s; junctura manûs cum cubito: est igitur linea, vel byssina mitella, de collo pendens, quâ istam potissimum brachii partem, quam mollissime repositam sustinemus: Jun.”—*a sling for the arm*.

SCARI-FY, “Σκαριφισασθαι, *scarifico*: R. Σκαριφος, *stylus; a pen-knife*: or from Σκαλλω, and Σκαλευω, *fodio*: Nug.”—*to make an incision; to dig in, or cut deep*.

SCARN. } even Ray, with all his partiality
SCARN-bee } for the Saxon, is forced to acknowledge, “et equidem (sit conjecturæ venia) videor mihi non minima in voce *scarabæus* vocabuli nostri *scarn-bee* vestigia decernere: quàm apposite enim redderent nostrates *a scarn-bee*?—it is à pity this gentleman, or his Northumbrian friend, stopped here, and would not carry their *vestigia* a little farther, and see the much closer connexion between *scarabæus*, and Καραβος, *cancer, scarabæus; a scarn-bee, or beetle*.

SCARRE; “Sax. *carpe; cautes; a rock, or cliff*; this word gave denomination to the town of *Scarborough*: also *pot-sbards, or broken pieces* are often called *pot-scarrs*: Ray:—consequently Gr.: see QUARRY of Stone: Gr.

SCATE, a fish: “*squatius, squatina, quasi squalus, squalida, à squallore*: Voss.”—consequently Gr. as he himself has shewn in the art. *squalidus*.

SCATES, “Εγκεισπις, *stapes ferreus, mucronibus confixus, quo utuntur, qui glaciem lubricam calcant*:” Skinn. from Adr. Jun.—after which he adds, “Fr. Jun. deflect. à Σκυδιζεν, quod Hefych. exp. Λακλιζεν, quia ob assiduam, et vehementem crurum agitationem, nihil aliud quam *calcitrare* videntur:”—but my edition of Jun. gives me no such deriv.:—Lye indeed has introduced the word *scates*, quæ sic paraphrasticè describit Ainsw. doctiss. lexicogr. *ferrea instrumenta calcis alligata, ad cursum per glaciem apta*: mallet tamen, continere Skinn. deducere à Belg.—but tho' the Greeks certainly were not acquainted with the use of *scates*, yet there can be no impropriety in deducing the etym. of those machines from the Gr. lang. only they seem to be derived from a different source, to what any of these gentlemen have given us; they have however pointed it out; for Skinn. says, “*scates à Cimbr. skyd*”;—this seems to originate from the

same root with our word *scud*; and *scud*, according to Lye, seems to be derived à Suec. *skutta*, or Iceland. *skiotla; citus, cito*; which certainly descend from Σειω, *ciedo*: thus *scates* seem to import their being *instruments of very quick motion; to haste away, scud away, and be gone*: see SCUD away.

SCATH, “Ασκηθης, Ασκηθης, *illæsus, incolumis*: Skinn.”—and Hefych. explains it by Αβλαβη, ὕγινης ἐξ επιμελειας:

Ὡς κε μαλ' Ασκηθης ην πατριδα γαιαν ικησαι:

Ut Illæsus suam in patriam terram veniat:

That he unhurt may gain his native shore:

Odyss. V. 26:

and yet it is observable, that none of these lexicogr. have given this word without the compound; for it seems to be compounded of Α, *non*; and Σκηθης, if there be such a word in the Gr. lang. Milton has used this word with great propriety;

Their glory wither'd; as when heaven's fire
Hath *scath'd* the forest oaks, or mountain pines;
With singed top their stately growth though
Stands on the *blasted* heath. }bare

SCATTER, “Σκεδᾶν, *diffipare*: Casaub. and Nug.”—but If. Vossius derives *scateo* à Σταγωω, i. e. Σταζω, which signifies rather *to drop, or distill*, than *to scatter*.

SCAVENGER; Σκαρ, *stercus, oletum, merda*: vicorum urbis curator: tho' Skinn. would derive it à Sax. *rcæfða, or rceafða; rasura*; et *rcengan; capere*; q. d. collector sordium *abrasarum*: vel à Sax. *rcapan*; Belg. *schavan; radere*:—but these would originate from the same root with either SHAVE, or SCRAPE; i. e. *raking the dirt together*.

SCEAD; “*shade, shadow*: Verft.”—who could not see that his Sax. *scead* was evidently derived à Σκια, *umbra; a shade, or shadow*.

SCEAP	} “ <i>sheep</i> ”	} Sax.:		
SCEAPA-FALD			} <i>sheep-fold</i>	} Verft.”—
SCEAPA-HEARD				
SCEAWE	} “ <i>to behold, or shew</i> ”	} Sax.:		
SCEAWE-STOW			} <i>a theatre, or shew-place</i>	} Verft.”—both Gr.

SCEFT, “*shaft, or arrow*; Sax.: Verft.”—but SHAFT is Gr.

SCEMMEL: “Sax. *rceamul, rcæmol; scamnum*; unde vox hodierna *shambles*: occurrit et apud Latinos aliquoties *scamellum, pro scabellum*; et *scamillus* apud Apuleium, et Vitruvium: Ray:”—but SHAMBLES are Gr.

SCEND } “*hurt, impayred*; wee yet use the
SCENDUD } woord *shent*, for *blame, or rebuke*:
Verft.”—but SHENT is Gr.

SCENE, “Σκηνη, *a tent, or pavilion*: Nug.”—

it is true, we may derive *scena*, and *sceno*, à Σκηνή: but even the root of that root seems to be Σκία, *umbra*; a *shade*; for, as Vossius observes, “Σκηνή vulgo deducitur à Σκία, *umbra*; quia *scena* proprie est *umbraculum*, seu *tabernaculum*: verum Bibliander, Indice in Marcum, vult esse ab Hebr. *schachan*, quod est *habitare*: plura de etymo, tum de re ipsa diximus in theatrum:”—and there he has determined for Σκία, “apud antiquos enim theatri *scena* parietem non habuit, sed de frondibus *umbracula*, ἀπο τῆς Σκίας, quærebant:” the *scenes* of a theatre, behind which the actors are *bidden*, or *shaded* from the eyes of the spectators.

SCENT; written thus only for distinction's sake; but ought to be *sent*, à Συνίσχω, Συνίσω, *sentio*, *sensus*; to *perceive*; any fragrance that causes a *perception*.

SCEPTIC, Σκεπτικός, *scepticus*, qui *disquirere*, et *considerare* solet; a *searcher* into philosophical subjects: R. Σκεπτομαι, *specular*; a *speculative philosopher*, who maintains that there is nothing certain, no real knowledge; but that all is *doubt*, and *perplexity*:—comfortable acquisition! to tell a learned man, that all his knowledge is, that he knows nothing.

SCEPTRE, “Σκεπτήρον, *sceptrum*: R. Σκεπτομαι, *incumbo*: Nug.”—it is of Hebrew origin.

SCHAFT, or rather SC, or SKAFT, commonly written, and pronounced *the shaft of a mine*, signifying *the bole, pipe, or well*, thro' which they descend into the mine; à Σκαπώ, *sodio*; to *dig*; unde Belg. *schaft*, and *schacht*; *puteus rei metallicæ*; *the passage to descend by*.

SCHEDULE, “Σχῆδον, *schedula*; properly it is a small piece of paper, or memorandum book, wherein *one* writes extempore whatever occurs to *their* mind worthy of notice: R. Σχῆδον, *prope*; Σχῆδοναζω, *to do a thing readily, and in a hurry*: Nug.”

SCHEME; “Σχημα, *scheme*; *species, form, or figure*; it bears several other senses; as a *scheme*, or *method of life*; a *scheme*, or *stragem*: R. Σχῆμα, or Σχω, ut ad verbum notat *habitum*: Voss.”

SCHISM, “Σχίσμα, *scissura*; a *division*: R. Σχιζω, *seindo*; to *divide*: Nug.”—a *separation* in matters of religion.

SCHOLAR } “Σχολα, *schola, otium*: Nug.”

SCHOLIUM } —Cicl. Way. 41; and Voc. 49, n, says, that “the ancient word for *scholar* (whence likewise the Runic word *scald*, or *skald*, for *scholar, bard, or sage*) was *caller*:”—which signifies a person educated in the *al, cal, bal, or ball*: consequently Gr. ab *Aul-n, aul-a*; a *ball*, or *college*.

SCHUTEL } “Σκυτος, *pellis, scutum*; nam
SCHUTEL-cock } *scuta* primum è *pellibus* fie-
bant: à *scutum* est *scutula*; et ejus diminut. *scu-*

tella; à qua Belg. *schotel*, vel *schüttel*; *causam* nominis præbuit, quod *scutella* olim esset quadrata, et oblonga; eoque *scuti-formis*: Voss.”—a weaver's *schutel*, or, as it is commonly written, *scuttle*; so called from being like a *shield*: Skinn. derives it à Teut. *schutteln*, *quætere*; which looks as if he intended it should come from the same root with SHAKE; Gr.: and from hence is likewise derived *the schutel-cock*; it being like the weaver's *schutel*, in *action* not in shape; i. e. continually working to and fro.

SCIA-GRAPHY, Σκιαγραφία, *adumbrata descriptio*; the art of *shadowing*, or *dialling*: also in architecture, *the draught of a building*, cut in its length and breadth to shew the inside: R. Σκία, *umbra*.

SCIA-MACHY, Σκιαμαχία, *cum umbra pugno*, to *fight with shadows*; *the raising imaginary difficulties only in order to solve them*; at which noble art, none was more expert than Butler's hero; for

He could raise scruples dark and nice,
And after, solve them in a trice:
As if divinity had catch'd
The itch on purpose to be scratch'd;
Or like a mountebank, did wound
And stab herself with doubts profound,
Only to shew with how small pain
The sores of faith are cur'd again;
Altho' by woful proof we find
They always leave a scar behind.

Part I. Canto i. 163:

R. Σκία, *umbra*; a *shadow*; and Μαχομαι, *pugno*; to *fight*; *shadow-fightings*; *mighty nothings*.

SCIATICA; properly *sciatica*, “ab Ισχίον, *coxendix*; *the hip*; a species of the gout, or rheumatic disorder in *the hips*: R. Ισχίς, *lumbus*; *the loins*: Nug.”

SCIENCE, Ισχυμ, vel Ισχω, by transposition Σχω, *scio, scientia*; a *knowledge of things*.

SCINTILLATION; Σπινθηρ, *scintilla*; a *spark*; *brisuræ*; *red hot pieces of iron, flying off at the stroke of the hammer*.

SCION; Σχιζω, *scindo, findo*; to *cleave asunder*; a young graft, or sprig, taken from any tree, and inserted into a *cleft*, made in another: *surgulus, insitum, taleola*.

SCIRROUS, Σκίρρος, *callosa durities*; *scirrus*; a *hard swelling in the skin*; *knotty*.

SCISSARS, Σχιζω, *scindo*; to *cut, clip, or divide*: Junius writes it *cifers*; and derives it à *cedo, vel cido, cisum*; but that is not conformable to the common orthogr.

SCOFF, “Σκοφίμ, perf. Σκοφω: Casaub. and Upt.”—Aor. I. pass. Σκοφθη, *Zonaras, tom. ii.*

p. 36, *caviller, diſſeris mordacibus irrideo; to sneer at, taunt, deride.*

SCOLD; "Αρχαλλο, *dalere, et inde indignari, ægre ferre: Upr.*"—to grieve, take amiss; and then to rate, and chide.

SCOLOP; Σκολοψ, *vallus præacutus, Judis; a pointed stake; also a shell fish; with very sharp points: Junius, under the art. scallop, derives it à Σκαλλω, fodio, disrumo; and then refers us to scollup, which he has derived à Σκολυπταν, quod Hesych. exp. εκλλειν, κολυαν, evellere, lacerare; extremitates enim illius conchæ sunt inæquales, et laceræ, et veluti pectinatae; i. e. unde pecten piscis appellatur:—our words scolop-shell, and to scolop, or stounse any thing, convey the idea of undulating, or waving; not of combing.*

SCOLOPENDRA, "Σκολοπενδρα, *scolopendra; an herb; and also a many footed animal, from the resemblance to which, the herb has taken its name: Nug.*"

SCONCE; all our etymol. allow, that the several Northern words from which they would derive our word *sconce*, signify *munitionum, propugnaculum*; but none of them seem to have considered, that even in that sense it may be no more than an abbreviation of the verb *abscondo*; to ensconce, to conceal, to get behind any fortification, in order to screen themselves from the sight, and weapons of the enemy; and accordingly may take either the same deriv. with ABS-COND; or originate à Σκιαζω, *adumbro, umbrâ opacâ tego; to shade, cover, or conceal.*

SCONCE, or skull: "Belg. *schantsse*; Teut. *schantz*; Dan. *skantz*; *propugnaculum*: secundariò autem caput designat; quia caput instat *propugnaculi*, reliquo corpore superius est: Skinn."—consequently derived from the foregoing root: it is in this latter sense that Shakespear has used this word in the grave-digging scene in *Hamlet*, act v. sc. 1; who, on seeing the clown throw up a second skull, says,

Ham. There's another! why may not that be the skull of a lawyer? where be his quiddets now? his quilllets? his cases, his tenures, and his tricks? why does he suffer this rude knave now to knock him about the *sconce* with a dirty shovel, and will not tell him of his action of battery?

* SCOOP: there might have been no scruple in deriving this word à Σκαπιω, *fodio; to dig, or make hollow*; if Lye, in his *Addenda*, had not given us another deriv. which must be referred to the Sax. Alph.

SCOPE, Σκοπειν, Σκεπτομαι, *video, speculor; a view, end, or design.*

SCOPULOUS, "Σκοπιλος, *scopulus; ὄσι επιηδωας*

εκαθεν γινεται Ηριωπη" ex loco enim editioni, cuiusmodi sunt *rupes*, commode *speculamur*: Σκοπιλος, υψηλος τοπος, ἢ πῆλα, ἢ ἀκρωτια, ἀφ' ἧς εἰς Σκοπειν τὰ κελω' Voff. et Hesych."—a rock, or eminence, from which we have the greater *prospect*: R. Σκεπτομαι, vel Σκοπειν, *video; to look round.*

SCORBUTIC, "Σκαπιω, *scalpo, scabies, scorbutus*; quòd importunus ille scabiosarum partium pruritus mire gaudeat unguibus *fodicari*: Jun. under the art. *scabb*; but under the art. *scorbic*, he seems to incline rather to a Sax. etym. mihi non displicet derivare à Sax. *scorþian; to dære, mandere*; quòd in morbum istum *edacem* optime quadrat:"—and under the art. *scurvey* he abides by this latter deriv.—but SCURF, or SCURVY, is Gr.

SCORCH; "Fr. Gall. *escorcher*; Ital. *scorticare*; Lat. *excorticare*; i. e. *cortice exuere*; quia sc. *cutis*, quæ est quasi *cortex* partis, ustulata decidit: Skinn. and Lye:"—they ought now to have traced the word *cortex* up to its Gr. orig. as we have already seen under the art. CORIER: Gr.

SCORDION, commonly written *scordium*; Σκορδιον, *scordion; απο τῆς Σκοροδῆ, ex allio, cujus odorem refert; et acrimoniam; an herb called water germander; which resembles garlic in flavor, and pungency.*

SCORE; "Κερω, *scindo*, originem dubio procul Cimbri traxere, says Jun." but Skinn. has more properly derived it à Lat. *excoriare*; and there he has stopped; but under the art. CORIER, we have seen it is Gr.

SCORIA; Σκωρ, *stercus*; quasi sit *ferri stercus*; *dross, or refuse of metal, after having been melted.*

SCORN: Skinn. has given us a longer art. than usual; which I shall not quote; but attend rather to Casaub. and Jun. who have derived *scorn* à Σκωρ, *stercus, oletum*; to treat any person like *dirt*; or, as it were, throw *dirt* at him; i. e. treat him with *contempt*.

SCORPION: "Σκορπιος, *scorpius, or scorpio*: Nug."—παρα τὸ Σκαιως ἱρπειν (quasi Σκαιρπειν) quòd *oblique reptet*: vel παρα τὸ Σκορπιζαν τὸν ιοθ, quòd *jaculum, sive venenum spargat*: Voff."—there is no guessing what could induce Cooper in his *Theſaurus*, Litt. Ainsw's. quarto, and Morel's quarto editions, to assert, as they do, that the *scorpion* is a creature having SEVEN feet; whereas all naturalists inform us, that it has EIGHT; no creature having been made with an odd leg: a cat with five legs, and a dog with seven, would be two very extraordinary animals indeed: at first therefore I thought that seven must have been some mistake in the press for several: but on consulting the folio edition of Ainsw. it gives me great pleasure to exculpate that learned lexicographer from the former egregious error; for in

that edition it is printed thus:—*scorpion*, a venomous animal, that striketh with *its tail*, in which are *seven joints*: but in all the other dictionaries above quoted, from Cooper to Morel, we find that the scorpion has had *seven feet*; an error, which has been faithfully copied, and implicitly transmitted from one to the other, for above two hundred years.

SCOT-land, “is but a variation,” says Clcl. Voc. 204, n, “of *Scuit*, the same as *Scythæ*; a general name for the people of the North, or nearest to the arctic circle:” consequently Gr.: see SCYTHIANS:—Strabo tells us, that Σακαί, *Sacæ* sunt *Scythæ*; vetustissima autem *Scytharum* sedes circa *Araxan*: or, perhaps *Scotia* may be derived à Σκόσια, vel Σκόσιος, *tenebræ*; *darkness*, *gloominess*; as some affirm; though the former derivation seems more probable.

SCOTOMY, Σκώμα, *scotoma*; a *giddiness*: R. Σκόσιος, *tenebræ*, *darkness*.

SCOUL; Σκυλλω, *vexo*; *to be vex'd*; *look grim*, *morose*: Skinn. derives it à Σκολιός, *obliquus*; q. d. Σκολιον βλέπειν, *obliquum*; i. e. *limis oculis intueri*; *to look retort*, *ascance*.

SCOUNDREL: “vel à Teut. et Belg. *schande*; *ignominia*; q. d. vir *ignominiosus*, *infamis*: (—and then it seems to come from Σκανδαλον, a *scandalous person*) vel si mavis, ab Ital. *scondaruolo*; qui sc. præ animi vilitate et conscientia scelerum *latebras* quærit: hoc ab Ital. *scondere*; *abscondere*: Skinn.”—who seldom travels beyond the Lat.—but we have seen that ABSCOND is Gr.

SCOUR, or *clean*; Belg. *schuyeren*; *faeces liquidas excernere*: felicissime alludit Gr. Σκωρ, *stercus*: Skinn.”—what partiality has the Dr. here shewn! he could find that the barbarous Belg. *schuyeren* was the original word of *scour*; and that the Gr. was only an allusion!

SCOUR, or *run away*: Lye, in his Addenda, supposes this word is derived “à *skorast undan*; Verelio in Indice exponitur *desugere*, *aufugere*.”—perhaps it is nothing more than a various dialect of *curro*, *curfus*; as when we say *burry-scurry*: if so, its etymology may be found in the art. COURSE: Gr.

SCOURGE, Σκῆλας, *scutica*; *flagrum*; a *whip*, *lash*, or *thong*.

SCOUT; Ακω, Ακωτης, *auditor*; a *listener*; a person sent out to *hearken* for the enemy, and gain intelligence:—to which let me add from Junius, posterioribus nempe Græcis, ab *auscultando* dicti sunt Σκυλλῶτες, quasi *auscultatores*; et Σκυλλῆται, quasi *auscultæ*; atque inde *scouts*:—true;—but Ακω is the original root:—we likewise make use of the word *scout* in the sense of *fleering*, or *jeering* at a person; but then it seems to take another deriv.—Clcl. Voc. 204, n, is of

opinion, that “*scout* is but a vulgar contraction of *seek-out* formed into a substantive:”—but we shall see presently that even then it would be Gr.

SCRAG; “nescio an à Belg. *scragbe*; *fulcrum*, *tibicen*, *trapezophorum*, *subex mensarius*: Skinn.”—but how this answers to a *lean scrag*; *vir strigosus*, *valde macilentus*, *monogrammus*; as the Dr. himself explains it, would be impossible for me to say; and therefore should rather suppose, that *scrag* was only another dialect for *crag*, *craggy*; which is Gr.

SCRAMBLE: though all our etymol. and dict. make no distinction between *scramble*, and *scamble*; yet custom has: for we generally apply *scramble* to a *scuffle*; and *scamble* to an *awkward shuffling gait*: however they seem to point out the difference in their deriv.: we have already seen that *scamble* originates à Σκαμβος: and now we shall see that *scramble* takes a different origin: “cæterum si vocis etymon spectetur,” says Jun. “quicquid ob vilitatem canibus objicitur, aut canibus competit, id proprie Σκυβαλον est; quasi Κυσι βαλλομενον: ex hoc usu vocabuli, nullus dubito quin ortum traxerit *to scramble* (*to scramble*) quod de canibus proprie dicitur, objectas offas avide, et cum mutuo conflictu, diripientibus.

SCRAMMED-band: “Marc. iii. 3; Εξηραμμενην τὴν χεῖρα, a *withered band*; ἡ χεῖρ αὐτῆς πν ξηρα: Luc. 66. (it should have been vi. 6.) hence *to sear*; (or rather *sear*) in the Western parts they say, *scrammed*: Upt.”—this is evidently a different dialect for Εξηραμμενην, à Ξηραιω, à Ξηρος, *Ξηρος*, *aridus*, *siccus*; *dried up*, and *withered*.

SCRANCH: “Belg. *schransen*; Casaub. orig. traxisse putat ex Κρανήεις, *dentes genuini*, vel *maxillares*; indecore edere, lacerando, aut conterendo, *helluonum instar*: Jun.”—we use it in the sense of *dentes frendere*; *to grind*, or *gnash with the teeth*; *to crush any thing with a disagreeable noise between the teeth*: it seems to be only a different dialect of CRASH: Gr.

SCRAPE } Σκαπίω, quasi Σκραπίω, *sodio*; *to*

SCRAPS } *dig with the nails*: vel à “Χαράλλω,

SCRATCH } *sculpo*, *imprimo*: Casaub.”—or

SCRAWL } simply from Πασσω, *rado*; *to*

touch lightly: or, lastly, from Γραφω, *sculpo*, *scribo*.

SCRAT: “Sax. *scratta*; *hermapbroditus*, *androgynus*; significat quoque *scurram*, item et *dæmonem*; unde fortasse,” says Lye, “apud nostrates modus loquendi non inusitatus *sbe is a mere scrat*.”—if we are to allow Skinn’s definition, this word is Gr.; for thus the Dr. defines it: “dicitur autem *scrat* respectu membri mulieris, quod parvum, *instar lineæ unguibus*, vel *aciculæ ductæ*, habet:”—and if so, then it originates from the foregoing art.

SCREAM

SCREAM } *Κραυγὴ, sanum molestum, et odiosum.*
SCREAM } *edo; to make a troublesome, dis-*
SCREECH } *agreeable noise: "vel à Χρημολομαί,*
Χρημολον: unde Χρημης, comici senis nomen; quia
senes multum screeare solent: Voss."—a phthisicy
 old gentleman troubled with a cough.

SCREW: "Gall. *escrove*; Belg. *schroevē*,
 Suec. *skruf*: Lye:"—it is a wonder this gentle-
 man did not take notice, that Skinn. had gone
 something farther; "sed unde, inquires, Fr. Gall.
escrove? credo ab ex, et roue; rota; quia sc.
instar rotæ circumvolvitur:"—how could he stop
 here, and not ask himself, *sed unde rota?*—certe
 à *Ῥοθίω, roto, rotare*:—and consequently this Fr.-
 Gall.-Belg.-Teut.-Sued.-Engl. word is Gr.

SCRIBE

SCRIPTURE } *Γραφή, scribo; to write.*

SCRIVENER }

SCRIMBRE, "or *scirmbre; a fenser; sciri-*
mung; fencing, or defending: our woord scirmish,
 or, as it is sometimes called, *skrimmige*, which we
 have from the French, cometh originally heer-
 hence: Verft."—cometh originally from the Gr.
 as we shall see under **SKIRMISH**: Gr.

SCRITCH, *Κριζω, strido; to make a shrill*
noise.

SCROFULOUS }

SCROPHULOUS } *Γρομφας, ὡς παλαια, Σχρο-*
φα: ὁμοίως καὶ ἡ Γρομφις:
 Hesych. *scrofa, scrofula*; quia gaudeat *scrobes* fa-
 cere: If. Voss."—an old sow, who loves to delve
 with her snout, and make *furrows*, or *trenches* in
 quest of food: also *the king's evil*; or *wen in the*
throat, commonly known by the name of *the*
quinsy, or *squinansy*, to which swine are subject.

SCROTUM, *Σκρότος, Σκρότιον, scortum, seu*
scrotum; i. e. pellicum; a skin, or leather-bag.

SCRUB, *Σχυβαλον, simus, rejectamentum; quic-*
 quid ob vilitatem canibus objicitur: *any kind of*
refuse, or dross: and here used to signify *the vilest*
of the rabble; the scum of the earth.

SCRUPLE, *Σχυρον, quod idem ac σκληρον: vel*
 à *Σχυρος, seu Σχυρρος, callosa durities; scrupus; a*
doubtful, difficult, or, as we say, a knotty question,
 or *subject*: an expression taken from *a little sharp*
stone in the shoe, which causes *a difficulty in walking.*

SCRUTINY, "Γρῦν, *scruta; s appositum*
 more Æolum, qui dicunt pro *μῦς, σμῦς: pro μικρος,*
σμηρος: intelligenda vasa vilia, cujusmodi fri-
vola, et dicebantur: à scrutis non displicet ut
 fit *scrutor, scrutator: ita scrutari proprie fit è*
rueribus aut locis, in quæ veteramenta reji-
ciuntur eruere quædam scruta, frivolaque usui
accommodata: Voss."—to look, and to pry
 among *old garments, frippery, trumpery stuff*, almost
 past using, and yet sometimes *requisite, and*
sought after.

SCRYN, "a *sbryne; a chest, or cofer: Verft."*
 but **SHRINE** is Gr.

SCUD away; *Σειω, cieo; unde citus, cito: unde*
 Suec. *skutta*; Iceland. *skiotla; properare; to haste*
away, scud away, and be gone: see SCATES: Gr.

SCUFFLE; "Συφελίζω, *deturbo, depello;*
Συφελισμος, cum quis injuriose loco suo deturbatur:
 Casaub."—*to push any one rudely about; to squab-*
ble, or wrangle.

SCUG: "Sax. *scua; umbra: Ray:*"—there
 never could have been a more visible deriv. than
 that either *scua* is derived à *Σκια, or Σκια* from
scua; umbra; a shadow, or shade.

SCULL, or *shoals of fish*: "Sax. *scoule;*
cætus, multitudo: vel forte à Fr. Gall. cueiller;
 Ital. *cogliere; colligere; q. d. collectio; sed prius*
longe præfero; says Skinn."—because it was Sax.
 and not either Gr. or Lat.—but we should have
 been very much obliged to the Dr. if he had
 pointed out this *longè præfero*; they seem all to
 be derived à *colligo*, compounded of *con*, and
lego; which is itself descended à *Λεγω: nam pro-*
prie Λεγω, est συναγω, colligo; to collect, or gather
together. Milton has finely introduced this word,
 where, speaking of the creation of *fish*, he says,

Forthwith the sounds, and seas, each creek
 and bay

With fry innumerable swarm; and shoals
 Of fish, that with their fins, and shining scales
 Glide under the green wave, in *sculls* that oft
 Bank the mid-sea.

Par. Lost, B. vii. 399.

SCULLER: "Fr. Gall. *escuelle; Lat. scutula*
mensaria; ob similitudinem quandam scutule:
 Skinn."—he would not tell us, that *scutula*, as
 he writes it, or rather *scytala, or scytale*, as it
 should be written, is derived à *Σκυτάλη, pro baculo;*
 properly *a general's baton*; but here used to sig-
 nify *an oar*; as when we often hear, *scullers!*
oars! scullers! oars!

SCULLERY } *Σκυλος, pellis; the skin; unde*

SCULLION } *scutum; a shield; nam scuta pri-*
 mum è *pellibus fiebant; à scutum est scutella; a*
dish, or platter: Voss." i. e. "*scutellarum, et*
coclearium lotor: Skinn."—*a dish-washer; also the*
place where dishes and pots are deposited:—Lye, in
 his Addenda, derives *scullion* "ab Hibern. *squille:*
 verum dubito an non rectius derivari possit à
 Suec. *skulor; sordes; cujus radix in Goth. spaisku-*
lar; sputum, se ostendisse videtur:"—it would be
 needless to inquire into the origin of *spaiskular:*
 but the Hibernian *squille* is an evident deviation
 of *squalidus*; and consequently Gr.

SCULPTURE, *Γλυφή, sculpo, sculptura; en-*
graving.

SCUM, *Πλω, spuo, spuma; some, froth.*

SCURF; “Καρφος, *palea, festuca*; καρφω, καρφονω, *sicco, arefacio*; et καρφη, Helychio φορβίος, *quifquilæ aridæ*: Casaub.” vel *scurf* à Σκαπίω, σκαπω, quasi σκαφω, *scabo, scabies*; a *foulness on the skin*.

SCURRILOUS, “Σκωρ, *stercus*; vel à Κορρω, et Κορρίας dictus à Κορρος, unde Κορρολογος, quia de *stercore*, sive rebus sordidis, et obscœnis sermo ei esse solet: sed constat olim *scurras* dictos, tum qui jocularibus dictis mensas ditiorum aucuparentur, tum etiam homines urbanos, et elegantes: Voss.”—but we have retained it in its proper sense, signifying *abusive, scandalous*.

* **SCUT**; Κοπίω, *scindo*; to cut: “unde Sax. cpyð; Belg. *kutte, pudendum muliebri, crena, seu incisura*, ut nos dicimus, *the slit*: Skinn.” and yet it possibly may be Sax.

SCUTCH'D, commonly written, and pronounced *Scotch-collops*; but as the Scotch have never been very famous in the art of cookery, it might be better to write it either *scutch'd*, or *scotchi collops*, and then derive them à Σκυλικον, *scutilum, tenue, macrum*; quasi nihil sit nisi cutis, Σκυλος, *pellis*; collops, or slices of any sort of meat cut *very thin*; as thin as the *skin*.

SCUTCHION, Σκυλος, *pellis, scutum*; nam *scuta* primum è *pellibus* fiebant; a *shield*, which was formerly made of *skins*, and adorned with some device.

SCUTTLE; Σκυλος, *pellis*; unde *scutum, scutella*; a *small shield*; also a *basket*; and likewise a *hole, or grate*; and from hence comes the expression, *to scuttle a ship*, to cut *holes* in her bottom, in order to sink her.

“SCYLD, *defaults, or debt* } Verft.: Sax.”—

SCYLDIGE, *indebted* } these words appeared so truly Gothic, that it is no wonder this good Saxon mistook their origin; which seems to have come from the same source with the word **SHILLING**; meaning any sum of money: consequently Gr.

SCYLD-KNAPPA signifies, according to Verft. 322, *shield-knave*, “the reader,” says he, “is to note, that *knave* was never of our ancestors used as a name of disgrace, but as of some kind of servant:”—let it have been used in whatever sense it might, both **SHIELD**, and **KNAVE**, are Gr.

SCYP } *ship* } Verft.—but **SHIP** is

SCYP-man } *a mariner* } undoubtedly Gr.

SCYTALE, “Σκυτάλη, *scytala*; à Σκυλος, *corium*; quia surculo tereti membrana obducebatur: Voss.” who likewise mentions other significations:—a small round staff, used by the Lacedæmonians for sending private orders to their generals; wrapping first their paper or parch-

ment about it spirally; and then writing their commands; which none but the general himself could read, by folding it in the same manner about his *staff*, or *truncheon*, which was of equal size with that at home:—at nihil habet cum corio commune (continues Voss.) cum sumitur pro *baculo*; quæ altera vocis ejus significatio est.

SCYTHE; “sive Græca vox est Σκυθη primitus,” says Casaub. 397; “sive Scythica; quin altera ab alterâ profluxerit, ego vix dubito; nam et hodieque *ferrum messorium*, sive *falcem*, vocant Angli a *scythe*:—as he writes it.

SCYTHIANS: Sammes, 419, shews, from Grotius, that *the Scythians* derived their name from *scieten, to shoot*; because they were excellent archers:—now who knoweth not that ρσϋτταν, in the Sax. tongue, signifieth *to shoot*?”—then probably it is Gr.—“*Scieten* enim Anglo-Sax. ρσϋτταν idem est quod Latinis *sagittare*,” says Shering, 199, “*Scythis optime convenit, qui supra reliquos periti erant sagittandi*,”—and consequently, as he himself allows, etymologia non à Germanico, sed à Græco sermone petenda est; ipsi enim Græci hujus nominis etymologiam à suâ linguâ petunt: Eustathius ad Dionysium, Καλεσθαι δε λεγονται Σκυθαι, η παρα τα Σκυθη α περιβεβληται, η παρα το Σκυζεσθαι ητοι οργιζεσθαι, οργιλοι γαρ εισιν: see likewise the art. **SHOOT**: Gr.

SEA, or *ocean*; ἄλς, *sal, salum*; *the sea, the salt sea*: or else, if we follow the Belg. pronunciation, and call it *the zea, or zee*, it may then originate à Ζεω, *ferveo, bullio*; to *boil, or bubble*; from the continual *motion and agitation* of the sea waters, like those of a *boiling cauldron*: from whence likewise the word **SETH**: Gr.

SEAL, or *signet*: “Σιγμα, *signum*; abjecto 1: vel fuerit ab ἴχνος, *vestigium*; sæpe enim spiritus in s abit: Εικνον, ab Εισσω, unde Ιενεσαι, apud Helych. et *sigillum* ab Εικηλον: Voss.”—it would have given me great satisfaction (as we already observed under the art. **ASSIGN**) if any of these words could have been found in Helych. bearing the sense here intended: a *seal* is certainly nothing more than an impression *fac-similar* to the engraving, and may perhaps be only a contraction of *sigillum*, à Σιγμα, abjecto 1, as Vossius observed above.

SEAM, *fat*: both Jun. and Skinn. acknowledge, that the Northern words, signifying *sebum*, are “omnia contracta à Lat. *sagina*.”—true; but *sagina* is undoubtedly derived à Σιμα, à Σιμα, à Σιλος, *frugibus sagino*; to *fatten with corn*: or else à Σασσω, Σαλλω, *sagino*; to *fatten*.

SEAM, *a measure*; Σεγμα, *onus jumenti sarcinarii, congeries stipata*: frumenti mensura octo modios

modios continens; vitri quantitas 120 libras ponderans: a certain weight, or measure containing of corn, eight bushels; of glass, 120 pounds; and of wood, a horse load.

SEAM, or *future* Skinn. after producing the SEAMSTRESS } Sax. Teut. and Belg. words, says, "hæc duo ultima Vossius deflectit à *Zawrua*, *Zawruus*, *cingo*: mallein à verbo *to sew*, or *sow*; vel *αμεινω*, à Lat. *sumen*, *assumentum*, à *suendo*:"—certainly this ought to be preferred, if the Dr. had not stopped here; but *suendo* à *suo* is probably derived from the Gr.; as to SOW with *bread*: Gr.:—for, with Junius, under the art. *seme*, as he writes it, we may suppose it rather to be derived from *σημαιον*, vel *σημα*, by transposition *seam*; *signum divisionis*; the mark of a joining; which indeed appears to be the more probable deriv.

SEARCH: neither Jun. nor Skinn. have advanced any farther in the etym. of this word, than the Fr. Gall. Ital. and Lat. lang.; for, having arrived at *circumcirca querere*, *circare*, vel *circuire*, they have left us in possession of that, as the true origin; whereas *circum* is itself derived à *Κικρος*, *circus*, *circulus*; a circle; to hunt about.

SEASON with *salt*: there are two different etym. given of this word, and both by Skinn. viz. "à Teut. *saltzen*; *salire*, *sale condire*: vide *salt*: which he then derives ab *Αλε*, *sal*; *salt*:—the other is, *sale munire contra tempestates anni*, ut per totum annum, i. e. *per omnes tempestates incorruptum durare possit*: vide *season*: Skinn."—but then it derives from a source which, perhaps, the Dr. never imagined; as will be seen in the following art.

SEASONS of the year: in the former art. Skinn. refers us to this, which he supposes comes à Fr. Gall. *saison*; Ital. *stagione*; *tempestas*; non ut quidam volunt à Lat. *statio*; sed à *statio*; q. d. *temporis statio*:"—then it would have originated ab *Ἰσμη*: but very probably that is not the true etym. which seems to come from a different word, according to the opinion of Hen. Stephens, as quoted by Junius: "vulgus, inquit, pro litera *r* in multis vocabulis pronuntiat *f*; pro *Furius*, et *Valerius*; *Fufius* et *Valefius* dixisse; idem vulgus vicissim in aliis vocabulis *r* pro *f* sonare; veluti in *courin*, *rairon*, *saïron*, pro *cousin*, *raison*, *saison*: in illo *saïron* pro *saison* videtur contingere, ut lingua errans verum dicat; nam cum nostrâ voce *saison* Gr. *Καιρον* representare velimus (quod certe Latini tam apto facere vocabulo non possunt) illi *Καιρον* vicinius esse *saïron* quam *saison* facendum est:"—however, whether it be pronounced *saïron*, or *saison*, (from whence our word *season*

is derived) it undoubtedly comes from *Καιρος*, *tempus*, *occasio*, *temporis*, *tempestas*: the various times, and seasons of the year.

SEAT, *Edos*, *sedes*; a chair, or stool: R. *Εζομαι*, *sedeo*; to sit down.

SEAX: it is supposed among the etymol. that our Saxon ancestors derived their name of Saxons, from wearing this kind of weapon, which seems to have been in the shape of a Turkish scimitar; and which they called a *seax*:—the Scythians seem first to have received the denomination of Saxons about the time of Woden, who, according to Shering. p. 278, led the Aspurgiens, a Scythian-Asiatic, or Turkish people, near the lake Mæotis, about mount Taurus, (unde Taurice, contracted to Turce) into Scandinavia; and these people, it seems, were called Saxons, from the *seaxes*, or the weapons they wore; which name they acquired about the year 1094 before Christ: with regard to the weapons themselves, Shering. p. 207, has told us they were derived "à *ρεαχιρ*, i. e. *incurvis*, et *ferratis ensibus*, *falcium*, et *cultorum æmulis*, *Saxonibus nomen deferunt*:—vocis originationis peti potest, à *ρεαχ* quod *cultrum* significat; quia ejusmodi *enses*, ut *cultri*, ex alterâ parte acutam aciem habebant, ex alterâ verò deorsum obtusum, aut aliquando, instar ferræ, dentatum;" and describes it directly like a sickle reversed, in this manner:—



but if what Verft. says be right, it seems rather to have been a dagger, or short hanger, than a sword; for tho', in p. 21, he tells us, that "this name of Saxons they undoubtedly had of their use, and wearing of a certaine kynd of sword, or weapon invented and made bowing crooked; much after the fashion of a sythe, in imitation whereof it should seem to have first bin made:"—yet, in p. 130, in speaking of the memorable massacre of the Britons by the Saxons, at an entertainment given them by Hengist, on Salisbury plain (mentioned in the preface) he says; "that the Saxons had each of them a *seax*, (a kynd of crooked knyfe) closely in his pocket; and that at the watch word *nem eowr seaxes*, which is *take your seaxes*, they suddainly, and at unawares slew the Britons:"—now, how the Saxons could wear their *seaxes*, or *swords* closely in their pockets, is an article which depends on this good old gentleman to explain:—with regard, however, to the derivation of the word *seax*, Casaub. 330, supposes it to be derived à *Σαχαρις*: but in p. 396, 7, he says, "sed siye Græca vox est *Σαχθη* primitus; sive *Scythica*, quin altera ab alterâ (vel *seax* à

Σκυθη, vel Σκυθη à *seax*) profluxerit, ego vix dubito :—now, whichever of these two deriv. we follow, the word itself seems to be of Persian, or Scythian extraction; derived to us through the Greek; for Hutchinſon, in his first index to Xenophon, observes, that “Clariffimus Kelandus putat Σαγαρις, idem esse cum Cangar, vel Cbanzjar, quæ vox Persis pugionem, vel sicam notat :”—and Σκυθη is fully evident of itself; yet, let me just mention the probability of *seax* being derived ab *Ακω*, *seco*; to *cut*, or *chop*; and *Αξ-ιτη*, *ascia*; a *batchet*, or *ſword*; contracted first to *ſeg*, or *ſec-ax*; then to *ſe-ax*; and at last to *Sags*, *Saxon*, or *Saxons*.

SE-CESSION; *Καζω*, *cedo*; *αναχωρηω*, to *retreat*, *withdraw*; properly, it signified a commotion, or insurrection of the commons, when they *departed* from Rome, and *retired* to some place of strength, till such time as they could obtain some law, or magistrate of their own choosing, &c.

Causſa, quod à patribus sumtis *secesserat* armis
Vulgus, et ipsa suas Roma timebat opes.

Fasti. lib. i. 643.

SE-CLUDE; *Κλειω*, *claudio*, *ſecludo*; to *ſhut out*, *exclude*.

SECOND; “*Επομαι*, quasi *equomai*, *sequor*, cum prosperum notat, ut res *ſecundæ*; cum autem numerum ſignat, à *ſeco*: Voff.”—but he seems to neglect this distinction afterwards; for he ſays, “denique, utraq; notione, *ſecundus* videri poſſit à *ſequendo* dici; nam *ſecundus ſequitur* primum; is *next to the first*, becauſe it *follows* the first :”—but ſo does the third the ſecond.

SECRET } “*Κρινω*, per metath. *cerno*, *ſe-*
SECRETARY } *cerno*, *ſecretus*: Voff.”—this is compounded of *ſe*, i. e. *ſeorſum*; and *cerno*; which is derived à *Κρινω*, to *diſtinguiſh*, *ſeparate*, *ſet apart*, *retire in private*.

SECT; *Επομαι*, quasi *equomai*, *sequor*, *ſecutus*, *ſectus*: ac ad etymon hoc alluſit Cicero pro Flacco; *quotuſque eſt qui hanc in republicâ ſectam ſequatur*; one who *follows* a teacher of a different opinion from the eſta bliſhed religion of any place:—and yet it may be derived from the following art.

SECTION; “*Ακω*, *ſeco*; non qua ſignificatione ab *Ακνοθαυ*, eſt *mederi*; ſed quatenus venit ab *Ακη*, vel *Ακα*, *acies*; an *edge*, to *cut with*; and then, what Voſſius has ſaid, under the art. *ſectæ*, may be applicable here; viz. ſi *ſectæ* eſt à *ſeco*, ſimpliciuſ deducas à *ſecare*; quia *ſectis* alii ab aliis *ſecantur*, ac *abſcinduntur*.

SECULAR; either from the foregoing root, “*Ακω*, *ſeco*, *ſeculum*, *ſeculum*; nempe tractus ille qui certis temporum præſcriptionibus *ſecabatur* in partes: Voff.”—unde *carmen ſeculare*; a poem

ſung by boys and girls, at the *ſecular plays*, *ludi ſeculares* pro imperii Romani incolumitate: a *jubilee feſtival*, *returning periodically*: or eſſe *ſecular* may be derived ab *ἑλικια*, *etas*, *ſeculum*; with the ſame application.

SECURE; “*Εχυρος*, *ſecurus*: Upt.”—R. *Εχυρω*, *munio*, *firmo*, *firmus*:—though Hederic ſeems to think that the verb is derived from the adjective;—but a perſon cannot call himſelf *ſecure*, till he has *fortified* himſelf, and rendered his caſtle impregnable:—this, however, is but an immaterial conſideration; it is more material to ſettle the deriv. of the word *ſecure*: whether it be derived ab *Εχυρος*, as Upton here ſuppoſes, and as Voſſius likewiſe imagines; or whether it may not rather be compounded of *ſe* pro *ſine*, and *cura*; as Voſſius himſelf acknowledges; and then *Ωρα*, would be the original root: “*ſe* pro *Δια*,” ſays Priſcian (as Voff. allows under the art. *ſeorſum*) Græcâ præpoſitione, ſeparativa eſt, ut *ſe-cubo*, *ſe-duco*, *ſe-paro*; eſt etiam abnegativa, ut *ſe-curus*, i. e. *ſine-cura*:”—ſhould this be true, then there ſeems to be only a plauſibility in deriving *ſecurus* ab *Εχυρος*, though it ſignifies *munitus*, *firmus*, *tutus*.

SEDAN } “Ital. *ſeggio*, *ſeggiolo*; ſella
SEDATE } portatilis: utrumque à Lat.
SEDENTARY } *ſedile*, *ſedere*; q. d. *ſedana*,
SEDIMENT } *ſediana*: Skinn.”—the Lat. is the fartheſt of the Dr’s. reſearches; not conſidering that *ſedeo* came ab *Εζομαι*.

SEDGE; “Sax. *ræcγ*; *gladiolus*; Belg. *ſeck*; *carex*: à *ſecando*; quia ſc. facile *ſecatur*; vel potius ab acutis foliorum marginibus, quæ comprimentis manum *ſecant*: Skinn.”—conſequently Gr.

SED-ITION; *ſe*; i. e. *ſeorſum*, *ſecus* ab *Εκας*, *procul*, *longe*: et *Εω*, *Ἰνυ*, *eo*; unde *ſed-itio*, *ſeorſum-itio*; a *ſeparating*, *retiring*; and *cauſing deſertion*, or *mutiny*.

SE-DUCTION; *ſe*, *ſeorſum*; et *Δακω*, *Δακνω*, *duco*; unde *ſeduco*, *ſeduſio*; to *lead aſide*; *lead aſtray*; *deguile*, *deceive*.

SEDULOUS, *Εζομαι*, *ſedeo*, *affiduus*, *ſedulus*; ab *affidendo*; one who *ſits conſtantly* in a *ſedentary* manner at his employment.

SEE of a biſhop; *Εζομαι*, *ſedo*; *the palace*, or *biſhop’s ſeat of reſidence*.

SEE with the eyes; “*Θεωμαι*, quasi *Σταωμαι*, *aspicio*; façili mutatione τῷ Θ in σ:” ſays Skinn.—which, however, he has introduced with his uſual ſuſpicion and jealousy; “ſi Græcuſ eſſem, deſlecterem à *Θεωμαι* :”—but ſurely he would not have entertained that diſſidence, if he had only reflected, as Mr. Lye has done, that “omnia magnam habent affinitatem cum *Æol*. *Σταωμαι*,

pro

pro Θεοομαι: Æoles certe videntur Θ sic eliquâsse in pronuntiando, atque ore blæso ita extulisse, ut videretur potius Σ quam Θ sonare.

SEE-SAW, Ξω, σιω, by transposition, *seco ferrâ*, quasi *secerra*; *see-saw*, the action of a *cross saw*, backwards and forwards: also the motion of a *sawing*.

SEED, "Σπέρω, σπείρω, objecto π, *fero*: ut à δαπνομαι, *damnum*; à καμπυλος, *camurus*; à Κυκλωψ, *cocles*: à *fero*, *semen*: Voss." *seed corn to sow*.

* SEED-LEAP } "Sax. *ƿæð-leap*; *qualus sa-*

* SEED-LIB } *torius*:" says Lye; "et manifeste corruptum ex *seed*, et *leap*:" from out of which box, or basket, the *seed corn leaps*, or *springs*, during the action of *sowing*: but both SEED, and LEAP, are Gr.: however, it may be very much doubted whether *leap*, and *lib* here signifies *to spring*, *skip*, or *jump* out of the basket; and therefore, this latter part of the compound will be much better referred to the Sax. Alph.

SEEK, Ζηλω, *quæro*: *to look for*, *search*, *find out*.

SEEMLY } Ὀμοιος, *similis*; *like*, *pro-*

SEEMS *likely* } *babie*.

SEER, *separate*; "they are gone seer ways; *seorsis*, i. e. *diversis viis abierunt*: Raius ex *sever* contractum putat; sed perperam," says Lye: "nam sine dubio venit ab Iceland. *sier*; *seorsum*:"—but by this gentleman's good leave, his Icelandic *sier* seems but a contraction of *seor-sum*; and if so, then it seems be pure Gr.; for *seor-sum*, according to Voss. is compounded of *se*, i. e. *secus*; and *orsus*, *vorsus*, *versus*: now *secus* is undoubtedly derived ab *εκας*, *procul*, *longe*; and *vorsus*, or *versus*, is derived à Τρεπω, quasi Περσω, *verto*:—so that Ray's etym. was not a bad one; only then it would have originated from a different root; viz. à Παρσσω, *paro*, *separatus*, quasi *severatus*; *to sever*, or *to separate*; as if we might say, *they are gone seer ways*, i. e. *several*, or *separate ways*; *diversis viis*.

SEIGNITUDE; "Ονος, *segnis*, *piger*; *slow*, *slothful*: vel quod Serv. et Isidor. putavit, ac Jos. quoque Scaligero placuit, à *se* pro *sine*; et *ignis*; ut *segnis* sit, cui *calor naturalis decessit*, eoque *immobilis*: Voss."—this, though a very good explanation, is rather too distant for a true etym.

SEISE; "Εζομαι, *sedeo*, *possideo*; *to settle in the full possession of any thing*: Voss."—but as *seising* implies rather an act of injustice, or at least of violence (though a man may *seise* his own) we might rather adopt the deriv. of Salmasius à Lat. barb *sabre*; et hoc à Σακκίζαν, *saccum expilare*; *diripere*; which, though it always implies injustice, yet at the same time expresses violence, either open, or secret.

SEIVE, Σαυ, by transposition *cico*, *quatio*; *to shake*, or *rattle about*:—but Casaub. and Upt. are of opinion, that *sift* originates à Σηθω, Σηθεν, *cibare*; (it ought to have been printed *cribrare*) *to sift*, *bolt*, or *range flour*:—however, the former deriv. seems to express the action better: or else our word *sieve* may be rather derived à Σηφρος, *vacuus*; *empty*; because it retains nothing.

SEL } "Sax. *ƿæliz*, *felix*: Ray:"—but as sure

SELIG } as *felix* is derived ab Ἠλιξ, et Ἠλικια, *juventus*, *salus*, *vigor*; so sure is *ƿæliz* derived from *felix*; of which it is evidently but a various dialect.

SE-LECT; Εκας-λεγω, *seligo*; *to chuse*, *pick*, or *cull*.

SELENO-GRAPHY, Σελνο-γραφια, *selenographia*; *a map of the moon*; R. Σελνη, *luna*; *the moon*; and Γραφω, *scribo*; *to describe the face of the moon*.

SELERY; Σελιον, *seleri*, vox nuper civitate nostrâ donata, says Skinn. quibusdam existimatur esse idem cum *smyrnio*, seu *hipposelino* nostro, vulgo *allisanders*; meis autem oculis, simul et palato, videtur parum, aut nihil differre à nostro *apio* officinarum; aut *elioselino*, seu *apio palustri*; vulgo *smallage*; et si per doctiores liceret, appellarem *apium Italicum*, *selerio*, *seleno*, vel *selino*; an herb of the *parshy* species.

SELION; Διψος, per metath. *fitis*, unde *fitulus*, *fitella*: vel ab Ὀλκος, *fulcus*; not in the sense of Varro, *arvum*, et *arationes*, ab *arando*, et ab eo quod aratri vomer *sustollit*, *fulcus*; for this is *the ridge*, not *the furrow*; but in the sense of *fitulus*, which signifies *a bucket*, or *any vessel*, or *trench to carry water in*, like an *aquæduct*:—but how a ridge can convey water, would be difficult to conceive; whereas *a trench*, or *furrow*, might serve very well for that purpose.

SELL-ANDER; half Gr. half Sax. "nescio an à Fr. Gall. *sel*, vel potius à Sax. *ƿælt*, et *amppe*, *varix*, et ni fallor," says Skinn. "quâvis *tumor*, *scabies* quædam sicca in suffragine poplitis posterioris pedis equi; *tumor*, seu *elevatio cutis*, ex *sale*, seu *falso sero*, obortus:" *a scorbutic swelling on the back of a horse*; perhaps what we call *a spavin*, which generally comes from a blow at first.

SELT; "ebance: Ray:"—it seems to be only a contraction of SO-FALL-OUT: and then it would be Gr.

SELV-AGE; "credo dictum quasi *salvage* (or rather *salvadge*) quia sc. ora, *fimbria*, seu *instita vestis*, *vestem conservat*, *roborat*, *efficitque* ut diutius duret: Skinn."—and yet this very definition could not point out to the Dr. the true etym. which

which would be *Σαος-ακεις, saluus-acies, vel sim-
bzia; the edge, or border-faver.*

SEME, "quibusdam anglis est divisionis sig-
num: à *Σημα*, vel *Σημων*, *signum*: Jun."—per-
haps this is only another dialect for *suam; the
mark of a joining.*

SEMI-BRIEF; *Ἡμισυ-βραχυς, semi-brevis*; a
note in music.

SEMI-TONE, *Ἡμιστονιον, dimidia pars toni; the
half of a tone, or note; i. e. a sharp, or flat.*

SEMI-VOWEL; *Ἡμισφωνα, semivocalis; a half
vowel, or liquid*:—all our lex. and dict. give us
but poor definitions of these *semi-vowels*, or
what they are: they seem to be those consonants,
which take the vowel before them in pronun-
ciation; such as our *f, l, m, n, r, and s*; which
must be pronounced, as if they were written *ef,
el, em, en, er, es*: and, for a similar reason, all
the other consonants are called *mutes*; viz. *b, c,
d, g, k, p, q, t*; which cannot be pronounced
unless we sound a vowel after them, thus, *be, ce,
de, ge, ka, pe, qu, te*; which without the vowels
are *mute, or dumb*; thus *b, p, t*: but the *liquids*,
by taking a vowel before them, become as it
were *half-vowels, or semivowels.*

SEMP-ITERNAL, *Ἀμπερες-αιων, quasi Σαμ-
περες-αιων, infero digamma αιων, ævum, æviter-
nus, æternus, semp-itermus*; *æ*, in *i*, converso;
quomodo à *cædo, est occido*:—so that indeed this
word is compounded of two of the same signi-
fication, *semper, and æternus*, which seems to be
unnecessary; for whatever exists *always* must be
eternal; and whatever is *eternal* must *always* ex-
ist; for it is impossible to be *sometimes eternal, or
never always*; it may indeed be *eternal à parte
post*, without having been so *à parte ante*; but
still, whatever is *eternal*, must *always* exist.

SENA; *seña*; an herb so called.

SENARY, *Ἑξ, sex, senarius*; belonging to the
number *six*.

SENATE } *senatus*, ut bene ait Festus, quia à

SENIOR } *senioribus* constabat; the council,
or parliament of Rome, consisting of the *elders*:
R. *senex, an old man*; or any thing relating to
age:—Vossius would trace the word *senex* from
the Hebr. *שן* by transposition *senuit, et senex*:
Clef. Voc. 24, says, that "*ben* in Celtic signi-
fied *senior*, and with the prepositive *z*, or as it
stands in the Erse, *sean*, is the etymon of *sen-
ator*:"—but if *senator, senior, and senex* all come
from the Celtic word *ben*, it is but reasonable
to suppose that *ben* originated ab *Ev-ianus, an-nus,
an-nosus; old, aged, sen-ior.*

SEND; "ambigo interim," says Lye, after
mentioning the Goth. Cimr. Belg. and Iceland,

words, "annon videri possit quomocunque
factum ex *Συσταλλω*, quod aliquando ponitur pro
imperare, jubere; mandata etenim damus iis,
qui aliquò à nobis *mittuntur*: nec male fortasse
petatur origo verbi ex *Συλλατω*, quod non modo
*incitare, atque urgere, verum etiam ad certum
aliquem scopum dirigere, significat*: potest deni-
que referri ad *Ευδα, implicare, illigare*; quoniam
negotiis nostris *implicamus*: ad aliquid nuntian-
dum, exequendumque *missos*:"—to entrust with
a message.

SE'N-NIGHT, *Ἑπτα-νυκτες, septem-noctes, se-
ven-nights, contracted to se'night.*

SENSE } *Συνεσιζω, Σουθη, transposed to*
SENSUALITY } *sentio*; whatever depends
on the *senses, even to gluttony, and voluptuous-
ness*:—this etym. from Litt. and Ainsw. may
perhaps be preferred to *Αισθανομαι*, as quoted
from Nunnsius by Vossius, and our other dic-
tionaries; for tho' *Αισθανομαι, and Αισθη*, signify
sentio, yet it is rather a synonymous term, than
a deriv.; but definition, and etym. are different
things; thus *sensation* means *perception*; but no-
body would affirm, that therefore *sensation* was
derived from *percipio, or even from capio*; so nei-
ther is *sentio* derived from *Αισθανομαι*, tho' *Αισθανο-
μαι* signifies *sentio*.

SENTENCE } from the foregoing root: Gr.
SENTIMENT } that is, from *Συνεσιζω, Συνε-
SENTINEL } σω, transposed to sentio*; and
therefore the last of these words has been formed,
ut qui *observat, et sentit, ut qui explorat, et per-
cipit, adventum hostium*; as Skinn. has very
properly remarked: it has been already observ-
ed, under the art. CENTRY, that it were much
to be wished, custom would alter that orthogr.;
for it would be impossible to trace out the etym.
of that word through CENTER, CENTURY,
or even CENT per CENT; but, when we con-
sider that *sentinel, and sentry* originate from
SENSE, and SENSATION, the orthography
ought rather to wear such an appearance.

SENVY seed; " *Συνπι, sinapi*; forte à *Σινω,
naceo*; quia sc. acrimoniam suam nares et oculos
lancinat et lædit: Skinn."—*mustard*, which,
from its sharp and pungent quality, has obtained
its name in Greek.

SEOC } "sick"
SEOCNESSE } *sicknes* } Sax. Verft."—but

SICK } are Gr.
SICKNESS }

SE-PARATE; *Ἐπαρος, κλασμα, Hesych. pars,
paro, separatus; separatio; a partition, or division*;
also a *divorce* from bed and board.

SEPS; " *Σηπω, corrumpo; seps, genus lacertæ*,"
says Voss. " *απο τε Σηπειν τις πληγηνελας, habet
enim*

enim vim ἐπιλην, hoc est erodendi, et putredinem corporibus morfu suo inferendi."—a deadly kind of serpent, whose bite converts the whole body into a mass of corruption: see Lucan's Pharfalia.

SEPT-ANGULAR, ἑπτάγωνια, musica instrumenta quædam; q. d. *septangula*: ex ἑπτά, *septem*; et ἄγωνια, *angulus*: Hederic:—whether there ever was such an ancient musical instrument called a *septangular*, must be left to the investigation of greater critics in the knowledge of ancient music, than I can pretend to be;—but that there are many geometrical figures of a *sept-angular form*, every mathematician will allow.

SEPTEMBER; ἑπτά, *septem*; *seven*; the NINTH month, according to modern computation; the absurdity of which has been shewn under the art. DECEMBER: Gr.

SEPT-ENNIAL; the space of *seven years*: see ANNUAL: Gr.

SEPTEN-TRIONAL; ἑπτά-τριων, seu τριβω, *tero*; *septentrio*; quasi *septem-teriones*, vel *tribones*; unde *triones*; quia *terram arant, colantque*; the Northern regions of the heavens; so called from the *seven stars* in Charles's wain, drawn by *oxen*; but more commonly known now by the names of *the greater*, and *the lesser bear*: *the polar star*.

SEPTUAGINT, ἑβδομηκοντά, *septuaginta*; *seventy*: also the title of the Greek Bible; said to have been translated from the Hebrew into Greek, by *seventy interpreters*.

SEPTU-PLE; ἑπτά-πλεω, *septem-plex*, *septem-plex*; *seven-fold*.

SEPULCHRE; ἑπιτάφιος, ἑπιτάφιος, ἑπιτάφιος, καὶ τὸν τῆς γῆς, *sepelio*, in spelunca condio; à *sepelio*, *sepelitus*, *sepelitus*, nunc *sepultus*: Voss." et si Isidor. ita dici putarit quasi *sine pulsu*; but this relates rather to *the dead body itself*, than to *the place of burial*:—perhaps it may be derived à ἑπιτάφιος, vel ἑπιτάφιος; *putrefacio*, *putridine vitio*; the place where a dead body is laid to decay, and moulder into dust:—it is observable; that both Jun. and Skinn. have left it out.

SEQUEL } ἑπομαι, quasi *equomai*, *sequor*;
SEQUESTER } *to follow*, *to attend in order*;

also *to cut off*, *set apart*, or as we say *sequester* the goods of a delinquent:—with regard to the word *sequestrator*, "summus ille vir Jos. Scal. in notis ad Manilium docet," says Voss. *secutor* est qui Græcis ἐπίδοτος, aliterque Latinis *subdititius*; Martiali etiam *supposititius appellatur*; in veteribus Glossis *tertiarius vocatus*, qui nimirum altero interfecto *tertius* sufficeretur: *secutor* igitur Apuleio simpliciter est, qui *sufficiebatur* altero interempto.

SERAGLIO; though this word, fortunately,

is not a native of England, yet, as our writers on Turkish affairs often mention it, and as other etymol. have introduced it, let us trace its deriv.: Skinn. allows it to be "vox Italica, *ferrare*, q. d. *serare*, i. e. *serâ includere*; sic autem dicitur imperatoris Turcici palatium, quo concubinæ, tanquam laxiori carcere detinentur; Gr. Γυναικων, Γυναικωνίσις:"—since the Dr. has been thus profuse of his Gr. it were to be wished he had given us the Gr. etym. of *seraglio*, and not a synonymous word for it; so that his two Greek words are just nothing at all; for we cannot suppose that he intended to derive *seraglio* from Γυναικων: he did not intend it: but since he has acknowledged that *seraglio* signifies *serâ includere*, he ought to have traced it up to the Greek through that channel; viz. *sera* à Συνα, *catena*; *a chain*, *to lock*, or *fasten up with*; as will appear more fully under the art. SERIED: Gr.:—Ciel. Voc. 56, gives us quite a different signification; for he tells us, that "the *serai*, like the *cloister*, does not primarily signify a place of confinement, but *a bead mansion*; and that they both, probably on account of the discipline in the one, and the jealousy in the other, were and are subjected to certain rules of inclosure and restriction; and therefore have gained the necessary idea of confinement, especially of the women?"—but this is not giving us any derivation at all; and is putting us off with definition, instead of etymology.

SERAPHIM, an order of angels; though not to be met with in lexicons, or dictionaries; because of Hebr. extract.

SERE, ἄριστος, *aridus*; *dry*, *parcht*, *scorcht*: also *withered leaves*, *wood*, &c. as Milton has mentioned;

———— which bids us seek

Some better shroud, some better warmth to cherish

Our limbs benumm'd, e're this diurnal star

Leave cold the night; how we his gather'd beams

Reflected, may with *matter fere* foment.

Par. Lost, X. 1067.

SERENADE, ὄψις, *serò*; a compliment of nocturnal music, and singing; or, as Milton calls it, *Mix'd dance*, or *wanton mask*, or *midnight ball*, Or *serenate*, which the starv'd lover sings

To his proud fair, best quitted with disdain.

Par. Lost, IV. 769.

on which Dr. Newton observes, that we commonly say *serenade* with the French; but Milton keeps, as usual, the Italian word *serenatè*; which the *starv'd lover* sings; *starv'd*, as this compliment was commonly paid in *serena*, in clear cold nights:

nights:—Horace mentions this circumstance, Lib. III. Od. x. 1.

Extremum Tanain si biberes, Lyce,
Sævo nupta viro, me tamen asperas
Projectum ante fores objicere incolis

Plorares aquilonibus :

and in another of his Odes, Lib. I. Od. xxv. 7.

Me tuo longas pereunte noctes,
Lydia, dormis :

there is, however, another sense that may be given to Milton's *starved lover*, starved, *not with cold*, but a *dearth of affection* on the part of his mistress, who *has famished him to death*, in *not feeding his desires*.

SERENE; “Ἰδεν, Ἰδος, *udus*; *sudus*, i. e. *se*, vel *sine*, et *udus*; hoc est *ficcus*; ita *serenus*, et *sudus*, opponantur *calo udo*, *pluvio*; nisi malis esse *serenum* à *ξηρος*, quod usitatus *ξηρος*, *ficcus*; *ξηραίνω*, *sereno*: Voss.”—nay, he has given a third deriv. which, by his having placed it at the beginning of his art. *serenus*, he seems to have preferred; viz. “*serenus* ab antiquo *serus*; (hoc verum, says Isaac; sole enim occaso, maxima est aeris claritas) ut ab *alius*, *alienus*; à *dubius*, *dubienus*, antiquum:”—but *serus* he derives “à *serendo*; nam *serum*, seu *serenum* proprie dixere veteres agricolæ tempus *sationi* aptum:”—all this may be true; but this is only applicable to agriculture; we apply it to *dignity*; as when we say *your serene highness*; which seems to originate from either of the first deriv. addressing his highness under the similitude of a *clear, unclouded sky*, without rain, without moisture; or like the moon, rising in *unclouded majesty*.

SERGE: “Fr. Gall. Hisp. Ital. omnia detorta à Lat. *serica*, vel *sericum*: Coverruvias deflectit Hisp. *xerga*; ab Arab. *xirica* idem signante: malle,” continues Skinn. “à Teut. *serge*; *teges*, *tegmen*, *tegumentum*:”—this is by much too vague for etym.: we might rather adopt the Dr's. first deriv. if he had but traced it up to the Gr. as Vossius has done under his art. *sericum*; though perhaps that word is rather Chinese, as Virgil seems to hint;

Velleraque ut foliis depectant tenuia Seres.

Geo. II. 121.

SERGEANT; “à Lat. *serviens*: Skinn.” and Junius admits the same: but Lye says, “*sergenter*, Iceland. sunt milites prætoriani; indeque Verelius petit *sergent*:”—should the former, however, be admitted, we might derive it, as in the art. SERVANT: Gr.

SERIED, “Σερα, *funis*, vel *catena*; olim enim, ante inventum *seræ* usum, *funæ* solent munire januas; ut in vet. lexico legitur, *seræ* sunt, quibus remotis fores panduntur; ut ait Varro: *seræ*, *fustes*, (seu potius *velites*) qui opponuntur fori-

bus: *excute posse feriam*: Ovid. Amor. lib. VI. El. 6: Voss.”—made use of now to signify a *lock*; but long before the invention of *locks*, they fastened up their doors with *ropes*, or *chains*; and afterwards with *bars*, and *bolts*:—there is scarce a greater instance of the use of etymology, towards settling, or fixing the orthogr. of our own, or of any other lang. than the instance of this word now before us; where both the Gr. word *Σερα*, and the Lat. word *sera*, teach us to write it *seried*, and not *serried*, with two *rr*, as Milton has done, after the French *ferrer*, according to Hume: Par. Lost, Book I. 548; or rather after the Italian *ferrato*, according to Thyer; Book VI. 599; for Milton more frequently follows the Italian, than the French orthogr.; by *serried shields*, and *serried files*, he undoubtedly means *shields locked in shields*, and *files to files close rank'd*; consequently intended to derive it from *sera*; a *lock*; not from *ferra*; a *saw*:—now, why the Italians, and the French, should chuse to depart from the original orthogr. so far as to run into false deriv. would be difficult to assign any good reason; for if they write it *ferrer*, and *ferrato*, with two *rr*, then it must be derived à *ferra*; but we all know that *ferra* is a *saw*:—consequently false deriv.; it should therefore be written *seried*, and then it will derive à *Σερα*, vel *sera*; a *lock*; with only one *r*.

SERIES; “Είρω, *sero*, *jungo*; unde *series*; Είρωμος, ταξίς, συναφια, αλυσίς χρονα, ὄρμαδος, *connexio*: Voss.”—though Isaac thinks it might be better to derive *series* à *Σερα*, *catena*; a *chain*; the links of which are formed in a continued *order*, *connexion*, *progression*.

SE-RIOUS; “à *se*, *sine*; et Πυγχος, *riēus*: vel à Μυδιω, *rideo*; M in *r*, interdum transire ostendimus alibi: Voss.”—vel à Κριαδιω, *ridea*: ita Hesych. Κριαδιμεν, γελᾶν: addit deinde, Βουτλια δε ἡ λειξίς: *serium* et *jocosum* opponuntur apud Ciceronem, Off. Lib. I. ac similiter Horat. dixit, Sat. I. Lib. 1.

Sed tamen amcto quæramus feria ludo:

and his beloved Virgil had said just the reverse,

Posthabui tamen illorum mea feria ludo:

Ecl. VII. 17:

Litt. and Ainsw. have derived *serius* à *serendo*; i. e. *asserendo*; and Vossius has hinted at such a deriv. which indeed may be proper, when it signifies an *assertion*, or *serious affirmation*; as when we say, *seriously!* *positively!* but in our present acceptance, it signifies a *sober, solid, steady deportment*.

SERK; “Anglis borealibus, et Scotis *serk* est *indusium*; Dan. *serck* est *subucula*; Sax. γυρκ est *suppar*, *interula*, *colobium*, et *tunica*; videturque contractum

contractum ex Ἐριμος, *sericus*: Jun." a *sbirt*, or *vest*:—Flandris est telæ genus subsericæ; a *filken vest*, used at first instead of linen: or, perhaps, it might be better to derive *serk* à Σαρκῆ, Σαρκος, *caro*; *flesh*, or *skin*; the *sbirt* being worn next the *skin*.

SERMON, Ἐρω, *sero*; Ἐριμος, *sermo*, unde *disserere*, *disertus*; a *discourse*.

SEROSITY; "Ὁρος, vel Ὀρρος, nec dubito quin ex obliquo Ὁρον, sit *serum*; spiritu in *s* abeunte; ut ab ἰπομαι, *sequor*, &c. ac fortasse sic adjectivum *serus* sit ab Ὁρος, *terminus*, *finis*; nam *serum* est quod jam ad *finem* pertinet; quomodo Livius dicit *serum dici*: Voss."—*whey*, or any such *thin, watery substance*, as separates from the blood, &c.

SERPENT; "Ἐρπω, *serpo*; by transposition *repro*; spiritu aspero converso in *s*, tantum nunc ponam exemplum plane geminum; ab Ἐρπω, Ἐρφυλλον, *serpo*, *serpyllum*; nam *serpyllum*, sylvestre imprimis, *serpit*, dispergitque se per humum: Voss."—*to crawl*, or *creep on the ground*, as *serpents*, and *reptiles*: also *the windings*, and *mæanders of a river*, *garden walk*, &c.

SERRATED; "Ξίω, Σκίω, *feco*, *ferra*; quasi *fecerra*; ex sono factum est; nam duo *r, r*, *ferra* exprimunt;

————— *ferræ strident acerbum*

Horrorem,

ut verbis utar Lucretii," says Voss.—*toothed*, and *jagged*, like a *saw*.

SERVE; "Ἐρος, Æol. Ἐρρος, *servus*: Ἐιρερον, pro *servitute*, et *captivitate* usus est Homerus, Odyss.

©. 529,

Ἐιρερον εἰσαναγκασί, πονον τ' ἐχέμεν καὶ οἴζυν,

Servitutum inducunt, laboremque sustinendum et calamitatem :

Hesych. recte exponit Δολειαν, Αἰχμαλωσιαν: inde etiam Ἐριδος, idem sit quod Δελος, Voss."—in the beginning, however, of his art. he has given another deriv. which ought not to be omitted; viz. "*servi* primùm è captivis facti sunt, et dicti ita à *servando*, quia *servati* sunt, cùm jure belli possent occidi; nam ea res jure gentium licentiam sive impunitatem habet; etsi non omni ex parte conveniat sæpe pietati et officiorum regulis: quod vero ad etymon magis verisimile est *servum* dici à *servando*, seu *custodiendo*:"—he then proceeds to shew, that *servo* is deduced ab Ἐρω, as being a person, who is entrusted with the charge of *keeping*, or *taking care* of his master's things.

Sesame; Σησαμον, *sesamum*; herba quædam, says Hederic; but Litt. and Ainsw. explain it by "*a white grain*, or *corn*, growing in *India*, whereof oil is made:"—this latter seems to be right; for Voss. after quoting Pliny, Galen, and Cyrilus, says, "*videntur autem Græci sesami vocem*

ab oriente accepisse:"—but neither he, nor any of the authors he has quoted, tell us whether it be *an herb*, or *a grain*; nor what the signification or derivation of it may be.

SESSION } Ἐζεομαι, *sedeo*, *sedes*; *seat*, *set*; unde
SET } *sessions* of parliament; a meeting
SETTER } of justices at the *county sessions*, or *assizes*:—with regard to a *setter*, or *setting-dog*, Skinn. supposes it is derived ab Ital. *sentare*; *sedere*; if so, the deriv. is plain:—but Lye gives us another idea, and would deduce it altogether from the Sax. *rættinga*; *insidiæ*; quid igitur si dixerim compositum esse ex isthoc vocabulo, et nostro *dog*; q. d. *insidiosus canis*; prius est ipsissimum Saxonicum, *rætere*; *insidiator*; a dog who discovers the game by an *insidious setting*, or *lying down*:—but we have seen that *INSIDIOUS* is Gr. as above.

SETHE; and not as Upton writes it *sethe*; nor derived, as perhaps his printer mistook it, à *ξίω*, *ξίωω*, for that signifies *rado*, *scalpo*, *feco*;—but as Casaub. very properly writes it à *Ξίω*, *ferveo*, *bullio*; *to boil*, *to bubble*; and metaphorically, *to rage*, like the wild workings, and furious agitations of an angry *sea*; which undoubtedly took its name from this verb; as we have seen under the art. SEA: Gr.

SETI-GEROUS, "Χαίλη, *cheta*, *seta*: vel ex Ακανθα, *sentis*, unde *seta*, qualis imprimis suum: Voss." *the bristles of a boar*, *hog*, or *seine*.

SEVEN; "Ἐπία, quasi Σεπία, *septem*: Nug."

SEVERAL; Παράλλω, *paro*, *paratus*, *separatus*, quasi *severatus*; *to divide*, *cut asunder*, *separate*; each *individual*.

SEVERE; "Σεβομαι, *veneror*; ut fere idem sit ac Σεμνος, *venerabilis*; Σεθνος, *severus*, idem quod Σεμνος: tales enim sunt qui *severè* vitam instituunt: Voss."—this, however, does not absolutely answer the idea which *severe*, and *severity* bear in English; in which they signify sometimes even *inhumanity*, and *cruelty*; and might then be derived à Σκαίος, *scavous*; if the orthogr. would permit.

SEWER: according to the different senses of this word, it will take a different etym.—if, with Minsh. Skinn, and Hensh. we understand it in the sense of *struitor*, *dapiser*, it seems to derive à Fr. Gall. *asseoir*; *deponere*, quia sc. *fercula* in mensis *deponit*, et *disponit*; quod etò magis confirmatur, quòd ut monet doctus Th. Hensh. antiqui *asseour* scripserunt:—and in this sense Milton has used it, in the beginning of the Ninth Book, where he mentions

————— the marshal'd feast,
Serv'd up in hall with *sewers*, and *seneshals* :

Par. Lost, IX. 37 :

3 H

but

but if, with Jun. we understand it in the sense of *præfator*, est à Dor. Ζευω, quod Hesych. et author etymologici afferunt pro Γευω, γυθο; and then the *sewer* means the king's *zester*.

SEWERS: Skinn. rejects Minsh's. deriv. of "olim scriptum fuisse *seward* à *sea-ward*, quòd *versus mare factæ sunt*: longe verisimilius à Fr. Gall. *cauier*; *sentina*; *incile*, supple *aquarum*:"—then why did not the Dr. trace this Fr. Gall. *cauier*?—if he had, he would have found it distorted ab Ἰδαρ, *aqua*; *sewers* being a species of *aqueducts*:—Lye, in his Add. gives another deriv.; viz. "ab Iceland. *ad fisa*, *colare*; ut existimo; ad quod referre vellem *sewer*; *cloaca*; per quam *sordes urbis ejiciuntur*:"—the very mention of this last word *sordes*, gives me a hint that *sewer* may be derived à "Σαίρω, vel Σαρω, *verro*: nempe quia *sordes*, quæ *everruntur* è domo, in unum locum *accumulantur*: R. Σωρος, *cumulus*: Voss."—a collection of sweepings, *slop*, *dirt*, &c.

SEX: "Εξίς, *sexus*, *habitus*, *corporis constitutio*, *five animi*; the rough breathing is changed into *s*: unless we chuse to derive *sexus* from the old supine *sexum* for *setum*, from the verb *seco*; because the word *sex* makes a division of the animal into male and female; and this etymology may be also confirmed, because formerly instead of *sexus*, they used to say *secus*; *virile*, ac *muliebre secus*: Sallust in Probus the Grammarian: Nug."—but this is too short, because, according to his title-page, he should have traced it up to the Gr.:—on looking into Vossius, I find the Dr. has intirely borrowed this latter derivation (whether he knew it, or not) from Voss. who has stopped at this old supine *sexum* pro *setum*: but observes, hoc etymon mirè confirmat, quòd ab eadem notione *secus* dicitur pro *sexu*:—it is a wonder, therefore, he did not refer us to *seco*, which he had derived ab Ανω.

SEXTANT; Εξ, *sextans*; a weight, measure, and instrument, containing *the sixth* part of any thing.

SEXTILE, Εξ, *sex*, *sextilis*; quòd *sextus* sit à Martio mensis; the month of August, being *the sixth* from March.

SEXTON: "Minsh. corruptum recte putat à *sacristan*; Fr. Gall. *sacristain*; Ital. *sacristano*: Skinn."—consequently Gr.

SHADE } "Συια, *umbra*: Casaub." a *sha-*
SHADOW } *dow*, *appearance*, *phantasm*:—but when it signifies *the realms below*, it derives ab Αδης, *hades*, *orcus*: and here it is remarkable, that we have not only expressed the asper by the letter H, but have added the *s* likewise; and it is still more remarkable, that none of our Latin dictionaries will afford us the word *hades*.

SHAFT, or *arrow*: "Sax. *ƿceart*; *sagitta*; Teut. *schafselin* (a pretty word this for *javelin*!) *jaculum*; Belg. *schafst*; *scapus*: Skinn."—"pro quo tamen," says Jun. "et *schacht* dixerunt; etiamnum hodie *schicht*, et *scheichta*:"—all which are different dialects from the Gr.: thus the Sax. *ƿceart*, and Belg. *schafst*, are formed from *scapus*; which the Dr. would not tell us was derived from Σκαπλω, *imitor*; because the *shaft* of an arrow, and the *shaft* of a pillar, are long, like a walking cane, with which we *support* our steps, or *sustain* a beam:—the Teut. *schafselin* is an evident distortion of *javelin*; derived from *jaculum*, à *jacio*; ab Ιακω, Εικα:—and the Belg. *schicht*, and *scheichta*, is another evident distortion of *sagitta*, which is derived à Σαγν.

SHAKE; "Σευ, Σεσικα, *quatio*, *concutio*; Casaub. and Upt." *to move*, *stir*, or *rattle about*: Junius gives us the Sax. *ƿacan*, *ƿecan*; Belg. *schocken*; *quaterè*, *commovere*; unde *scheucke*; *meretrix*, *scorta*; απο τῆ Σκαιρων, quòd *palpitare* intelligitur; quòd illæ faciunt *saltando* assiduo, vel potius *crissando*, ut Lucretius ait, ob eam causam, ut concinnio-rem venerem exhibeat viris; any sort of immodest *agitation*:—tho' perhaps it may be derived à Παλασσα, *quasso*, *quatio*; *to quake*, or *shake*, let the cause of *agitation* be whatever it may.

SHALM; or, as it is sometimes written, *shawms*; Belg. *schal*, *geschal*; *clangor*; *swegel piipe*; *schalmeye*; *buccina*, sive *fistula sonora*:—With trumpets also, and *shawms*, O shew yourselves joyful: Psal. cxviii. 7.—by this it appears, as if the Belg. words were only a harsh dialect of SQUAL aloud:—consequently Gr.

SHALOP; Κελος, *celox*; *navigium parvum*, quòd uno tantum remigio agitur; a *little bark*, *yacht*, *wherry*: Junius writes it *shallop*, quia est *cymba vadosis locis apta*; fit only for *shallow* places: we might much rather with Skinn. suppose it was called *shalop*, or *schalop*, à *scapha*, vel *scaphula*, à Σκαφη, *cymba*, *lintor*; a *little ship*.

SHAM; "Σχωμμα, απο τῆ σκωπτιν: Gloss. Cyrill. Σχωμμα, *cavillatio*; Σκωπιω, *cavillor*: Voss."—*to scoff*, or *make a mock of one*, by *deceiving him with false pretences*.

SHAMBLES, Σκαιρω, *scando*, *scannum*, feu *tabula*, super quam *carnes conciduntur*; a *butcher's chopping block*.

SHAME; "Αισχυνη, *pudor*, *dedecus*: Upt."—but Casaub. with greater probability, derives *shame* ab Ασχνημονειν, *immodeste se gerere*, *to behave unbecomingly*:—and yet perhaps it may be deduced à Σκαυδαλον, *offendiculum*; whence the word *sham*, à Sax. *ƿcande*.

SHANK: "Dan. *skenckel*; Belg. *schenckel*; per

per epenth. factum ex Σκλος, *crus*; *the leg*: Jun."

SHANKER; "Fr. Gall. *chancre*; à Lat. *cancer*: Skinn."—à Gr. Καρκίνος, *cancer*; a dreadful tumor, spreading like the legs of a crab.

SHAPE; "affinia videntur," says Lye (after Jun. had given several Northern words) "affinia videntur Σκεπτομαι, vel Σκεπω, *circumspicio, contempler* quid facto sit opus; hæc enim cura una circumstat eos, qui rebus formam dare volunt: *schaffen, scheffen* ex Σκευω, *parare, fabricare* derivat Martini lexicon in *facio*:"—but Skinn. says, "forte omnia à Lat. (the farthest of the Dr's. researches) à Lat. *excavare*: metaphorâ à sculptoribus, et statuariis desumptâ, qui, ut statois suis debitam formam concilient, lignum, vel saxum varie *insculpere, incidere, et excavare* solent:"—the only misfortune is, that the Dr's. *excavare*, comes from *cavus*; and *cavus* is Gr.—it might however be more natural to derive *shape* à Σκια, *umbra*; *the shade, shadow, or shape of any thing*.

SHARD

SHARE of the plow

SHARE, or portion

Jun. refers us to his art. *share*, which Lye derives à Κερίν, *scindere*; s tantummodo præfigitur; quod frequens est: and then gives several instances: *to cut, or divide the soil*: from hence likewise comes the expression a *pot-shard*; signifying a broken piece, a part; a portion: and perhaps a *shire*, a county, or division, may have been deduced from the same origin; though we shall see another deriv. of that word under its proper art.

SHARK, Καρχαρίας, *carcharias*; *canis marinus*; piscia sic dictus, ab *asperis* quos habet *dentibus*; *the sea-dog*; a fish so called from its rough *teeth*; or rather from its voracious appetite: R. Καρχαρος, *asper, vehemens, gulosus*; *the greedy devourer*.

SHARP, Axis, *acies, acer*; *sour, tart, acid*.

SHAVE, "videri potest desumptum à Σκαριον, sic enim Græcis dicebatur genus quoddam tonsuræ, quo capillos novaculâ usque ad cutem *deradebant*, potius quam *detondebant*: Jun." to cut the hair close with a razor.

SHAW; "a wood, that encompasses a close; Sax. *scupa*; Belg. *schawe*; *umbra*; a shadow: Ray:"—but surely he must have known that even *scupa* in this sense, was naturally descended à Σκια, *umbra*; a shadow; or else the Greeks borrowed from the Saxons.

SHEAF; "Sax. *scap*; Belg. *schoof*; videntur esse à *scopan*, et *scupan*; *præcipitare, trudere*; *to shove, or thrust together*; quod messoris præcipitanter admodum soleant triticum defectum comportare, atque in fasciculos *contrudere*; unde

scaffa sagittarum: Jun."—" *sheaf*, abjiciendo postremam literam, non male deduci potest à *scap*; et quæ nunc astrictius, pleniori olim sensu usurpata fuisse ostendunt hæc verba Exod. xii. 22. *διπαδ ὑγρον σκαπτ on pam blode*; *fasciculum byssopi tingite in sanguine*: Lye:"—a bundle, or bunch of wheat, arrows, &c. bound, or tied up close; in order to which they must be *shoved, thrust, compressed together*; and therefore, as this seems to be the original idea, it would be more natural to derive it from the same root with *SHOVE*: Gr.

SHEAR, "Κερω, quasi Σκερω, *tondeo*: Casaub. and Upt."—to clip, or cut.

SHEATH; "Θηκη, *theoa*; a case; *busk, or scabbard*: R. Τίθημι, *pono*; *to put, or place*: Upt."—this is undoubtedly a very good derivation; perhaps the only right one; and yet it may not be amiss to offer another; viz. Σκεω, *habeo, teneo*; *to have, to hold, to contain*: R. Σκειω, pro Εχει, *habeo*.

SHECKLE, Σικλος, *scelus, didrachmum*; vox Hebraica; a piece of Jewish money, containing two drachmas, or denarii; i. e. about fifteen pence of our money.

SHED, commonly pronounced a *shud*, or *house for a cart*, &c.: "parum deflexo sensu a shadow; q. d. *umbraculum, mapalia, tuguria*: Skinn."—and yet the Dr. upon no account, would derive it à Σκια, or Σκιαδιον; but under the art. *shadow* he fathers those two words on Jun. and Casaub.

SHED, or *spill*; "cuivis autem primo statim intuitu perspicuum esse potest, quantam habeat affinitatem scedan cum Σκεδων, *dispergere, dissipare*; *to disperse, to scatter, to spill*: Casaub. and Jun."—so great an affinity, that either the Saxons borrowed it from the Greeks, or the Greeks from the Saxons.

SHEEP: "Sax. *scap*, *cujus pluralis scap*, non incongrue mihi videtur," says Jun. "peti posse ex Σκεπω, *operio, tego*; non modo quod *ovis pecus* ex omnibus animalibus *vestitissimum*; verum etiam quod *ovillum pecus* præcipue nos contra frigoris violentiam *protegit*; corporibusque nostris liberaliora præbet alimenta:"—because the sheep affords us not only *covering*, but food.

SHEET of cloth { Σχημα, *scheda, tabula*, in quâ
SHEET of paper } scribimus, et quidem proprie extempore; a memorandum book, or pocket book: R. Σχιδον, *prope, cominus*; *nigh, near at hand*:—there is however another deriv. which Litt. and Ainsw. have produced; viz. Σχηδν, quasi Σχηδν, à Σχηδεν: but Σχηδν, as we have seen, takes a different root:—however our word *sheet of lead, sheet of paper, &c.* may with great propriety be derived "à Σχηδν; *scindere, findo*; *to*

cleave, or divide into thin lamina; and hence the Sax. *ſceat*; de *linceo plano* in latum expanso: Jun.—which Skinn. would derive à *Σκεπω, ſego*; but there is a little untowardlineſs in that deriv. becauſe we generally have an *under*, as well as an *upper ſheet*.

SHELL, *Σκελλίς, nuclei alli, ſegmina ceparum; the coats, ſkins, or coverings of garlic, onions, &c.* R. *Σκελλος, aridus; dry, buſky*.

SHELM; “Belg. and Teut. *ſchelm*, prope accedunt ad *Σκελλος, pravus, perverſus*; Heſychius certe *Σκελλου* exponit *διςφραμμενον*: Gloſſ. Philoxeni, *ſcarus, Σκαμβος, Σκελλος, Στρεβλοπος, pravi* nimirum corporis *pravum* quoque animum judicabant antiqui: Lye.”

SHELVING; *Σκολιος, obliquus; oblique, inclining*.

SHEP-HERD; the former part Gr.: the latter, Sax.

SHERBET; Ital. *ſorbetto*; *Συριας οκος, Syrius fuccus; the Syrian juice*, ſo much admired: it may be a Syriac, or an Arabic, compoſition; but adopted by the Greeks, or at leaſt by other nations, under a Greek appellation; viz. *Ορπειω, Æol. pro Ρορπειω, ſorbeo*; unde Ital. *ſorbetto*; unde *ſharbat*; quod *bibitur*; whatever is ſouped: ſee SHRUB: Gr.

SHERIFF, contracted from *ſhire*, and *reeve*; a ruler; or head of a ſhire; and indeed the word *reeve* is ſufficient, being compounded of *cir*, and *boff*, the head of a ſhire: conſequently Gr. à *Κιρ-κος, cir-cus*, a circle, or circuit, a ſhire, or diſtrict; et *Κεφ-αλη, caput*; unde *κεφ, coff, boff*: to ſignify a head, or ruler: only let me obſerve, that the word *ſhire*, or *county*, may take a different deriv. as will be ſeen preſently under that art.

SHEW-glaſs } *Θεωω, ſpecta; to behold*: Jun.

SHEW, or ſight } derives it à *Σκεπειω, intueor, ſpeculator*: the ſenſe is indeed the ſame; but the deriv. does not appear ſo eaſy as the former.

SHIELD; “*Σκυλος*: Upt.”—this is no more than giving us the Gr. word for a ſhield; or calling a ſhield, à ſhield; which ſeems to be derived à *Σκιοω, umbra*.

SHIFT, or *trick*: etymologiſts have given different deriv. of this word, according to the different ſenſes in which they have underſtood it; thus Jun. ſays, “ab iſthac contemplatione, quæ ſuſpenſos tenet de malorum remedio cogitantes, minime alienum videri poteſt *ſiſt* iſtud derivare à *Σκετιſθαι, conſiderare, deſpicere*.”—to which Lye adds, “*γκιρτα, Verelio in Indice exponitur permutare*.”—Minſhew ſays it is derived “à Teut. *ſchaffen; agere, operari; γερχερεν; negotium*.”—“*mallem*,” ſays Skinn. “à Sax. *ſcyrtan*;

dividere; quod convenit illi ſenſui, quo to ſiſt off dicitur; i. e. malum, aut moleſtiam à ſe in alium transferre.”—none of theſe derivations, or interpretations, ſeem ſatisfactory; and therefore, when *ſiſt* ſignifies *pretence, excuſe, device*, it may derive à *Σλυφειζω, diſpello, diſcuſio, diſjicio*; item *deturbo, depello*; literally a *ſhifting ſhuffler*, one who has a thouſand artful ways of avoiding any immediate threatening danger; according to the opinion of Caſaub. under the art. *ſhuffle*.

SHIFT, to wear: “*Σχιμαί, inſerula; a ſhirt, or ſbiſt*: Caſaub.”—but, according to Pollux, as quoted by Hederic, it ſignifies *calceamenti genus; a kind of ſhoe*:—ſo widely do theſe two gentlemen differ!

SHILLING; “a corruption of *zee-baelin; a ſtruck-whole*,” ſays Cl. Voc. 158;—but *zee* ſeems to be the ſame with what he writes elſewhere *z'ick, to ſtrike*; as in p. 140, n.—conſequently Gr.; and *baelin* is plainly a various dialect of *whole*; ab *Όλος, totus; whole*, unde *bael, baelin, ſhaelin, ſhilling*.

SHIMMERING, “*idem ac glimmering*,” ſays Lye:—then it may be of the ſame ſource with GLEAM: Gr.

SHIN; “*Σκελος, crus; the leg; λ in π converſo; ut καπηλευω, capponere; γρυλλιζω, grunnio; λυμφη, nympha; μιλος, minium; τελος, tenuis*, unde *baſſenus, quatenus ſignificant hac ſine, quâ ſine*: Lye.”

SHINDLES, commonly written, and pronounced *ſhingles*; “*ſcandulae, ſcindulae; i. e. ſcittiles illæ, five ſiffiles, laminæ quibus tecta inſtruntur*; à *Σχιδος, aſſula*: Jun.”—R. *Σχιζω, ſcindo; to ſplit, divide, ſeparate*; becauſe theſe *ſhingles*, being of the ſlate ſpecies, are eaſily ſeparated, and divided into thin laminæ: ſee SLATE: Gr.

SHINE; perhaps à *Σεληνιον, lux luna; literally moon-ſhine*.

SHINGLES, a diſtemper; “*Plinio zona morbus, ſc. herpes, ſeu eryſipelas quoddam, quod, ſi totum corpus ambiat, occidit; q. d. cingulum*: Skian.”—then it is plain that the Dr. as a phyſician, knew every thing relating to this diſorder, except its deriv. for *cingulum* is not the original word, but is derived à *Ζωνωω, cingo, quaſi ζιγωω; to girt, ſurround*.

SHIP-PEN; “a *cow houſe*; Sax. *ſcyrene, ſtabulum bovine; a ſtabbe, or ox-ſtall*: Ray.”—it may no doubt be applied in that ſenſe; but it ſeems rather to be a compound of *ſheep*; and *pen*, or *fold*; and might as well have been tranſlated *ſtabulum ovile*; and then every thing would have been clear; ſignifying indeed not ſtrictly a *ſtable*, or *ſtall*, but any place where *ſheep*, or even oxen

are kept: consequently Gr.: see SHEEP, and PEN, or fold.

SHIP-WRECK, commonly written, and pronounced *ship-wrack*; and indeed there is both Πασσω, and Ψασσω, *frango*; to break, or dash in pieces.

SHIRE, according to Clcl. Voc. 10, originates ab "bir, cir, or fir; a particular district, or portion of a country, under the jurisdiction of a ruler; whence Κυρ-ιος, dominus; and her-us; a lord, master, shire-iff, or sheriff."—though indeed the word shire may very naturally be derived à Κυρ-ειν, *scindere, dividere*; to divide, portion, or part off a region into counties, shires, or shares.

SHIRT; Casaub. would derive *shirt* à Σχιρτος, genus vestis interioris; but both Jun. and Skinn. derive it from the Sax. *rync*; *suppa, interula*; and consequently originates from the same root with *ferk*, or *fark*; which is Gr.

SHIVE, *schidia, orum*, à Σχιδος, Σχιζω, *scindo*; to cleave, cut off slices: or else à Σκεδω, *dispero, dispergo*; any thing beaten, knocked off, chapt off, like chips, &c.

SHOCK of an earthquake; either from the same root with SHAKE; or else à Διωω, *concutio, agito*; to jog, shake, or put into a tremulous motion.

SHOCK of wheat; from the same root; "quod istiusmodi mætæ, ac struices, multâ concussione, atque agitatione in altum assurgunt: Jun."

SHOE: Skinn. after distorting his mouth into seventeen different horrid shapes, to pronounce his seventeen barbarous Sax. Dan. Belg. and Teut. words, sneers at Jun. for deriving it *more suo*, à Σχισω, *capio, contineo*; and yet it is very remarkable, that the Dr. begins his own article with this identical word, Sax. *ŕceot*.

SHOO, SHOO! "vox quâ utuntur mulierculæ ad gallinas abigendas; vox à sono ficta, Ση! Ση! Skinn."

SHOOT: Skinn. after distorting his mouth again into ten more different horrid shapes to pronounce his ten more barbarous Northern words, says, "forte omnia ab Ital. *scuotere, scotere*; Lat. *excutere*:"—then they are all, more than forte, or fortasse derived, not à Lat. *excutere*, but à Græco verbo Πασσω, *quasso, quatio, excutio, excutere*:—let me however observe from Lye, in transitu; quod Σκυλαιδες Suidæ sunt instrumenta ad ignem ejaculandum.

SHOP; "fieri potest," says Jun. "officinam sic dictam à verbo *to shape*; *formare*; quod in eâ formam rebus dent artifices:"—if so, then we may derive it, as under the art. SHAPE: Gr.

SHOP-LIFT, seems to be derived à Σκια; et Κλεψω, quasi λεψω, ex officinâ furari, qui officinas

effringit, compilat; to break into, and to steal goods out of a shop.

SHORE, or coast: "Ορος, ora, terminus, limes; quia eâ littus legimus: Voss."—the boundary, border, or limits of the land: vel à Χωρα, ora; but then, according to both the Greek and Latin orthogr. it ought to be written *shoar*.

SHORE, or drain; corruptum, says Skinn. pro common SEWERS:—Gr.

SHORE, or prop; "Στηριζω, firmo, fulcio; si Græcus esset: Skinn."—to strengthen, to support.

SHORT, Κυρτος, *curvus, gibbosus*; crooked, bent, made shorter.

a SHOT, or young bog; "in Essex they call it a *shote*; but both from SHOOT: Ray:"—then all three from the Gr.

SHOT, a trout: "Sax. *ŕceota*; *trutta, fario, salar*; vox Damnoniis meis," says Lye, "hodieque in usu: *ŕceot* appellatur, à *ŕceotan*; *jaculari*; quod concitatissimo motu feratur:" a salmon-peel, or salmon trout; which shoots, and darts very swiftly at its prey:—this very definition makes me suspect, that it ought to be derived from the same source with SHOOT: Gr.

SHOTTEN-berring: "ni fallor," says Skinn. "halices, seu mænæ, quæ jam ova effuderunt; nescio an à Teut. *schuetter*; *projicere, effundere*; à Lat. *excutere*:"—consequently Gr.: see SHAKE, or SHOOT: Gr.

SHOVE } even Skinn. allows, that "feli-
SHOVEL } cissime alludit Σοβω, *abigo, propello, submoueo*: alludit etiam, sed parum, Fr. Gall. *secouer*; *excutere*:"—"Casaub. deflectit à Σωω, *creo* (a mistake in the Dr's. press for *cico*) *agito, concito*:"—from whence now could the Dr. suppose his Sax. *ŕceotan*, and *bercyan*, and all the other harsh words he has collected, were derived?—yes, certainly, the Northern tongues must be the original.

SHOULDER: "Sax. *ŕculbor*; *scapula, Σκολιος, inflexus, incurvus*; quod à cervice in obliquam veluti *curvatukam* utrimque descendant humeri: Jun."

SHOUT: the conjectures of etymol. are sometimes very wild and extravagant; for when a deriv. is not as plain, and as evident as day-light, they have recourse to very strange ideas: thus Skinn. supposes, that our word "*shout*, or *shouting* aloud, comes from *shootin*, *jaculatio*; q. d. vocis contentæ *ejaculatio*:"—if he had said *ejectio*, he might have been something nearer the truth: Jun. says, "fortasse corruptum est à Gall. *chat-buant*; *nocturn*; an *owl*; ut primò usurpantur sicut de acuto illo, *stroperoque* clamore, quem nocturno tempore edunt ululæ; postea vero translatum quoque sit ad nauticas exhortationes,

ac tristem bellantium barritum, sine ululatum :”—this is very fine writing, and good definition, but very probably bad etym. for there may be *shouts of joy*, as well as of *war* :—the misfortune is, we have nothing better to substitute in the room; unless we may derive *shout* ex *Αυδή, vox*; ab *Αυδάω, quasi shaudao, vocem edo*; *to raise, or lift up the voice*; i. e. *shout*; be the cause whatever it may.

SHOW; vel à *Θεωω, specto*; vel à *Εκποω, speculator*; *to behold, or look at*.

SHOWER; *Τέση, aqua*; *water, rain, moisture*.

SHREAD *small* } Skinn. supposes they are

SHREADS, *tatters* } derived “à Sax. *ŕcepeadan, comminuerè, discindere*; vel à verbo *to ŕbear* :”—but then it would be Gr.—Jun. mentions the Sax. and then gives us the Belg. *ŕcbroodens, mutilare, decurtare*; and Lye determines for the Sax. *ŕcepeadan*: permit me to add only one short conjecture; that very probably *ŕread* may have been formed by an easy transposition from *ŕhard*: and what may confirm us in such a conjecture is, that in the Teut. we find this very transposition; i. e. we write it *ŕread*, and they write it *ŕbaerben, vel ŕbarben; minutatim concidere; to cut, or break in pieces*; consequently Gr.: see SHARD: Gr.

SHREW; *Κερω, Κερω, ŕcreo*; *to ŕcream*; “unde Teut. *beschreyen; incantare, fascinare*; ut *beshrew you; malum te fascinum corripit: beschreyen autem dicitur à be; et ŕbreyen; exclamare*; ut dicimus, *to cry down*; i. e. *maledicere, corvitiari*; quo ipso etiam sensu vox hæc à Teut. usurpatur; quia sc. veneficia meditantibus odiosis quibusdam, et maledictis vocabulis peragi vulgo creditur: Skinn.”—*a scolding queen*:—“Germ. *ŕbrein; vociferari*; Belg. *ŕbreier; vociferator*: huc refer illud Miltoni *ŕcrannel pipes*: Wachterus:”—but still all seem to be descended from the same root with either SHRIEK, or SCREAM *aloud*; i. e. Gr.

SHREWD, *crafty*: “vel à Teut. *beschreyen* (as in the former art.) *fascinare*; q. d. *bewitabed* (or rather *bewitching*) vel à Lat. *crudus*; q. d. *crudelis*: Skinn.”—but both *crudus*, and *crudelis*, are Gr.

SHREW-MOUSE; derived perhaps from the same source with SHREW, only on another account; the lady being eminent for the virulence of her tongue; and this little animal for the virulence of its teeth; so virulent, that Skinn. calls it *mus iracunda, vel pernicioŕsa, morsum enim venenatum infert*.

SHRIEK; *Κερω, ŕbrido; noise*.

SHRILL; *Κερω, ŕbrido, ŕbridulus; a sharp, and loud noise*.

SHRIMP; *Ρυλις, ruga; a rumple, rimple, crim-*

ple; ŕrimp; “quòd *elixa totam se contrahat in gibbum*,” says Jun.—this however does not seem to be the reason why it was called *ŕrimp*; because, if it proves any thing, it proves too much; for *the lobster*, and *prawn*, do the same: Skinn. thinks it was so called “à *rugis sc. in dorŕo* :”—but still the same difficulty subsists.

SHRINE, “*Γρωριον, ŕcrinium*; *s præmittitur; ut à γρωρις, ŕcruta; γρωρις, ŕpropus*; sed speciatim aliis aptatum; ut *caplæ currus, in quâ scuticæ reponuntur; ŕcrinia idem capŕæ, sive arcule, in quibus libros, scripta, aliaque secreta reponerent*: Voff.”—a secret place, appropriated as a repository for some choice or holy things.

SHRINK: “Sax. *ŕŕincan*; Belg. *ŕbrincken* (pleasing word!) *contrahere*; Skinn.”—it seems to be only a various dialect, and contraction of WRINCLE, quasi *ŕbrinkle*, or *ŕbrivel up*, like parchment, scorcht before the fire: consequently Gr.

SHRIEVE; “credo à Lat. *ŕscribere*: Skinn.”—credo à Gr. *Γρωρω*:—the Dr. adds, “quoniam sc. eorum qui *confessi sunt nomina in catalogo ŕscribebantur, seu adnotabantur* :”—because the names of those who confessed were *written* in a catalogue:—Clef. Way. 19; and Voc. 89, gives us a totally different idea of this word; for he tells us, that “antiently the convicts, who were delivered up to the *ŕberiff*, were exhorted, and pressed, to confess the crimes for which they were going to suffer; and this was called *ŕberiffing*; and their confession, *ŕbrift*; not that they made it to the *ŕberiff*; but for its being made, after they had been consigned over to him:”—it does not concern us to whom they made their confession, if that confession originated from their being delivered over to the SHERIFF; then consequently it is Gr. as under that art.

SHRIVEL; *Ρυλις, ruga; rumple, rimple, rivet, ŕbrivel*; *contracted into wrinkles*; like scorcht leather, parchment, &c.

SHROVE-tide; quasi *ŕbriving-time*, as on *Sbrove-tuesday*: see SHRIEVE: Gr.

SHRUB, *a liquor*: either a Syriac, or Arabic composition, but adopted by the Greeks, or at least by other nations, under a Greek appellation; viz. *Ορωω, Æol. pro Ρορωω, quasi Σαρρωω, ŕorbeo*; unde “*ŕbarb, vel ŕorb, res ipsa quæ bibitur*; unde nostrum *ŕbrub, vox ut videtur, nuperrime civitate nostrâ donata*; quâ intelligitur potus ex vino adusto, malis autem, et saccharo commistis, confectus: Lye:”—it is now generally made with rum, or brandy.

SHUCK, seems to be descended “à Sax. *ŕŕacan, ŕceacan*; Belg. *ŕbocken; quaterè, vibrare*; unde *ŕbeucke; meretrix, ŕcorta, από τῷ Σκασκῷ, quod*

quod Græce *palpitare* intelligitur; quod illæ faciunt *saltando* assiduo, vel potius *crissando*, ut Lucretius ait, ob eam causam ut concinniores venerem exhibeant viris: Jun. as under the art. SHAKE:—whatever may have been the original signification, it is generally understood now of a *tattered, ragged barlot*.

SHUCK, “*busk, or shell*; fortè per anagrammatism. τὸ HUSK: Ray:”—even then it would be Gr.; but it seems rather to be descended from SHOOK, or *shaken*; meaning the empty *shell*, when the seed, or the kernel, is *shook out*: consequently Gr. still: see SHAKE: Gr.

SHUDDER: how strangely words will sometimes vary in their appearance! no one at first sight would imagine, that the word *shudder* could be derived à Παλασσω, and yet it undoubtedly takes its origin from thence, thus, Παλασσω, *quasso, quatio, excutio, excutere*; Ital. *scuotere*; Teut. *geschuetttern*; Belg. *schuddereren*; unde *shudder*.

SHUFFLE, Σιυφελίζω, *dispello, discutio, disjicio*: Casaub.—“vel à Σκυβαλιζεν, *rejicere*, tanquam Σκυβαλον: Jun.”—the former seems more preferable; because when we say, *shuffle the cards*, we mean to change their present position, in order to cause the greater variety; we do not mean *throw them away*; tho’ indeed if they were, it might be the better for thousands.

SHUN, “Σειω, *cieo*; item *persequor, incesso, fugo*: Casaub.” *to pursue*; also *to flee from, avoid*: or else it may be derived à Σκαιος, *scævus*; unde Sax. *rcunian*; *vitare*; unde *shun, to avoid, start aside*.

to SHUN, or *shune*; “*to shove*: Suffex dialect: Ray:”—it seems to be only a contraction of *shoven*, or *shove one about*: consequently Gr.: see SHOVE: Gr.

SHY; “Ital. *schifo*; Belg. *schoutwen*; *schuwen*; Teut. *schewen*; *vitare*: Skinn. and Ray:”—these gentlemen seem to be determined to have recourse, as seldom as possible, to the Gr. lang. tho’ the Greek has undoubtedly given origin to the word in question: thus all the words above quoted are evidently descended à Σκαιος, *scævus, varus*; *awry, atwart*; as when a horse is *shy*, and *skews*: tho’ Casaub. derives *shy* à Χαλιζεν, de equo *indomito*, atque erectâ jubâ contumaciter exurgente:—but this is more applicable to a *mettlesome horse*, than a *shy one*.

SIB } these words, which, accord-
SIB-BERATE } ing to Verst. have so much
the appearance of a Goth. or a Sax. extraction, are really of Gr. orig. as Jun. or Lye, under the art. *fibb*, have very judiciously proved; for, after having shewn, that the Sax. Alman. and Belg. words they have produced, do all of them signify *cognatio, et sanguinis necessitudo*, they add,

videntur vero *cognati* patribus nostris *ribbe* dicti ab illo Σιων, quod Græcis *arcam*, et magis proprie *arcam panariam* denotat:—ab hoc igitur Σιων, *adfines omnes, et consanguinei* dicti sunt *ribbe, vel ribba*; and from hence we have adopted the expression of publishing a *fibberate* in the church; i. e. to publish the banns of marriage; shewing, that the parties are not within the prohibited *degrees of marriage, or consanguinity*: or, if we have a mind to interpret *the fibberate* in a spiritual sense, shewing that the parties, because not related to each other, are now going to enter into a *spiritual consanguinity, and mystical union*, that is betwixt Christ and his church:—all this however accounts for only the former part of this compound, *fib*; the latter *berate* is, according to Hickes in Ray’s preface, derived à Sax. byrht, *manifest*; Angl. *to bruit, to divulge, spread abroad*: only now again *bruit* is Gr.; so that the whole compound *fib-berate* signifies *the publication of consanguinity* between two parties entering into the holy estate of matrimony.

SIBLET: “Sax. *ræd-leap*; manifeste corruptum ex *seed and leap*: Lye:”—consequently Gr.

SI-BYLL, “Σιβυλλα, *sibylla*; the sibylls were propheteesses among the Pagans; so called from Σιος, Æol. for Θεος, *Deus*; and Βελη, *concilium*: Nug.”—had the Dr. consulted Vossius, he would have found a different deriv. as to the latter part of this compound, “sed de βυλλα pro βελη, Æoles, aut Græcorum alios dixisse, vix putem; malo ab βυεν: and Hesychius explains βυεν, by Τυπια, Βοῶ: so that the word Σιβυλλα seems to imply *the holy exclamer, or entusiast*:—after this, he gives a list of several of the sibylls’ names, or rather the places where they delivered their predictions; which being curious, are here transcribed; Sibyllæ sic enumerantur à Clem. Alexandr. Σιβυλλα ἡ Σαμια, ἡ Κολοφωνια, ἡ Κυμαια (mentioned by Virgil) ἡ Ερυθραια, ἡ Φύλω, ἡ Ταραξανδρα, ἡ Μακεις, ἡ Θίσσαλη, ἡ Θεσπρωις: at Varro, aliique, et alias, et aliter recensent.

SICCITY, Σαυκος, vel potius Σιυχος, *ficus, aridus*; *parcht, scorched*.

SICE-point; Eξ, *sex*; *fix*.

SICK, “Σικκος (Upton’s printer should have said Σιυχος) *injucundus, tedious, læter adpectu*; *unpleasant, pale, and wan*: R. Σιυχαιω, *laboro, fastidio*: Casaub. and Upt.”—“valde sunt affinia Σειω, Σισια, *concutio*; prorsus ut Latinis quoque valetudo dicitur *concussa, vel inconcussa*: Lye:”—*a shattered, battered, shaken, broken constitution*.

SICKLE: “Ζωγκλη, *fals*, apud siculos: Upt.”—as this gentleman could not possibly have written it *siculos* with a *f*; it must be only an error of the press for *Siculos* with a *S*; Ζαυκλε, or Ζανκλε,

was

was a maritime town of *Sicily*, and being built near, or upon Cape Pelorus, it had the appearance of a *sickle*.

SIDER; “Σικερα, *sicera*; Hesych. Hierony. et Isidor. verum ab Hebr. accipere ecclesiastici, non à Græcis, quod putavit Suidas שרר à שרר quod est *ebrius fuit*: *sicera* enim vocabulo omnis potio *inebrians*, vino excepto, significatur; ut quæ conficitur è succo dactylorum, pomorum, frumenti, mellis, &c. Voss.”

SIDEREAL, “Ειδος, *forma, species*; sunt enim *sidera formæ* sive *figuræ celestes* è stellis; quia *species*, vel effigies rei stellis pluribus adumbratæ: Voss.”—*a constellation, or collection of stars, formed* into certain figures.

SIEGE, Εζομαι, *sedeo, obsideo*; *to block up*; or, as we sometimes literally translate it, *to set down* before a city, in order to reduce it.

SIERCE, *a small seive*; perhaps only a various dialect of *seive*; or a contraction of *secerno*; *to separate*; and consequently Gr. as under the art. **CRIBLE**: Gr.

SIGH “*videri potest desumptum* à Σιω, *concutio*; unde derivavimus Angl. *sick*: quoniam vero Σιω idem est cum antecedenti Σιω, *videri quoque potest desumptum* ex Σευομαι, vel Συομαι, *concitare feror*; *cum impetu prorumpo*; siquidem aor. 1. Εσυθην, exponi solet *cum impetu prorupi*; quod *suspiriis* maxime competere nemo non videt; homines etiam edunt, quum cor mœrore gravatum exonerant spiritu subito, atque impetuosè prorumpente, ac partes vitales vehementer *concutiente*: Jun.” *to draw the breath heavily, and emit it hastily*.

SIGN } Vossius derives *signum* à Δακρυμι:
SIGNAL } but Isaac derives it ab Εικνον,
SIGNET } Εἶσσω, unde Ικνεσαι, Hesych. *sigil-*
SIGNIFY } *lum* Εικηλον:—perhaps this last
ought to have been Σικηλον, as we have already remarked, under the art. **SEAL**: let me only observe, that the Greeks used the word Σημιον, to express *signum*; *a sign or miracle*; also *a mark, token, proof*.

SIGNIOR; this title is strangely distorted and contracted from Ενιαυτος, *annus, annosus*; *an elderly person*; for from Εμι comes *seni*; unde *senex*; unde *senior*; unde *Signior*.

SIKE, “aliis *sicb*, est ipsissimum Iceland. *sike, sik*; *lacus aquæ, rivulus, sulcus aquarius*, qui æstate *siccatur*. L. B. dicitur *sichetum*, et *sikettus*: Lye:”—and yet so attached was this gentleman to his Iceland. that he could not see, or at least would not acknowledge, that all those words, and even the Lat. *siccatur*, are derived either from Σαικος, or Σικχος, *siccus, aridus*: *a rivulet,*

or any small run of water, that in the summer is *dry*.

* **SILE** *down*; “Sax. γyl; *basis, limen*; q. d. *ad fundum delabi*: Skinn.”—and Lye adds, “*proprie dicitur de animi deliquium patientibus*; et transferri videtur ab Hibern. *silim*; *destillare*:”—from whence this Hibernian *silim* may be derived would be too immaterial to trace; but if the Dr’s. Sax. γyl be the true signification, it would be very easy to trace it up to the Gr. as under the art. **SILL**: Gr.

a SILE-dish; “*a straining-dish*: Ray:”—then it seems to be only a contraction of **SOIL**; *to strain off the dirt, &c.*: consequently Gr.

SILENCE, Σιγη, *silentium*; Σιγαω, Σιγαω, *silere*; *quiet, hush*: “γ in λ converso; contra quam fit in μαλλον, *magis*: Lye:”—for then the two λλ are converted into g.

SILK, “Σηρικον, by changing ρ into l: meminist Arrianus Σηρικη νημαλος, *staminis sericeæ*:

Velleraque ut foliis depectant tenuia *Seres*.

Geo. II. 121.

SILL: “Fr. Gall. *suil*; ut recte monet doctus Th. Hensh. proculdubio à Lat. *solum*: Skinn.”—“*rectius fortasse omnia petas* à Goth. *fulgan*; *fundare*: Lye:”—in short, these two gentlemen would rather travel to the North pole for a deriv. than look to the Southward for one, by endeavouring to trace *solum* from the Gr. as under the art. **SOIL**; a word, by the way, which they have both left out:—the present word *fill* is of the same deriv. with **GROUND-fill**; which has been already considered under that art.

SILLY, “Σιλλος, Hesych. or from Σχιλιος, *vox Homericæ*: Upt.”—this is all he has said on this art. which is but an indolent way of dispatching business: Hesychius explains Σιλλος by αναφαλλαντος μῶμος, κακαλογία, και χλευασμος, all, or any of which expressions, will give us a very proper idea of *a fool, buffoon, or jester*:—as for Σχιλιος, there can be no reason why it should be called *vox Homericæ*; for it is not peculiar to Homer; all lexicons explain it, and all authors make use of it:—to this let me add from Jun. under the art. *sely*; fortasse quoque *sely*, says he, non malè referas ad Σελλος, *ambitiosus et pauper*; or, as we transpose the words, *poor and proud*; which may very well come under the denomination of being *silly*.

SILVER, “απο τῷ Σιλβεν, quasi *silver, splendere*: Hor. *nullus argento color—nisi temperato splendeat usu*.

SIMILAR } Ὅμοιος, ὁμοιος, *similis, similitudo*;
SIMILE } *like, and likeness*: or perhaps à Μιμηλος, *imitatus, representatus*.

SIMNEL; “Casaub. deflectit à Σεμιδαλις, *semidalis*;

semidialis; Belg. *similago*, farina, ex qua crassiores surfures excreti sunt, dicitur *semel-meel*; *meal*, or *sine flour*: Lye."

SIMONY, "Σιμων, Simon surnamed the magician, who wanted to buy of St. Peter the gift of conferring the Holy Ghost: Nug."—as mentioned in Acts viii. and from that transaction, all those, who purchase church preferment unlawfully, are said to be guilty of *simony*, or to have made a *simoniacal* contract.

SIMPER; "leniter bullire," says Skinn. "ni fallor *subridere*, forte parum deflexo sensu à Sax. *rimbelan*, *diem festum celebrare*; *rimbel-dæz*, *dies festus*:"—this very interpretation might lead us to suppose, that it was derived from **CYMBAL**; meaning to keep holiday, with *music*, *mirth*, and *merriment*: consequently Gr.

SIM-PLE, Απλοτης, Απλος, Απλος, *simplex*, *simplicitas*; *plain*, *without guile*; also *single*, *one*, *intire*: derivatur, says Scrivellius, ab A *unitatem* significante, et πλω, *sum*; tanquam Απλος, quia *unicum* est quod *simplex*: vel ab A, *non*; et πολυς, *multus*; quia quod *simplex*, non est è multis:—this latter deriv. seems very probable: tho' Vossius, under the art. *sincerus*, is of opinion, that "*simplex* ex *sine*; et *plico* (πλικο) *constatur*:" and in this sense we say, a *man of simplicity*, *integrity*, *without any doublings*, *turnings*, or *chicanery*.

SIMULATION, Ομαλος, *similis*, unde *simulationis*; a *counterfeiting*, or using any *hypocrisy*, *art*, or *deceit*.

SIN, "Σινω, Σινομαι, *noceo*, *lædo*; Σινης, *nocuus*, *noxius*: Casaub. and Upt."—*hurtful*, *injurious*.

* **SINCE**; "Doctus Th. Henh. putat deflexum à nostro *sithence*; non absurdum etiam esset declinare à Lat. *exhinc*; *e*, et *b*, abjectis, et *s* facillimâ mutatione in *s*, transeunte: Skinn."—but it might be better to refer it, with Lye, to the Sax. Alph.

SINCERE, "Συγκηρον (it should have been printed Συγκηρον) est à *cerâ*," says Voss. "*sincerum*, *purum*, *sine fûco*; ut *mel sine cera*:"—it might perhaps be better to derive *sincere* à Συγκηρι; *sum corde*: not that there are any such words as either Συγκηρον, or Συγκηρι: but if we are at liberty to form the one, we are undoubtedly at liberty to form the other; and this latter would enable us to get rid of that difficulty which Vossius acknowledges; for, after having derived *sincerum* from Συγκηρον, he adds, reprehendit hanc sententiam Valla; negat præverbium *sine* ingredi in compositionem:—but there indeed he is wrong; for both the Latins, and ourselves, admit of such a composition: the greatest difficulty is to account for that strange signification, that *Σιν* should answer *sine*: Vossius has taken

no notice of it, and consequently not given any answer to such an objection, tho' it stood so evidently before him.

SINE, "Δινος, *sinus*, *vortex*; Δινω, *verso*, *gyro*; sane juvat illud Isidori in Glossis; *sinum* vas in quo butyrum conficitur; Angl. *a churn*; quia in eo lac Δινεται, i. e. *circumagitur*: Voss." who quotes Turnebus; but is himself of opinion, that *sinus* may be derived ab *Ιγνυς*, à *cavitate*, et *sinu poplitis*: Græcis est Κολπος, unde Ital. *golvo* pro Κολπω, a *gulf*, or *bay*:—it is also used in mathematics, to signify that right-line, which is drawn from any part of an arch, and is perpendicular to the diameter of the circle; so that the longest *sine* will at last become a *semidiameter*, or a *radius*.

SINEWS; "præfixo *s* videntur facta ex *ινες*, quasi *Σινες*, *nervi*, *vena*: Jun."—*the nerves*, *veins*, *muscles*, &c.

SING; "Συγγων, *confundere*, *confundendo miscere*; quod scitè modulateque concinentes varias tantummodo voces varie permiscere videntur: Jun."—*to pour forth the voice*; *pours forth his little throat*:—"olim interim subdubitare cœpi," continues Jun. "annon prisca gens mortalium, longissime adhuc à lascivientium delitiis remota, atque etiamnum expertis artium, quæ ad aures detinendas excoluntur, *leni apum susurro* pertentatum aera *mulcente* putaverit inter atras cadere Sirenum concordiam: id si à vero non procul abire judicabimus, videri quoque potuerunt majores nostri suum illud *singan* à canoro *bombylantium apum* murmure, qui *Zιγγος* dicebatur derivasse: *Zιγγος* enim Hesychio est ὁ τῶν Μελισσῶν, ἢ τῶν ὀμοίων, *ηχος*:—the only difficulty is to say, how our ancestors in those remote ages should become acquainted with the word *Zιγγος*, which, by the way, shews the propriety, though not the harmonious pronunciation of our Somersetshire men to this day, who desire a person to *zing zong*:—we might however, with Skinn. rather suppose, that our words *sing*, *song*, and *songster*, originated à Φθογγη, Φθογγος, *vox*, *sonus*: R. Φεγγομαι, *sono*, *vocifero*; *to make any sound*, or *agreeable modulation with the voice*.

SINGE; Έβεν, *inflammare*, *torrere*; aspiratione versâ in *s*: Casaub. *to burn*, *parch*, *roast*.

SINGLE } Ια, Ιγα, unde Ιγνια, *singularis*;
SINGULAR } Ες, unus; *one*, *simple unit*:
 also *peculiar*, *odd*: Hesych.—Lye, under the art. *singular*, observes, that "scriptores sæculi semi-barbari aprum, sive porcum sylvestrem passim vocant *singularem*; imitatione Græcorum, quibus porcus agrestis nuncupatur Μοιως, quod sit *soli-vagus*, atque ob naturæ suæ ferociam pascatur

solitaria; quæd singularium cogatur: "a solitary wild bear: d'un solitaire: see likewise SOLITAIR.

SINISTER; *Ἀριστερος, sinister; the left hand; inauspicious; unlucky*; because the Greeks looked on all those omens, and auguries, which were seen on the *left hand*, to be *unlucky*:—this is the interpretation that commentators and dictionary writers have given us of this word; which is leaving us as much in the dark, as if they had given us no explanation at all; and to convince us that *the left hand* was not always *unlucky*, the Romans accounted it *prosperous; intonuit Levum; Æn. II. 623, and Æn. IX. 631*; and yet it is certain, that both Greeks and Romans sought for their prosperous or successful auguries from the same quarter: how then can these two opposites be reconciled? for Homer says, *Ἀσπάρτων ἐριδέει*, Iliad B. 353, and *Κρονίδης ἐριδέει ἀναλάττω*: Iliad I. 236: but have we not a *right hand*, and a *left*, let us turn ourselves to whatever object we may?—for a solution therefore of this difficulty, we must have recourse to that great antiquary Dionysius of Halicarnassus, in his second book, section v. where he says—"The best site, or station, for those who are to make any augural observations, is that which looks towards the East (according to the Roman method) from whence both the sun and moon arise, as well as the planets, and fixed stars, and the revolutions of the heavens:—to those," continues he, "who turn their faces to the East, the **NORTHERN** parts of the world will be *on their left*, and the Southern on their right; and the former, viz. the **NORTHERN**, are looked upon as more honourable than the latter; because in the **NORTHERN** parts, *the pole* of the axis, on which the earth turns, *is elevated*; (he means in the Northern latitudes of Greece and Rome) and of the five circles, which encompass the sphere, that, called *the arctic circle*, always appears on that side, viz. in the **NORTH**; while in the Southern parts, the other, called *the antarctic circle*, is depressed, and invisible to us: this is the reason therefore why we (speaking like the Romans) look upon those omens in the heavens, and the air, to be the best, that appear on the best side, on the side that is more honourable:—thus then we find, that *the left* was the quarter from whence the Romans looked for their favourable auguries; i. e. from the **NORTH**:—since now the Greeks expected their favourable auguries from the same quarter, and yet had it *on their right*, it is evident that they must have stood fronting the West, when they made their augural observations; and thus the same region (the **NORTH**) was favourable to both

nations, and yet on different sides; because the Romans, by looking Eastward, had it *on their left*; and the Greeks, by looking Westward, had it *on the right*, during their religious ceremonies: and therefore *intonuit Levum*, said the Roman; *Ἀσπάρτων ἐριδέει*, said the Greek:—with regard now to the acceptation of the word *sinister*, or *the left hand*, in our language, we seem to understand it in the sense of the Greeks; for as their happy omens came from the right, *the sinister omens* must have been *unfortunate*, because they came from *the left*; i. e. from the South:—the only thing which has caused any difficulty in understanding these subjects, is the manner in which the Romans have expressed themselves on some occasions; for Virgil mentions *the sinistra cornix*, and yet means *the unlucky crow*: now why they should thus change their ideas, and make this alteration of expression, would be impossible for me to say; unless we understand the *sinistra cornix* in the sense of *the good-ominous crow*; and indeed Melibœus blames himself for not attending to her,

Sæpe malum hoc nobis, si mens non Leva fuisset,
De caelo tactas memini prædicere quereus;
Sæpe sinistra cavâ prædixit ab ilice cornix:

Ecl. I. 16.

and yet it would be strange to understand it in that sense: the difficulty therefore of reconciling *intonuit Levum*, and *sinistra cornix*, must be left to more learned critics.

SINK, or *drain*: *Οὐκός, sentina*; hinc *sentina* dictum de *sentinâ* navis; any *drain* to carry off, or collect foul water; an idea taken from the cistern at the bottom of the pump in a ship, made to receive all the bilge-water, which collecting there, and stagnating, causes a strong, and fœtid smell, and sometimes instant death to those, who unadvisedly approach it.

SINOPLE, *Σινωπη, Sinope*, nomen urbis Ponti, unde *ἡ Ἰουλίνα, terra Pontica*; a color in painting, brought from *Sinope*; a town of *Pontus*:—Xenophon, in his expedition of Cyrus, Book VI. near the beginning, says, it is situate in Paphlagonia, and was a colony of Milesians:—and Mr. Spelm. in his Note on that passage, observes from Tournefort, that "Sinope furnished the ancient painters with a *red earth*, which was one of the four colors, with which alone, Pliny tells us, Apelles, Echion, Melanthis, and Nicomachus, painted their immortal works: quatuor coloribus solis immortalia illa opera fecere; ex *albis* Melino; ex *silaciis* Attico; ex *rubris* Sinopide Ponticâ; ex *nigris* Atramento, Apelles, Echion, Melanthis, Nicomachus:—I have produced this passage to convince many, who believe that

the

the *sinople* mentioned by the ancients is *green*, imagining that the *green* color which in heraldry is called *sinople*, took its name from it: whereas we see from this passage, that Pliny says the Pontic *sinople* was *red*: yet M. Tournesfort, vol. iii. 48, acknowledges, that it is possible there may be some sort of *green* earth in the country of *Sinope*; for Chalcondylus says, there is excellent copper near it: but, however, there can be no doubt but that the ancient *sinople* was *red*.

SIP; "Σιπωνίζω τὸν οὖνον, vinum calamis haurire, forbillare: Upt." *to sip*, or *suck up*.

SIPHER, commonly written *cypher*, as if derived from *Cyprus*; but originates à "*siphra*, quo in arithmetica vulgo utuntur, ab Arabibus ad nos venit; estque ab Hebr. פפר numeravit: Voff."—*a figure*, or *character in arithmetic*: also a secret method in writing.

SIPHON; Σιπων, unde Σιπωνίζω, à sono quem *siphone* extracto liquida odunt; an instrument *to draw*, or *rack off wines, ale, &c.* so called from its action of *sucking*, or *drawing up the liquor*.

SIR } Κυριος, Κυριε, dominus; lord, or
SIRE } master.

SIREN; "Συριων, *trubores*; quòd quasi viactos homines tenent; Σαφα, *catena*; αρο τὰ Συριονα: tria marina monstra, quæ delenifico cantu *attractant* navigantes; unde et *Syrnes*, per γ, scribere malunt: Voff."—who gives us likewise several other etym.:—three sea monsters, who lived on the coast of Sicily, and by the sweetness of their singing *drew* passengers on shore to their destruction; according to the account of Homer, in *Odyss. XII. 158*.

SIRIUS, "Συριων, *Sirius*; stella in ore caniculæ; et *Sirius* dicitur à Συριω, *asiccio*: Voff."—the star *Sirius* in the mouth of *the lesser dog*.

SIROCCO: "vox pura puta Ital. Euro-notum autem ventum significat; forte q. d. *ventus Syriacus*, seu è *Syria* flans; certe *Syria* ab oriente et Austro Italiam spectat: Skinn."—Sammes, 88, has given us a much better deriv. from *Camden*; for he says, *Circius*; a *vehement wind*, so called by the Gauls from its *force*, and *violence*, is derived by *Camden* from *Cyroch*, signifying *violence*; and supposes it was so called by the Gauls and Britains; Κιρξω signifies *to exasperate*, or *make violent*:—this South-easterly wind was generally *very violent*; and is mentioned by *Milton* among other fierce winds:

————— thwart of these as fierce
Forth rush the Levant, and the Ponent winds
Eurus and Zephyr with their lateral noise,
Sirocco, and *Libeccio*.

SIRRAH: "vide SIR, q. d. *fr, ba!* Skinn."—or perhaps it may rather be a deviation of *Paxa, rascal*.

SISKIN; "ligurinus, *latiola, spinus avis*; nescio an à sono stridulo, quem edit sic dicta," says Skinn. "à Teut. *suesz; dulcis, suavis*; addita dim. *kin*; q. d. *suavicula, à saporis so. suavitate*:"—but if the Dr's deriv. ascribes to any thing, *siskin* is probably Gr. since his favourite Teut. *suesz* seems to be but a barbarous contraction of *suavis; sweet*; which is Gr.: see *SUAVITY*: Gr. SISS; "Σιζίν, *stridere*; instar ferri candentis, quum in aquâ extinguitur: Skinn." *to hiss*; like red hot iron, quenched in water.

SISTER; "magis placet *fororem* ita appellatam, quòd quasi *seorsum* nascitur, separaturque ab eâ domo in quâ nata est, et in aliam familiam transgreditur: Voff."—and yet *Casaub.* seems to have given a better deriv. viz. *soror*; à *sifet*, ab *Τριση, inferior, posthabenda*; or if that interpretation should not be acceptable, as bespeaking *inferiority*; we must take it in the sense *Casaub.* has given, ex *Τριση*, nomine substantivo, quod *matricem, &c.* significat; *the distinction of sex, between the male and female branches of a family*.

SITE; "Ανω, *sino, situs*; nunc adjectivum, seu participium; nunc substantivum; utrumque à *sino, situm*; nam unumquodque ibi *situm* est, hoc est *positum*, ubi illud *stimus*, hoc est *liquimus*: Voff." *the situation, or place of any thing, in which it is left, or deposited*.

SITIENT, Διψος, *sitis, sitio*; *thirst*; *to be thirsty*.

SIX; ἑξ, *sex*; the number *six*.

SIZE at college: by our having curtailed this word, it appears in so strange a form, as to render it almost impossible to trace it; but by taking *Skinner's* interpretation, we may, perhaps, gain the true etym.: "*six*," says the Dr. "à Fr. Gall. *asseoir*; in academiis *asse*, sc. *sumptus*, qui in tabulas referuntur:"—and here the Dr. leaves us; but the Fr. Gall. *asseoir* seems to be derived ab *as, assis*; meaning *sumptus; money, cost, or charges*: "at cave iccirco *as* à Græcis esse putes," says Voff. "nam cum veteres Græci hanc vocem ignorant, dubitari nequit quin posteriores eam acceperint à Latinis:"—this may be; and yet it is possible to shew, that the Latins themselves, even from his own words, borrowed this expression from the ancient Greeks; for thus he goes on; "ibidem unde *as* fit, docet *Varro*; *as*, inquit, ab *ere*:"—and, under the art. *es*, after producing several attempts, he says, "sed vide quanto simplicius fit, si dicamus *es* esse ab *Agne, ferrum*; unde antiquus ille rectus *aires*, et *αἰρα πυρρον, es*; ut à *plebes, plebs*."

“**SIZE**” comes from *scindo*,” says Ray:—**SIZER** } then it undoubtedly comes à Σχιζω, quasi Σχιζω, *scindo, divido*; to cut, divide; also the proportion, or magnitude of any thing, whether it be large, or diminutive.

SKAIN, or *dagger*; “Sax. *rægene*; *gladius, ensis brevior*; hoc forte à *secando*; q. d. *secina*: Skinn.”—then it would originate ab *Akw, seco*; to cut: vel à *sica*, q. d. *sicina*:—but then again it would originate from the same Gr. verb; meaning a short sword, or dagger; to cut, or stab with.

SKALD: though this appellation seems to be intirely Gothic, yet from their function it appears to be Gr.; “nam isti *skaldi*,” says Shering. 173, “ex præcipuo gentis suæ sanguine, regibus aliquando à consiliis erant; sueti etiam reges in militiam sequi; ut eorum facta coràm ipsi suis oculis intueri, nec aliorum fide arbitrari necesse haberent: eaque ratione melius ex vero posteritati tradere poterant.”—and therefore, according to Clel. we may refer to **SKILL**.

SKAMBLING, or *shuffling gait*: a pure Gr. expression; though Skinn. hesitates as to the deriv. “si Græcus essem, audacter deflecterem à Σκαμβος, *obliquus, incurvus, distortus*; præsertim qui cruribus *distortis* est:”—there is not the least shadow of an objection, why the Dr. should hesitate to adopt this deriv. since it signifies a person, whose legs are *distorted* in such a manner, that he cannot walk steadily.

SKARN: “Sax. *rceapn*; *stercus bovinum*; hincque *rceapn - piþba*; *scarabæus*: Kiliano *schearn-wever*: et quidem (sit conjecturæ venia) videor mihi non minima in voce *scarabæus* vocabuli nostri *skarn* vestigia discernere: quàm appositè enim redderent nostrates a *skarn-bee*? Ray:”—tho’ this gentleman could see no vestiges, or appositeness between *scarabæus*, and *Καραβος*, signifying a species of beetle.

SKEIN of *silk*, or *yarn*, and sometimes written *skain*; but neither of them proper, since it is derived à Σχοινιον, *funiculus* è junco plexus: R. Σχοινος, *juncus*; mensura Ægyptiaca sexaginta stadia complectens: Hederic:—an Egyptian measure of an uncertain length:—Skinn. and Lye explain a *skain* of thread by *glomus*, seu *volumen filii*: but then the Dr. strangely adds, “hoc nescio an à præp. *ex*, et Lat. *canna*; (which by the way is Gr.) propter *cavitatem*; sc. ut pleraque omnia *cava*, præsertim si *oblonga* sint, *canna* nomine vulgo vocantur; ob quam eandem rationem Gouldmanna *forago* dicitur:”—*forago*, says Ainsw. is a *slip*, or *lea* of *yarn, silk*, &c.—as for the Dr.’s *cava, oblonga forago, or hollow, long bottom of thread*, it is utterly unintelligible.

SKELETON, “Σκελετος, *sceletos*; *exsiccatus* & *dried up, or nothing but skin and bone*: R. Σκελλω, *exsiccō, arefacio*: Nug.”—it is only to be wondered that the Dr. should have made choice of Σκελετος, the adjective, preferably to Σκελετον, the substantive; signifying that system, or collection of human bones *dried*, and put together so artfully, as to give us a perfect idea of the construction of the human frame.

SKEP for *bees*; Σκεπω, *tego*; a covering to bide them in.

SKETCH: as Gothic as this word appears, it is evidently derived “à Σχεδον, *pbilyra chartæ*, vel aliud quid in quo scribimus:—huc etiam pertinent, Ital. *schezzo*; Belg. *schetse*; *adumbratio*, i. e. prima delineatio exhibens rude specimen operis animo præconcepti; principium quodammodo informe, atque impositum dare: prorsus ut Σχεδιαζεν Græcis est facere aliquid extempore, inelaborate *formam* destinati operis exhibere: Jun.”—to make a rough draught.

SKEW, sometimes written *bestawud, esbew*, and *eskeo*, but derived à Σκαίος, *scævus, varus, pravus*; *awry, atbwart, distorted*; as when we say a horse *skews*, i. e. *starts aside*: Casaub. deflectit à Σειω, *cicio, quatio*; to stir, or shake:—but the former is more preferable.

SKEWER; Σχιζω, *scindo*; a split piece of wood, a splinter.

SKIFF, “Σκαφον, *scapha, cimba, linter*; a ship, bark, or barge: Casaub. and ‘Upt.’—R. Σκατω, *fodio*; to dig out, or make hollow.

SKILL; Ιστω, per metath. *scio*; to know; knowledge; or science: originem vocabuli petitam aliqui putant, says Jun. ex Σχολη, *schola*; quod in eâ potissimum capiamus animi cultum, atque omnigenâ imbuamur *scientiâ*:—or else, perhaps, it might be better to derive *skill* with Clel. Way. 41, from *call*, which, in the Welsh, to this day, signifies *wise, knowing, learned*; and is radical to *calleo, callidus*; and *skald*; a bard:—but *calleo*, and *callidus* are both Gr. tho’ probably derived from a different source: nay, tho’ we were to admit that *skill* comes from the Celtic *call*, in the sense of *scholar*, still it is Gr. viz. ab *Αυλα, aut-a*; a ball, call, or coll-egg.

SKILLET; “fortasse est ab illo *scald* quod fuit supra,” says Jun. “potissimum enim eâ utimur ad aquam in varios usus *servefaciendam*:”—because chiefly used to beat water in.

SKIM over a thing; expedite transire, transilire; à Germ. antiq. in Gl. Lips. *sciuno*; *citò*; quickly, nimbly: Lye explains it by *despumare*; and derives it à Sued. *skuma*; and then refers us to *scum*; which Junius derives à *Χεω, fundo*; *Χευμα*, vel *Χυμα*, quod *fusum, vel diffusum profluit*: ab hoc igitur

igitur *Χυμα*, præfixo *s*, origo vocis *skum*, et *skim*—yet, after all, perhaps our word *skum* may take its origin from *spuma*, i. e. à *Πλω*, *spuo*; *spit*, *spit*, or *somo*; that rises, and floats on the top of boiling liquor.

SKEMBLE-SKAMBLE: this is only a reduplication, which our language seems to be particularly fond of; and is introduced, because Shakespear has made use of it in his First Part of Hen. IV. Act. iii. sc. 2, where he makes Hotspur excuse the freedom he had taken in thwarting Glendower; and say,

I cannot chuse: sometimes he angers me,

With telling of the mould-warp, and the ant—

A couching lion, and a rampant cat—

And such a deal of *skimble skamble buff*: —

the expression is pure Greek, and originates à *Σκαμβος*, *obliquus*, *incurvus*, *tortuosus*; præsertim qui *cruribus distortis est*; meaning a person who has a *shuffling gait*; and here used to signify any impertinent, incoherent jargon, void of sense, and devious from the common and ordinary discourse of men; or as in a former passage he had so justly expressed it by

This bald, unjointed chat of his. —

SKIN: “either from *Σκυλος*, *scutum*, *pellis*; a covering, or *bide*: Nug.”—or else, with Casaub. we may derive it à *Σκινος*, etiam apud Longinum περι Τυφες, *Ανθρωπινον σκανος*, *humanum corpus*: est enim *pellis* quoddam quasi corporis *tabernaculum*; *this earthly tabernacle*; or, perhaps, better still, ab *Ασκος*: ut *Ασκος βοας*, apud Homerum, *pellis bovina*; *Ασκος Μαρτυα*, apud Herodot. *pellis Marfyæ*; i. e. *exuviae*.

SKIP, *Σκαιρω*, *salio*, *tripudio*: *to jump*, or *leap athwart*.

SKIPPER: not from the foregoing root; but signifying now a *ship-man*, or *ship-mate*; and consequently derives from the same root with **SHIP**: Gr.

SKIRMISH; “*Es*, *in*; et *Χαρμα*, *pugna*; a combat, or *the beat*, and *courage*, which leads us on to battle: or simply from *Χαρη*: R. *Χαιρω*, *to be full of joy*: unless we chuse to derive it from the German *schirmen*; *to skirmish*: Nug.”—but then it would be no Gr. deriv.

SKIRRET; *Σισαρον*, *sifer*: a *parsnip*, or *species of wild carrot*.

SKITTISH: we have no fewer than three deriv. of this word;—the first is produced by Casaub. and Upt, who would derive *skittish* “à *Χαιλαι*, and *Χαιλιζην*, de equo proprie dicitur in domito, vel aliàs effræni, et sternace;” and Upt. quotes Homer, Il. E. 506, for *αμφι δε Χαιλαι ωμοις αισσουσαι*: and Virg. *Æn. xi. 492*, *luduntque jubæ per*

colla, per armos: *Αναχαιζην*, proprie de equo effereute *crebris iudis*:—all which is more applicable to a frolicksome horse, than to a *skittish* one:—the next is produced by Casaub. alone, who observes, “Angli pariter de equo *skittish*, qualem, quia Galli vocant *ombrageux*, suspicetur aliquis fortasse ex *Σκια* potius manasse: sed ego illud magis probò:”—but is more preferable, because it answers nearer to the common idea of a *skittish horse*, viz. one who *starts aside* continually at every object, either through a deficiency of sight, as not having perfect vision, or whose sight is too good, i. e. perpetually looking at every object, and as perpetually frightened at it: the last deriv. has been suggested by this last idea; viz. that a *skittish* horse is one who *starts aside* continually; and therefore may be derived à *Σκαιρω*, vel *Σκιρτω*, *salto*, *exsilio*; *to skip*, or *dance about*, not in a frolicksome, but in a fearful manner, as being afraid of every object; and therefore *jumping* from it:—the third, after these, is not worth producing.

SKITTLES; antiently called *nails*, or *keels*, and supposed to be derived à *Κηλον* (because hear it in sound) *jaculum*; a *dart*; for that they are like a *dart*: Law Dict.—but both *skittles* and *keels* seem to be more easily derived à *Σκελος*, quasi *Σκελος*, *crus*; *the thigh bone*; because, as the good old Dictionary itself acknowledges, they were formerly made of *the shank-bones* of an ox, or horse.

SKREEN, *bide*; “manifeste per usitatissimam literæ *ρ* transpositionem factum est ex *Σκιρον*, *umbraculum*; *orbiculus*, vel *quadra* foli vel igni opposita ad moderandum ardorem: ipsum vero *Σκιρον*, dictum quasi *Σκιρον*: Jun.”—the root of both which is *Σκιρον*, à *Σκια*, *umbra*; a *shade*, or *covering*, to secure or protect from any injury.

SKREEN, or *sift*; *Κρωω*, *cerno*, *secerno*; *to separate*, or *divide*.

SKULK; “*Σκυλας*, et *Σκυλαστας*, recentiores *τακτικων* scriptores Græci appellant *exploratores*, (*scouts*) hinc etiam *sculcatoria navigia*, τὰ *Καλασκοπικα*, apud Cassiodorum, sent *exploratoria*; (perhaps what we call *privateers*;)—pueros interim laborum fugitantes, atque ob hoc à scholâ se subducentes, *skulkers* nominant Dani: any idle loiterers: Jun.”

SKULL: “Minsh. defectit à *Σκελλω*, *exsiccò*; quia, inquit, omnium ossium est *siccissimum*; quod sane, nullus credo: Skinn.”—the Dr. therefore, has rather derived it à “*shell*; *Κολλος*, *culeus*, *οαγίνα*, *loculus*.” *the lodgment for the brain*.

SKY: “Sax. *scinan*; *splendere*, *fulgere*, nobis *to shine*; vel à *scapan*; *conspicere*; quia sc. pulcherrimum omnium *speculaculum* est: vel à *scua*; *umbra* :

ambra: ἀλλογιέ Σμα: Skinn."—this last is likewise the deriv. of Casaub.—but surely never were there two more opposite deriv.; it is called *the sky*, because it is *bright*; and it is called *the sky*, because it is *dark*! and Lye observes, that Danis atque Islandis. *skii* sunt *nubis*; et Sued. *sky* est *atbar*:—notwithstanding the authority of all these etym. it seems more natural to suppose, that our word, *sky* is only a contraction of *Kai-lun, ca-lum*; *the heavens*; by only prefixing *s*; thus Σμα-vel *scæ*; i. e. *sky*.

SLAB } the same as *slab*, and *slabby*: Gr.

SLABBY } here used to signify any liquor that are *ropy, slimy, or hang down in a string*.—Shakespear has made use of this word in that admirable scene of the Witches in *Macbeth*, Act IV. sc. 1, where, among all the horrid ingredients which they throw into the boiling cauldron, he mentions the

Liver of blaspheming Jew,
Gall of goat, and slips of yew,
Sliver'd in the moon's eclipse;
Nose of Turk, and Tartar's lips;
Finger of birth-strangled babe,
Ditch-deliver'd by a drab,
Make the griel thick and *slab*.

SLACK } "Χαλαυ, *relaxo*, relaxo; de funibus,

SLAKE } et id genus propriè: Casaub." *to unloose*; *to quench*.

SLAM at cards; "vox chartis ludicibus notissima; vel à Teut. *schlagens percutere*; etiam secundariò *hostem fundero*, in *suam cogere, cadere, vertere*; metaphora frequentissima à victoriâ in campo ad victoriâ ludiorum traductâ: Skinn."—had the Dr. translated it *hostem occidere*, instead of *hostem fundero*, he might perhaps have seen that his favourite pretty Teut. word *schlagen* was no more than SLAY; not indeed literally, but only gaining a complete victory over an adversary at cards:—consequently Gr.

SLAM-MALKIN, commonly written, and pronounced *slammerkin*; a factitious compound, signifying "femina squalida, vestitâs negligens, et incuriosa; (or what we call a *dirty trollop*) R. Λιμου, *limus*; *slimy*: unde Sax. *lim*, vel *lam*:—and *malkin* takes its origin from Μαρια, *Maria*; *Mary*: unde *Mall*, et *Moll*; cum terminatione diminutivâ *kin*; q. d. *Mariola*: quia sc. officium ancillæ præstat, dum furnum everrit: Skinn." a *dirty sweeper*.

SLANDER, "Σκανδαλον, *scandalum, offendiculum*, quia in viâ insidiosè ponitur, ut pedem ad illud offendendo cadamus; nisi fallor, ait Hieronymus, Σκαλον, et Σκανδαλον, apud Græcos ex *offensione*, et *ruinâ*, nomen accipit: quare Eras-

mus in notis ad eum Hieronymi locum, suspicatur venire Σκανδαλον à Σκαλο, *claudere*; quod cogat *inhor claudi* in obliquum tendere: Voss."—to raise a *scandalous*, or *false report*, to the injury, or prejudice of any one.

SLAP; Καλαρος, *colapbus, alapa*; a *buffet*, or *box on the ear*: R. Καλω, *ferio, tundo*; *to beat*.

SLAP-ale: "vox agro Linc. usitatissima, et est *strepitû simplex*, ut apponitur medicatè absinthio, vel cochleariâ, vel alio liquore mixtæ: fortèan, licet sensus non parem variet, ab *slape* quod agro nostro Linc. *lubricum*, seu *mollem* signat; i. e. *smooth ale*, hoc à verbo *to slip*; quod vide: Skinn."—which the Dr. acknowledges, "astudie Gr. Λιπαρος, *pinguis*; *pinguis enim lubrica sunt*:"—so that *slape ale* is literally *slipary*; or, as it is commonly written, *slipary ale*; i. e. *runs down glib*.

SLAP-GRAVA; "a *slap-grave*; because the dead body may be accounted as being *asleep*: Verst."—but SLEEP is Gr.

SLASH; "Skinn. à sono fictum putat; ego," says Lye, "ab Iceland. *slasa*; *hædere, collidere; percutere*:" then probably it is derived à *σλαυ*, vel *σλαυ*, *contundere*; *to slay, beat, cut*.

to SLAT on; "to *dab on*: Ray:"—perhaps only a different dialect for SLAP on with a dash; if so, it is Gr.

SLATE; "Doct. Th. Henst. defect. à Fr. Gall. *esclase*, vel *esclat*; *assula*.—sed unde, inquires, hoc *esclat*? forte à Lat. *exclantus, exclangere*; significat enim proprie *assulam*, cum *fragore diffusam*, abruptam et *diffilentem*: Skinn."—all this may be very true; but we might rather suppose, with Jun. that "*slate* ita dictum esse à *slitt*, or *spit*; *findere, diffindere*:"—only then it is Gr.: see SHINDLES: Gr.

SLAVE; "Εσκληρω, *include*; as much as to say, *kept under lock and key*: R. Καλω, *claudo*.—Father Labbe thinks that this word might have been also derived from *Sclavonia*, the people whereof, after having been subdued, were sold over all the West: Nug."—both Jun. and Skinn. have given the same deriv.—but then it ought not to have had a place in the Dr's. list of words derived from the Gr.—Jun. however, has introduced another deriv. so curious, it deserves to be transcribed; "contendebat olim vir eruditus, si *servus* dicatur, quasi *servatus* in bello; etiam *slave* potuisse dici, qui sit *salvatus* in bello:—this seems to be the most probable opinion; and may be derived à *Σαος, salvus*; *saved*, or *preserved* from the sword by being taken prisoner: see SERVANT: Gr.:—Ckl. Voc. 30, n, says, that "*slave* is a word corrupted from *icbt's-glebe*; adscriptitius *glebæ*; (whatever is meant by that term) I have some reason,

reason, to think," says he, "that the Romans introduced the custom of tilling the land with *flaves*; which gave rise to this mongrel word:—mongrel indeed, if compounded, as it appears to be, of Celtic and Greek: but the former, which appears so much Celtic, is more probably Gr. viz. *icht*, from *ichus*; from *ico*, from *Eico*, præterito verbi *ἵκω*, *mitta*; vel à *ἴκω*, unde *ichus*; à *ἴκω*, *tango*:—GLEBE likewise is Gr.

SLAVER, *Ἰσλαδον*, vel *Ἰσλας*, *salitus*, *πίσιπτα*; *spit*, or *fame*.

SLAUGHTER } *Ἐλαδος*, *clades*, *defeat*, or *over-*
SLAY } *throw*: or else à *ἔλαω*, vel *ἔλαω*, *tundo*; to *strike*, *beat*, or *put to death*: or perhaps *slay* may have come from the Swedish word *slå*; *percutio*; which probably comes from the same root with the word *slap*; i. e. à *ἔλαω*, *ferio*; to *knock*, *beat*, or *strike to death*:—Clef. Voc. 22, n, tells us, that "our word *slay* is but a contraction of *slay-lay*; the *g* being pronounced soft, or better omitted: this *slay*," says he, "is the root of *ficarius*:"—but under the art. SACERDOTAL, we have seen that *ficarius* is Gr.

SLAY-maker } *Ἰσλαδον*, *Ἰσλαδον*, *licium inculco*

SLEA } *spatha*, vel *tudicula*; hinc "Sax. *plæ*; *pellæ* textoris; expomitur etiam instrumentum textorium pensile, quo tela appellitur, denaturque: Skinn."—but Jun. gives a different idea, he says, "Sax. *plec*; Belg. *stegal*, *stagal*, sunt ex *plean*; *percutere*:"—if so, then it may descend from the former art. under a different idea.

SLEDGE: whether this word, which undoubtedly derives à *slide*; and whether *slide*, and *slidder*, be the same with *glide*, *glib*, and *slip*, I cannot pretend to say; but they all seem to carry the same idea; and therefore all these, together with the Sax. Belg. Teut. Dan. Sued. Iceland. and other barbarous words, hard to be pronounced, and scarce utterable, may be derived either from *ἄσπερος*, *pinguis*; *fat*, *greasy*: or from *ἰσχυρός*, *lubricus*; *smooth*, and *slipary*.

SLEEP; *ἄσπυρος*, *to be dissolved in sleep*: "malle à *labi*," says Skinn. "quia dormientes in terram *labimur*:"—a very coarse idea: but may be derived from the same root with LAPSE: Gr.; unless, with Helvigijs, as quoted by Lyc. we may suppose, that "ex ipso antiquitate sua deprompta est vox *schlaff*, à Græcia, ut videtur, petita: quibus *ἑλαδον* est *comprehensio*: hac igitur voce Germania uti libet ad significandum *sonnium*; quippe qui totius corporis, et sensuum sopitorum est quædam veluti *comprehensio*: *ἑλαδον*:"—but then he concludes, "ceterum hæc originationi mihi frigida præstus, ac longe di-

mis petita videtur:" he therefore prefers the Goth. Sax. Alman. and Belg. ingenuously allowing, that "the Alman. *slaffen*; *dormire*; et *slaf*; *sonnus*, possunt videri facta ex *slaff*; quod *inertem*, ac *remissum* denotat: nam spiritus vitales, qui vigilantibus vividi, *sonno* *pressos* quodammodo videntur destituere, atque omnia corporis nostri membra *solvare*; unde *Ἀσπιδος* *ἄσπυρος*, dicitur Hom. Odyss. v. 343: *ἔ τὸ μὲν τὸ σπυρὸς ἄσπυρος*; ἢ *ἀσπυρῶτος*:"—so that now we are brought round again to *ἄσπυρος*, as in the beginning of this art.

SLENDER: "Belg. *slinder*; unde quoque *uisdem* et *ebeydrus*, genus serpentis; et *slidderen*, *slidderen*; *prolabi*, *reperere*: Jun."—then we might suppose they all were but collateral branches of *slide*, or *glide*; which is Gr.

SLICE; "Ἐξέζω, quasi *Ἐξέζω*, *scindo*; to *divide*, *cut*, or *separate*: Minsh."—"fatius violenter, more suo; says Skinn."—how just this censure we shall see presently, under the art. SPLINTER: Gr.

SLICK; *ἄσπερος*, *ἄσπυρος*, *lapis*, *smooth*, *polished*, *slipary*.

SLIGHT, or *razz fortification*; "Belg. *slidten*; munimenta *diruers*, *coverture*; *slicht*, et *slacht*; *planus*, *æquus*: Skinn."—then it seems as if it was derived from SLEEK, or SLICK, Gr. i. e. *to level* all with the ground; or, as we sometimes say, make every thing *smooth-smooth*.

SLIGHT, or *slender* } *ἄσπυρος*, *lapis*; *smooth*; vel
SLIGHT, or *trick* } à *ἄσπυρος*, *covertus*, *levis*; *light*; of no weight: *quick*, *easy*, *nimble*.

SLIM; *ἄσπυρος*, *pravum*; unde Teut. *schelm*; Germ. *schlim*; *obliquus*, *disertus*; any thing made not in a right, and proper manner, but *slim*, *slight*, and *slimy*: see FILM: Gr.

SLIME; "ἄσπυρος, *limas*, *locus irriguus*: vel à *ἄσπυρος*, *locus humidus*, et *pinguis*: vel à *ἄσπυρος*, *fordes*, *quæ abluuntur*; à *ἄσπυρος*, *purgo*: Voss."—or, according to Junius, à *ἄσπυρος*, *stagnum*, *palus*; a *pool*, or *marshy ground*.

SLING: if *sling* and *sling* are synonymous, they are Gr.: otherwise we must refer to the Sax. Alph.

SLINK, *slabby*; *ἄσπυρος*, *lucus*; *lank*, quasi *slank*; *vicius*, *macilentus*; i. e. "vitulus utero vaccæ extractus; tales etenim *grucilis*, *tenues*, et valde *parvi* sunt: Skinn."—a calf cut out of the cow's belly; and consequently *lank*, and *slabby*.

* SLINK, or *skulk away*: "ἄσπυρος, *fugio*; to *skulk from battle*: Casaub."—or perhaps it is Sax.

SLEP; commonly written *slipery*: but from whence such orthography should come, would be difficult to say, since the Gr. orig. is *ἄσπυρος*, *lubricus*, *pinguis*, *unctus*; *fat*, *greasy*, *lubricated*.

SLOP-

SLOP, or *spill*; Σαλον, Vel Σιαλον, *saliva*; *flaver*.

SLOP, or *sap up*; Λασιω, *lampo*; *to lick up greedily*.

SLOP-shop: Clcl. Way: 80, tells us, that "slop here is but a contraction of *sale-bap*, or *bab*, into *salap*, or *slop*, meaning a *shop* where they sell *babits*, *cloaths*, *garbs*, or *attire*:"—but **SELL**, or **SALE**, and **HAP**, **HAB**, or **HABIT**, are Gr.

SLOPS of *physic*; a contraction of **SYROPS**: Gr.

SLOVEN, Σαιρω, Σαρω, quasi Σκαρω, *verro*; unde *sordidus*; *dirty*, *nasty*; whatever is *swept up* in a corner.

SLOUGH; Λακος, *lacus*, *lacuna*; a *lake*, *loch*; or *puddle*.

SLOW-WORM; ἡλερ-ῥῆμ, *vermis tardus*; *slow in motion*; consequently Gr.

SLUBBER; vel à Λα, intensiva particula; et Βω, Βαινω, *eo*; unde *labor*, *lappus*, et *lubricus*, quasi *labricus*; *to slip*, or *slide over any thing in a careless, negligent manner*: vel à **LUBRICATE**: Gr.

SLUG; "Χαλαω, *laxo*: Casaub." *to be slack*; unde "Belg. *stock*, *stocker*; Dan. *slug*, *slugbalsz*; *cessator*, *somnolentus*; qui præ crapulâ somniculose omnia gerit: Jun."—one who, by overeating and gormandizing, does every thing in a *heavy sleepy-headed manner*.

SLUICE; "Κλειω, Εκκλειω, *claudio*, *excludo*; *clusa*, *exclusa*: Nug."—"quoddam vis aquarum istis veluti obicibus reprimatur, et cludatur: Jun."—because the force of the water is *repressed*, and *shut up*, or *out*, by those moles, or dams, which are built cross rivers.

SLUMBER; Δυμη, *injuria*, *nocumentum*; unde Belg. *luymen*; *diffimalanter observare*, *insidiari*; proprie de iis, qui aliorum exitio imminentes, nullas non captabant occasiones, quibus eos ex improvise everterent: à *luymen*, frequentativum *luymeren*, et *sluymeren*; Dan. *summer*, et *summen*; *levis*, et minime profundus *somnus*; Jun."—*partial sleep*, as if always *on the watch for some mischief*.

SLUR; Σαιρω, Σαρω, *verro*; unde *sordidus*; *to brush*, or *sweep together all the refuse of a house*: unde "Belg. *slodder*, *flooren*, et *floorken*; *sordida*, et *ignava ancilla*: Skinn." a *dirty*, *idle buffey*.

SLUSH; Σιαλος, *saliva*; *slabber*, or any *mixture mixt with mud*, *dirt*, &c.

SLUT: see **SLUR**: unless we may derive it à Λαω, *lavo*; one who always needs *washing*: unde *abluo*, *lutum*; *sordida mulier*, *mulier costutulata*; a *dirty flattern*.

SLY: Jun. under the art. *his fellow*, derives it "à Sax. ῥlið, *lubricus*, *fallax*:" and Skinn. derives it "à Sax. ῥliðan, *tabi*, *elabi*:"—but if 'e be the same with *glide*, it is Gr.; and may

still carry the same signification; quia sc. hujusmodi homines magnam simplicitatem præ se ferunt:"—a *subtle*, *crafty*, *insinuating knave*; one who pretends to great simplicity, and thereby easily *glides* into the good opinion of others.

SMACK, Σμωχω, *mando*, *manduco*; *to eat*, *chew*, *have a taste of any thing*.

SMARAGDUS, Σμαραγδος, *smaragdus*; an *emerald*, or *precious stone*.

SMART; "Μαρδα; Hesych. exponit κωλυε, βλαπτε, *prohibet*, *ledit*: alii volunt desumptum ex Σμειδος, *terribilis*, *formidabilis*: Jun."—but an object may be *terrible*, and *formidable*, without strictly causing *pain*, or *smart*.

SMARTLE αρωγ; *tabescere*, *decescere*: "magnam mihi videtur habere affinitatem cum Sued. *smelta*; *liquefcere*; et Iceland. *smelta*; *concoquere*; unde Ital. *smaltire*; *cibum concoquere*; ut Ol. Verelio observatum fuit: *Lye*:"—then it is the more observable, that neither Ol. Veresius, nor *Lye* himself should have perceived the greater affinity between all those words, and *Μελτω*, *liquefcere*; *to melt*, or *waste away*; also *to smelt metals*.

SMATTER; "credo quasi *smacker*, à nostro *smack*; Sax. ῥmæccan; *gustare*, *sapere*, i. e. qui primoribus tantum labiis literas degustavit: Skinn."—consequently Gr.; see **SMACK**, or *taste*.

SMEER; "Μυροσ, et Μυριζω, *inungo*: Casaub. and Upt." *to daub over*:—this is undoubtedly the true origin, it signifying *to anoint with precious ointment*; *myrrh*, *aloes*, and *cassia*, &c.; but there is likewise another deriv. which deserves some notice, viz. *smeer*, à Σμηχω, *abstergo*, *detergo*, *lomento*; *to wipe*, or *daub over with painter's colors*; as in the following art.

SMEGMATIC; Σμηγματικός, *smegmaticus*; *soapy*, *deterfive*; any composition used in *scouring*: R. Σμηγμα, *lomentum*, *sapo*; *soap*.

SMELL } Οσμυλος, *apua*, *phalerica*; a pleasant
SMELT } fish; so called from its *odoriferous* scent: R. Οσμη, *odor*; *smell*.

SMELTING of *metals*; Μελτω, *liquefacio*: proprie autem de metallis dicitur, ac imprimis de ære, et ferramentis; hinc Glossæ *ferruminatus*, Χαλκοκολλητος, ut *ferruminare* idem sit ac *maltare*, vel *maltbare*; sive *solidare*, sive *partes glutinare*; *to solder by melting*; also to render metals more firm and solid by *refining* them:—this art has been more particularly cultivated by the Germans; and therefore, as Skinn. observes, under the art. *ammel*, "nec mirum est Germanos, cum chymia, et *metallurgia*: in primis semper studiosi, et periti fuerunt, reliquis Europæ gentibus ex sua lingua hujus artis terminos suppeditasse:" and they called it *schmaeltzen*, unde Belg.

smelten,

smelten, and our word *smelting*; and yet he would not acknowledge that all were derived from *Melida*, tho' he is forced to do it afterwards, under the art. *melt*:—Clef. Voc. 158, derives it from "*ish-cheim-melt*; *melting*, or *softening by fire*:"—but *ish*, or *icht*, *cheim*, and *melt*, are all Gr.: see CHIMNEY, &c.: Gr.

SMILE, "*Μαλινχος*; *blandus*; *placidus*; præfixo Σ, unde *Σμηλακη*, *φωει*, et *Σμαλακίαι*, *φωην αποδίλει*: ut *smile* proprie fit cum quadam blandæ vocis eruptione leniter renidere: Jun."—under the art. *smoult*.

SMIRCH takes the same root with SMEER: Gr.

SMIRK, "*Σμαραγγω*, *resonare*; suaviter, et cum quodam leni susurro ridere: unde Sax. *smerecan*; *strepitum*, vel *stridorem edo*: Jun."—to *smile sweetly*, with a gentle laugh.

SMITE } "*Σμῆσις*, vel *Σμηγω*, unde *Σμωδιξ*, vi-
SMITH } *bex*: Casaub." a *bunny*, *bruise*, or *blow*;
to *strike*, or *smite the iron*:—and Clef. Voc. 158, supposes it to be Celt. from "*ish-cheim-icht*, contracted to *schmidt*, *smith*, or *smed*; *ex igne percussor*; a *striker from the fire*:"—but both *cheim*, and *icht*, are Gr.: see CHIMNEY, and HIT: Gr.

SMOKE: sometimes written *smoak*; but neither are right; for the original is *Σμυχω*, *uro*, *absumo*, *exuro*, *inflammo*; to *waste*, *consume*, to *burn*.

SMOOTH; "*Σμῶω*, *Σμαχω*, *Σμηγμα*, *Σμαξίς*: Upt." *abstergo*, *detergo*, *smegma*, quo utimur in *abstergendo*; a kind of *soap*; or *wash-ball*; to *scour*, or *make clean with*.

SMOTHER } *Σμυχω*, *uro*; to *burn*; or suffo-
SMOULTER } cate what is *burning*.

SMUG, "*Σμυχω*: præf. pass. *Εσμηγμαί*, *abstergo*, *smegma*; *new soaped*, *new washed*; *made clean*, *neat*, *fine*: Casaub."

SMUGGLER: "*Belg. smokkelen*; quod videtur frequentativum esse τῷ *smuyken*; *clanculum aliquid agere*; *obnubilare*: Lye:"—then it is a wonder that this gentleman did not see, it must evidently come from the same root with *smoke*; meaning to do any thing *clandestinely*, under a *cloud*, as it were in the dark, in the SMOKE:—consequently Gr.

SMUT } either from the same root, to sig-
SMUTCH } nify any thing *smeed* or *daubed on*, in order to *cleanse*, or *purify*: or, perhaps, à *Σμυχω*, *uro*; to *burn*; *smoke*, *fume*; and here may signify to *smeer*, or *daub with soot*.

SMYRED; "*Sax. Verft*."—but it seems to be only a Northern dialect for *smeed*:—and consequently Gr.

SNACKS: Skinn. says, "*that to go snips*, vel *snacks*, i. e. *segmentum*, seu *portionem sibi afferere*, seu *stipulari*, ejusdem est originis cum *Belg. snippen*; *præcidere*, *præsecare*:"—but we shall see presently that SNIP is Gr.

* SNAFFLE-*bridle*; either from the same root with SNAP: Gr.: or else must be referred to the Sax. Alph.

SNAG } "*Belg. naegel*; Teut. *nagel*;
SNAGLE-*toothed* } *clavus*; cui sc. *dentes inftar clavorum* in ore apparent: Skinn."—those whose teeth appear as sharp as *nails*, or *needles*:—consequently Gr.

* SNAKE: "*ego interim*," says Jun. "*snake*, *anguis*, jam olim deduxeram ex *Νακῶλον*, quod Hesyth. exp. *Ακαθαῶλον*, *impurum*: huc refer maledictionem: pari prorsus ratione Cimbris videtur *anguis* dictus à *Κοινος*, *impurus*:"—or else, being like a *needle*, it may, perhaps, take the same deriv. and in the same manner, viz. by joining part of the article to the noun, thus, *Ακν*, *acies*, *acus*; a *point*, any *acute thing*, contracted to *anake*; and then converting it to a *nake*, and putting an *s* before it, to represent the form of the creature, we have called it a *snake*: these, however, are only figurative, and ænigmatical deriv. and therefore, it might be better to refer it to the Sax. Alph.

SNAP, or *crack*; "*Ηνικαίς*, *increpuit*: Hom. pleonasm. pro *Ηνικειν*: Upt."—this is an ingenious conceit, and perhaps nothing more; for the Greeks themselves have no words beginning with Σ; and therefore most of those words which begin with *sn*, are of Sax. extract. except a very few; and this, perhaps, may be one of them, as well as the following.

SNAP, or *slight repast*; *Κακῶ*, *comedo*; quasi *Κνακῶ*, et Κ, in Σ, tum mutato, quasi *Σνακῶ*, *to eat together hastily*.

to SNAPE one; "*to check one*: Ray:"—then it seems to be only a various dialect of SNAP-*short*; and if so, it is Gr.

SNARE; *Νευρον*, *nervus*; a *nerve*, or *string*.

to SNED trees; "*abnodare*, seu *enodare*; i. e. *arbores*, et *vites nodis purgare*; unde Ital. *disnodare*, 'snodare; to *sned*; et Gall. *desnouer*: Wachterus:"—then they all seem to be derived from the same root with KNOT: Gr.

SNEEZE: this word appears truly Gothic; and yet it happens, that both the Sax. and Belg. orthogr. is nearer to the Gr. than our own; for the Sax. wrote *niernan*, and the Belg. and Teut. *niesen*; but all are derived "*à Νιζων*, vel *Νισσων*, *fundo*; quòd sternutamenta spissiores gravati cerebri humores violentâ pectoris, capitisque concussionem per os, et nares cribriforme ad levamentum capitis diffundant atque ejiciant: Jun."

SNICK and SNEE } Skinn. supposes the least of
SNIDE } these words to be derived
SNIGGLE } à *Belg. snippen*; *præci-*
SNIP } *dere*: and Lye supposes

3 K

the two first to be derived from the Sax. *ꝛniðan*; *amputare, refecare*; *to prune, or trim up trees*: — but they all seem to be only various dialects, formed by an easy transposition of letters from the verb *Σχιζω*, quasi *Σχιζω*, *scindo*; which the Northern nations, always delighting in rough and hard pronunciation, have again transposed into *scindo*, and *scnido*, *scindo*; *to cut, snip, or clip*.

* **SNIFE** } Jun. says, “ Belg. *sneppe*, et
* **SNITE** } *snep-boen*: Succ. *snæppa*; de quo paulo ante nonnihil diximus in illo *snapp*; quod exponitur *biansi ore capere*; *invadere*:” — but **SNAP**, as we have seen, is Gr.:—Lye gives us a better deriv. in the Sax. Alph.

SNITHY wind: Skinn. and Lye write it *snitbe wind*, and suppose it derived “ à Sax. *ꝛniðan*; vox elegantissima agro Lincoln: usitatissima; significat autem *ventum valde frigidum, et penetrabilem*; Belg. *snneiden*; Teut. *schneiden*; *scindere*: ut nos dicimus, *a cutting wind*:” — it is remarkable, that both these gentlemen should be so near the original, and not see that their Sax. Belg. and Teut. words were all formed by a little transposition of the letter *n*: the Northerners write it *ꝛnið*—*snuid*—*schneid*; and the Romans wrote *scind*, i. e. *scindo*, à *Σχιζω*, quasi *Σχιζω*, or *Σχιζω*, *scindo*; *a cutting, peircing wind*.

SNITTLE: if this word signifies, as Skinn. tells us, in Sax. *ꝛniðan*; *mañtare*; Belg. *snijden*; Teut. *schneiden*; *scindere*; then it is to be hoped that this is the last time we shall meet with these barbarous words; which are undoubtedly derived and distorted, as in the foregoing art.

SNOD; “ Sax. *ꝛniðan*, et *ꝛerniðan*; *dolare*: Belg. *snijden*; *lævis, æquus, sine nodo*: Ray:” — what connexion these two interpretations can have with each other, must be left to abler critics: but since the Belg. and Sax. are the same, they undoubtedly are both Gr. take them in which sense you please: see **SNIDE**, and **KNOT**: Gr.

SNORE; *Κνωσσω*, *sterto, profunde dormio*; *to sleep sound*.

SNORT; *ῥορυχος*, vel *ῥορυμος*, *sonus, quem quis supinus stertendo edit*: “ aliquantum alludit *ῥωδων, ῥωδωνες, nasus, nares*: Skinn.” — or perhaps, from the foregoing art. meaning that *noise* which any one makes when fast asleep.

SNOW; “ *ἄπο τῆ Νιφου, ningere*; the *s* prefixed: Upt.” — Verst. supposes it to be Sax.

SNYDE, *to cut* } “ Sax. Verst.” — but
SNYDER, *a cutter* } **SNIDE**, and **SNICK**
and **SNEE**, are Gr.

SO; *Ως, sic, ibus, likewise*.

SOAP; sometimes written *sape*, but derived à *Σαπων, sapo*; transposed to *soap*; Gallorum *inventum*; *a cosmetic composition*.

SOAR aloft: Jun. supposes this word is derived à *Σωρα, trahere*; *est enim quasi trahim in circuitu huc illuc volitare*: — but we might rather suppose, with Skinn. that it is derived à *Σορα, salio*; *to fly, or spring aloft*, no matter in what direction.

SOAR-bawk; perhaps designed for **SORE**, i. e. *a moulting hawk*; and consequently Gr.

SOB; “ *complures viri longe doctissimi*,” says Jun. “ *jano olim petierunt verbi originem à Σοβω, expellere, excusare*; est etenim importunus ille siagulantium agon convulsivus juxta atque *expulsivus, cum iustum, quem per querelas minucro non sinuntur, lachrymando eluere*:” — but Lye says, “ *multo magis arduet accedere à Sax. ꝛoþian*; *dolere, lugere*; et quod propius ad verbum accedet *ꝛoþgenti*; *querulus*:” — if this be the true etym. it ought to have been referred to the Sax. Alph.

SOBER; *Σωφω*; *sobrius, honestus; fedate, moderate*; *sobrius* seems to be only an opposite to *ebrius*; and if *so*, then it might be better to derive it, as under the art. **EBRIETY**: Gr.

SOCIAL } *Οικιος, Οικωος, socius*; *a friend, or*
SOCIETY } *companio*.

SOCKETS of a chandelier: whatever the Fr. Gall. *fouquette* in Skinn. might mean, it certainly does not mean the *socket* of a candlestick in modern French; for in modern French, *fouquet* est *sorte de pierre de taille*; *a kind of free-stone*, and the worst part of it; and *fouche* signifies *partie du tronc de l'arbre, qui est en terre*, what we call *a dock, or sleeper*; both which are far enough from the *socket of a candlestick*, which may, perhaps, be derived from the following art.

SOCKETS of the teeth; “ *loculamenta, seu acetabula dentium*: Skinn.” — this conciseness has caused great obscurity; and yet the former of these words seems to point out the true etym. which is Gr.; thus, *loculamenta, loculatus, locus, locus*, quasi *focus, sockus*; à *ἄρυραι, cubo, jaceo, dormio*; unde *ἄρυρος, lectus, locus cubandi*: so that the Dr's. *loculamenta* are the separate lodgements for the teeth; and *a socket* is here used quasi *loket, or lodging-place* for each particular tooth.

SOCKS for the feet; only an abbreviation of *sokers, or suckers*, to keep the feet dry; because they *suck up, or soke up* any moisture or wet, that might get into the shoe: and consequently will take the same deriv. with **SOKE**: Gr.

SOCKS for the stage; *Σοκχοι, foccus, calceamenta Pbrugia*: Hesych. *a Pbrugian shoe, worn to make the actors taller*.

SODDEN, *Ζεω, fervo, bullio*; *to boil, and bubble*; and therefore *sodden* seems to be only a participle of the verb *sethe, sethen; sodden*.

SOFT,

SOFT, "videri potest abscissum ex Εθος, elixus; ab Εψω, coqua; bene coctus, mollis, tener: Jun." as if rendered soft by boiling, &c.

SOIL, the earth; Ὀλον, solum; the ground: proprie igitur per sola terra intelligitur terrarum orbis totus.

to **SOIL** milk; "to cleanse it by causing all impurities to subside: Ray:"—who then refers us to **SILE** down; and quotes Skinn. for deriving it from the Sax. syl; which is evidently derived from the foregoing art. Gr.

SOIL, or spot; Σπιλω, maculo, infusco; to spot, or stain: or perhaps it may be taken from the idea of wallowing in the mire; and then soil may be derived à Συς, sus, suis; suillus, quasi suillare, to soil; to be as dirty as a swine.

SOJOURN: those miserable abusers of language, the French, have so bemangled this word, that a Greek, or Roman, might consider it for generations, and admire the wonderfulness of its appearance, without ever once suspecting it was a word of their own growth and cultivation, changed, cut, and frittered à la mode de François, into its present shape, and disfigurement: thus, let a Greek take his word Δαος, and a Roman his word dies, both which have some connexion together; and then, with these faire des cabrioles, these caper cutting gentry, hash, and fricassée them, in the following curious manner, as under the art. **JOURNAL**; Δαος, dies, diu, diurnus; then taking from this last word the d, and the last syllable nus, they have left us only d-IUR-nus; and this iur they have then converted into jour; thence sejour, and sejourner: unde sojourn, to signify hospitari, diversari; i. e. ad tempus, seu aliquot dies, commorari; to tarry, or remain only for a few days in any place.

SOKE, Μυζω, fugo; unde Sax. focian; hoc forte à Lat. succare, says Skinn. (tho' Litt. and Ainsw. give us no such verb; and yet admit of insucco) i. e. succo imbuerè; to fill with liquor, moisture, fluid.

SOLACE; Ὀλος, solus, solatium; comfort, assistance, delight.

SOLAR, "Σηλας, sol, lumen, fulgor; the sun, and sun-beams: Voss."—there is another deriv. by Cicero, de Nat. Deor. lib. II. sol dictus videtur, quia solus:—if this be right, solus derives ab Ὀλος, totus; the whole, alone, the only one:—as Milton likewise might perhaps have intended, in Satan's address to the Sun;

O thou, that with surpassing glory crown'd,
Look'st from thy sole dominion, like the god
Of this new world. Par. Lost, IV. 32.

SOLAR, or soller } à Lat. solarium: Ray:"

SOLARIUM } —consequently derived from the foregoing art. meaning an upper cham-

ber, or loft; also a walk on the flat roof of a house, to enjoy the warmth of the sun.

SOLDER; Ὀλος, solus, solidus, solidare; to render whole, firm, solid.

SOLDIER, or coin } Ὀλος, solus, totus; an in-
SOLDIER in war } tire, or whole piece of gold coin, near the value of our old noble, or spur royal; now taken for a shilling; solidus, solidarius, à solido, quem meretur; a soldier's pay:—and yet it is most probable, that a soldier did not take his appellation from solidus; but, according to Spelman, "à Germ. solt pro sale; et ut soldum à solt; sic salarium à sale:"—so that at last a soldier is an appellation arising from the stipend he fights for: only now it takes a different root: see **SALARY**: Gr.

SOLE, alone; Ὀλος, solus; alone; by himself.

SOLE, a fish } Ὀλος, pellis, solea; a fish

SOLE of the foot } so called from its shape;

SOLE of a shoe } also a pantofle, or slipper; tied on the foot with a lace.

SOLOECISM, "Σολοικισμος, solœcismus; taken from Σολοικοι, a people of Attica, who settling at Soles, a city of Cilicia, infected their language, speaking a mixt tongue, ex Atticâ, et Solicâ linguâ: R. Οικος, a house, habitation: Nug."—"Σολοι, verò à Solone conditore: Voss."

SOLID, Ὀλος, solus, solidus; whole, firm, strong.

SOLI-LOQUY; Ὀλος-λαλεω, solus-loquor; to talk alone, by one's self.

SOLITAIRE } Ὀλος, solus; alone, deserted:—

SOLITUDE } we have already seen, in the art. **SINGLE**, that a wild boar has acquired the appellation of d'un solitaire, from his constantly living by himself, single, and alone: and from hence we may likewise see the reason why a lady wears a necklace, and diamond solitaire, being a very large one, and pendent by itself, to render it the more conspicuous.

SOLI-VAGANT; "Ὀλος-αγω, solus-ago, vago; i. e. valde-agor: Voss."—to wander alone, deserted, and forlorn.

SOLLEMN, commonly written solemn, and solemnity, with only one l; but Voss. has clearly proved, that it ought to be written with two ll's; and yet, notwithstanding his arguments, and the authorities he has quoted, use will prevail, till some authors of good name, and great power, can establish the true orthogr.

SOLLICIT, commonly written solicit, and solicitation: here Voss. again contends, as in the former art. and derives it at last à latio, allicid, sullicio; but those verbs are derived à λακω, ληκω, or λακίζω: as we have seen in the art. **DELICACY**:—there may be however another

deriv. which might suggest another orthogr.; but as it has not been adopted, it shall only be barely mentioned; viz. *soliffit*, ab *Ελισσω*, *supplicio*; R. *Ελιω*, *volvō*; to roll around, to entangle; to fall down before a person's feet, and obstruct his gait, while we entreat his compassion.

SOL-STICE, *Σελασ-ιστημι*, *sol-isto*, unde *solstitium*; the apparent standing still of the sun, viz. at those two periods of the year June and December, when the sun arrives at either of the two tropics, and seems to be at a stand; neither rising higher, nor falling lower on the meridian, for several days together.

SOLVE, *Λωω*, *solvo*, *solutum*; *solutio*; to loosen; untie a difficult, and knotty question.

SOME, "Sax. *sum*; Dan. et Belg. *som*; Goth. *sums*: omnia videntur desumpta ex *Αμος*, *unus*, *aliquis*, *quidam*: Jun."

SOME, "in terminationibus, *band-some*, *frock-some*, ut Belg. *saem*; et Teut. *sam*; qualitatem designat: nescio an à nostro *some*, *aliquid*; q. d. *aliquantum*, *tali qualitate imbutum*; ut terminatio *full*, *integrè imbutum* denotat: vel à Sax. *same*; *simul*; q. d. *tali qualitate stipatum*, seu *comitatum*: Skinn."—then both Gr.: for *aliquid* has been derived from *Αλλος*, under the art. **AUGHT**: and *simul* is derived ab *Ἄμα*, *simul*.

SOME-body: Casaub. with great probability, has derived the word *some* in this sense from *Σωμα*: and indeed if there is not too great a quaintness in this deriv. it seems as if it was intended to join the translation and the original together, thus, *Σωμα*, *corpus*; *some-body*.

SOMNI-FEROUS; *Ἵπνος*, *somnus*; et *Φερω*, *fero*; *bringing on sleep*.

SON, "nescio quâ musâ suggerente, Casaub. deflectit ab *Ἦος* in accusativo *Ἦιον*, versâ pro more in sibilam s literam aspiratione: Skinn."—but tho' the Dr. seems to have been perplexed at this deriv. yet Jun. has adopted it: vide tamen annon antiqua Sax. *sun*, *runa*, &c. petita sint ex *Ἦος*, tanquam ex obliquo *Ἦιον* primo fecerint *fuon*, ac postea *run*; *filius*; *a male-child*.

SOOL: "Sax. *rusle*, et *rusol*; *obsonium*, *pulmentarium*: Ray:"—but as this seems to be nothing more, than a various dialect of *soup*, or *souple*, *rusol*, contracted to *sool*, to signify any kind of *pottage*, or *soppings*; it is most probably derived from the Gr.: see **SUP up**.

SOON; "the evening: Ray:"—perhaps it is only a contraction of the **SUN-is-gone DOWN**;—and if so, it is Gr.

SOOT; "Sax. *rot*; Iceland. *soot*; *fuligo camini*; Belg. *roet* dicitur; atque inde arbitrator," says Jun. "r, in s permutato, *soet* factum; inde *soot*; ipsumque adeo *roet* provenisse puto ex

roet; nam apud Belgarum nonnullos etiam nunc dicitur *i roet van de schouwe*, *rubiginem camini*; *fuliginem ex rubro*, et *nigro mixtam*, veluti *ruffam* intuemur:"—in our *sea-coal soot*, the *black* predominates: but nevertheless *soot* undoubtedly originates à Belg. *roet*, as above; but then *roet* as undoubtedly originates ab *Ερυθρος*, *rubbe*, *rubigo*, *ruffus*, *ruffet*, a *dark brown red*, bordering on a *black*,

SOOTH } "in omni nempe vero putavit
SOOTH-sayer } antiquitas divinum quid elucere; atque ob hoc, *roð* desumpsit ex *Zabeos*, *sacrosanctus*, *prædivinus*: Jun."—a *sacred truth*:—Verft. supposes it to be Sax.

SOOTHE, *soften*, by flattery, and courteous words; perhaps from the same root; "quod blandæ adulatorum illecebræ, sub aliquâ veri specie, in animos hominum influere soleant: Jun." because *flatterers* insinuate themselves into the hearts of men, under the appearance of *truth*.

SOP; *Ἵπνος*, *sopor*, *sopio*, *sopitus*, *steeped in sleep*, as in *liquor*:—but Jun. and Skinn. derive our word *sop* ab *offa*; and it may be so; for *offa* signifies any thing *soked*;

Melle soporatam et medicatis frugibus offam

Objicit:—Æn. VI. 420.

but then they ought to have considered, that "*offa* is derived ab *Οππα*, Æol. pro *Ομπη*, *Ομπαι*, *θυμαλα πυρω και μελιτι δεδευμενα*: Hesych. indeque *Ομπια* eidem *παντοδαπα τραγαλια*: Voss." *sop* however seems to be only a diminutive of *sopitus* ab *Ἵπνος*:—or perhaps *sop* may have taken its origin from *Δευ-σop-οιος*, *tinctor*; a *dipper*, or *dyer*; who *sokes*, or *sops* his articles in a medicated liquor: see **DYER**: Gr.

SOPH, *Σοφος*, *Σοφισμα*, *Σοφιστης*, *sophisma*; *a cheat*; *a man subtil*, and *designing in argument*:—Ciel. Way. 43; and Voc. 56, gives us a different deriv. for he tells us, that "*the professors*, or *heads of the Druidical colleges*, or *minsters*, were called *z'abs*, *s'abs*, *s'affs*, or *s'offs* (the initials being adventitious, in quality of the prepositive article) or *heads*:"—but *ab*, *aff*, *off*, *hoff*, *koff*, *koph*, and *keph*, seem all to be but various dialects of the same signification, and consequently derived from *Κεφ-αλη*, *caput*, *the head*, or *chief*: or else from *Σοφ-ος*, *sapiens*; as above.

SOPORI-FIC: *Ἵπνος*, cui opponitur *ὄναρ*, *sopor*, *soporificus*; *conducting to sleep*.

SORB-apple } *Ορρεω*, Æol. pro *Ῥορεω*, quasi
SORBITION } *Σορρεω*, *sorbeo*, *sorbum*; *the fruit of the cervice tree*; quod ejus succum *sorbere* solent.

SORCERER, "Ῥος, num est à *Σώρος*, *camulus*, *aceruus*; quia *accumulantur ea*, super quibus *sors* ducenda est? an à *Συρειν*, *trabere*; quia ex vase

vase aliquo sortem suam extrahere quisque soleat : and as this drawing of lots, or lotteries, was always supposed to have something mysterious and superstitious in it, so all persons concerned in such drawings, were supposed formerly, whatever they may be now-a-days, to be conjurers, and dealers in necromancy.

SORD-pool } Lye, in his Addenda, writes it
SORDID } *saur-pool*; and then has immediate recourse to the Iceland. *saur*; which he explains by *sordes*; and yet did not see that his Iceland. *saur* was nothing more, than first a contraction, and then a deviation of *for-des*; or, as it is here written, *sord-pool*; meaning *sordes*, *impuritas*, *stercus*; and consequently all these words are derived à Σαῖρα, vel Σαῖω, *verro*; to brush, or sweep together any refuse: vel à Σωρος, *cumulus*, *acervus*; nempe quæ everruntur è domo in unum locum accumuluntur; the sweepings of a house, collected together in one heap.

SORDINE; "fistula tubæ immissa, ut sonum intentiorem, et acutiorem faciat; nescio an à Lat. *surda*, vel *surdina*; quia sc. licet tubæ sonum augeat, ipsa tamen per se non auditur; sed quasi *obsurdefcit*: Skinn. under the art. *sordet*, vel *sordine*:"—this seems to be a strange definition; that the *sordine* is put into the trumpet to increase its sound, yet cannot be heard of itself!—Boyer has explained it much better by the little pipe that is put into the mouth of the trumpet to make it sound low:—only now he is wrong as to the end of the trumpet into which this little pipe is inserted; which, he says, is into the mouth of it;—but it is fixed at the large end, if that be the mouth of the trumpet:—so much for the little pipe, and its use; let us now trace its deriv. the Dr. tells us, the *sordine*, as he properly writes it, is derived à Lat. *surda*, vel *surdina*;—but both these are undoubtedly derived "à Σοφισμος, *sordus*, pro *surdus*; *muti* enim et *surdi* semper confunduntur: Voss."

SORE, or *fester*; Πωρα, vel potius Ψωρα, *scabies*; a *scab*, or raw wound.

SORE, violent: "Belg. *seer*, vel *seve*, ut in quibusdam perantiquis Flandricæ linguæ monumentis scribitur, insignem habet affinitatem cum isthoc Ερῆ, quod significationem in compositis intendit: Jun."—*my wickednesses are, like a foreburden, too heavy for me to bear*: Pf. xxxviii. 4.

SORE } "vox venatica; sic enim appellatur
SOREL } cervus quadriennis, a *fore*; cervus triennis; a *forel*: nescio an à *colore* pilorum circa id ætatis *subrufo*; qui color, Fr. Gall. *saur* dicitur: Skinn."—who then refers us to SORREL-color, in the next art.: Gr.

SORREL-color; "Fr. Gall. *saur*, *saure*, *foret*;

Ital. *saurò*, *saurettò*; *subrufus*: Galli, —inquit Jul. Scal. voce Gothicâ halices ad colorem aureum, vel potius æreum, infumatos *foret*, vel *saure*, appellant: ego malle omnia à colore *faturo* derivare: Skinn."—the Dr. generally pulls down every thing at last; for now he has made it Gr. as we have seen under the art. SATED: Gr.

SORREL-plant; "oxalis"; à Fr. Gall. *forel*; *surelle*; Sax. *rupe*; *acetosa*: omnia à nom. *sour*; quod vide: Skinn."—the Dr. meant his art. *soure*; which he has explained by, *acidus*, *accessere*: alludit Gr. Ενος:—in short, he has shewn great inattention even to his own definition; for surely there is no connexion, as to etym. between *oxalis*, and Ενος: he ought to have derived *oxalis* ab Οξυς, *acerbutus*, *acidus*; and then *rupe*; *forel*, *surelle*, and *surel*, would all very naturally have originated from Οξυς, Æol. pro Οξυς, by only abbreviating the first letter; and then converting Ευ into SOUR.

SORROW; Skinn. after mentioning at least eighteen harsh barbarous Northern words, concludes thus; "hæc autem omnia à nostro *fore*, *gravis*, et ejus parentibus, et cognatis orta existimo; quia sc. *mæror*, et *cura* animum *gravant*, et spiritus vitales *deprimunt*:"—thus has the Dr. pointed out what he might have been in possession of himself: for this *fore*, *gravis*, is, as we have just now seen, derived ab Ερῆ, quod significationem in compositis intendit.

SORRY, *mean*, and *vile*: neither Skinn. nor Lye, would look towards the Gr. for a deriv. of this word: but the Dr. says only, credo ab alta *sorrow*, vel *sarey*; and the latter says, mihi magis aridet deducere ab Iceland. *saurugur*; *impurus*; *saur*; *sordes*, *impuritas*, *saurga*; *inquinare*: but under the art. SORDID, these words are Gr.

SORT. } Ορος, *terminus*, *limes*, *finis*; the
SORTI-LEGY } *determination*, or *end of things*: or rather from Ευρω, *trabo*; to draw lots: quia ex vase aliquo sortem suam extrahere quisque soleat:—there is a remarkable passage in Shakespear's Hen. V. act i. sc. 2, where Canterbury uses this comparison;

————— for so work the honey bees;

Creatures, that by a rule in nature teach

The art of order to a peopled kingdom:

They have a king, and officers of sort:—

i. e. officers who take their different departments in the general work, according to the allotment, or appointment of the prince: this division, or sorting out the stations of different officers to their work by lots, is mentioned by Virgil, in the First Æneid, 511; where he describes queen Dido, entering the temple, and being seated on her throne, placed

— mediâ testudine templi,
 Septa armis, folioque altè submixta resedit;
 Jura dabat, legeſque viris, operumque laborem
 Partibus æquabat juſtis, aut ſorte trabebat.

SOT, *Αῶλος, prodigus, profusus; a prodigal, drunkard.*

SOTH, *true*

SOTH-*feast, south-fast, veritable*

SOTH-*feastness, truth, veritie*

SOTHLIC, *truly*

SOVE-REIGN, *ὑπερ, super, supra; high, above; et Ἀρχω, quasi Παχω, rego, regnator, super-regnator; governor, ruler, supreme commander.*

SOUL: the Northern languages had so filled the minds of all our etymol. that they could not see that all their barbarous and semibarbarous words have originated from the Gr.: I shall not quote all their deriv. but take notice of only the Goth. *saiwilla*; or the Iceland. *saal*: with regard to which, Lye observes, “atque adeo cuivis quoque, vel primo statim intuitu, liquere potest, reliqua paulatim ex hoc Gothico per correptionem deflecta: ipsum verum *saiwilla* peculiari quadam elegantissimæ Græco-Gothicæ compositionis ratione *vita-fontem* denotare videtur; tanquam sit à *Zaw, vivo*; et pala, *fons*.”—but without having recourse to this elegant Græco-Gothic semibarbarous composition, there is a much more natural, and consequently a much more easy method of deriving both the Gothic and Icelandic words, immediately from the Gr. and Lat. lang.; thus, *Σαος, vel Σοος, sal-vus; saiwilla, saal; soul.*

* SOUND, or *frith* } if, as Clcl. Voc. 120, B,

* SOUNDING-line } affirms, that the Downs are derived from the Celtic privative *de*, and *uns*, or *und; water*; it is but reasonable to suppose, that after-ages might compose the word *sound*, and *sound-ing-line*, from *se-uns*, or *se-und*, quasi *s'und*, and then *sound*, a narrow, shallow sea: only now we are to consider, whether both *und*, and *unda*, *water*, are originals, or only derivatives, ab *Ἰ-δωρ, quasi Ἰ-δωρ, unda; water*: see rather the Sax. Alph.

SOUND, *strong, or whole*: *Σαος, vel potius Σοος, salvus, sanus; firm, intire, healthful.*

SOUND; *sonorous; Τονος, tonus, sonus; à Τονωω, intendo vocem, vel sonum; to stretch the voice; or string; to make a tone, or tinkling.*

SOUP, *Μυζω, sugo; to suck, or soup, or sip*:—or perhaps *soup* may be only a contraction of *sup up*; and consequently may originate à *Σιφωνίζω τὸν οἶνον, vinum calamis baurire, sorbillare; to suck up wine thro' a reed.*

SOUR, “*Ὀξύ, Æol. pro Ὀξύς, acerbus, acidus; acid, sharp*: Nug.”—now the Dr. should have added, from Jun. under the art. *frölick*, that many of our words are derived to us from the

Greek, thro' the Sax. tongue; in which this word *sour*, as well as numberless others, are but abbreviations; as *πτεορ*, from *Ἀστρ, a star*; *γυρ*, from *Ὀξύ, sour, &c. &c. &c.*

SOUR-CROUT: Clcl. Voc. 169, tells us, that “*kruid*, the antient word for *green*, and still used in Germany, and other countries, is one of those archaisms, which Virgil was so fond of, that it made him forget he was committing a pleonasm, in the following verse;

Jam senior, sed cruda deo, viridisque senectus.

Æn. VI. 304.

cruda, and *viridis*, are strictly synonymous; *cruda puella viro; cruda pomâ*; all signifying *crud*, or *green*: *crudus* has indeed other significations, but manifestly not in the verse I have quoted:—let it have as many significations as it may, the only point that etymol. contend for is the deriv. of a word; and this seems absolutely to be derived from the same origin with *CRUDE*; so that, when the Germans mention their favourite dish *sour-croust*, they mean *cabbages*, or *greens*, shaved small, and rendered *sour*, or acid, by their own fermentation; the wholesomeness of which preparation has been experienced even in long sea voyages.

SOURCE: this is another strange French depravation, almost impossible to trace; perhaps it may be deduced from *Ὀρῶμαι, Ὀρῶμαι, orior, ortus, oriri*; from whence perhaps *sortir*: or else *source* may be deduced ab *Ἐγώρω, surgo*; from whence perhaps their barbarous *sourdre*; unde *source; the spring head of a river, the fountain from whence the water rises out of the earth.*

SOURDINE; another instance of French orthogr.: see SORDINE: Gr.

SOUS: more French barbarism! à “Fr. Gall. *sol*; Ital. *soldo*; utrumque à Lat. *solidus*, supple *nummus*: Skinn.”—but if the Dr. imagined that he had now got to the true deriv. of this word, he was really as much mistaken, as if he had stopped at London-bridge, and thought he had found the source of the Thames:—from *solidus* then let us proceed with Voss. unde sit, docet his verbis Festus: “*sollum*, inquit Osci *totum*, et *solidum* significat; unde tela quædam *solliferrea* vocantur *tota-ferrea*; et homo bonarum artium, *sollers*: *solidus* igitur dictus *nummus aureus*, quasi *integer*; ad discrimen *aureorum* dimidiatorum, et tertiariorum, qui *semisses*, ac *tremisses* dicti.” so far this great critic:—now then, as *sollum* signifies *solidus*, it is very probable they are both descended ab *Ὀλος, solus, solidus, totus*; the whole piece of money; as a *crow* is double of a *half crown*; and a *shilling*, of a *sixpence*: whoever therefore

says,

says, that he has not a single *sous* left, means a single *shilling* left.

SOUSE, *pickle*; Ἀλε, *sal, salsum, et salsum jus; to salt, or season any thing.*

SOUTH-WARK, "a variation of *Sud-reich* (now *Sutberick, and Surry*) the *Southern-region, or district*: *Clel. Voc. 7.*"—but both **SOUTH**, and **REICH**, are Gr. as in the next art.

SOUTH-wind; *Clel. Voc. 169, derives south, and sud, ex udo, and udus; and z'outh, he says, signifies water: but Jun. with his usual sagacity, observes, that as "Notus putatur dictus ἀπο τῆς υἰδός, ab humore pluvio; sic γυδ, Belg. suyd; Germ. sud; Suec. sader; Icel. sudur; et Angl. south, videntur desumpta ex ῥέλιος, uvidus, quasi suethius, vel swethius, wethius, wet; quod ventus Aquifer inde spirans soleat esse ῥέλιος, pluviolissimus; a drizzly, watery, showery wind.*

SOW, *seed*; Σπέρω, *sero*; Sax. ræpan; Teut. saen; Belg. saeyen; *to scatter, or sprinkle the corn about.*

SOW; or *swine*; Συς, *sus*; a *boar, hog, or sow.*

SOW with *ibread*; Κάσσω, *suo, consuo*; *to fasten together with ibread.*

SOWNE: here all our etymol. differ; for Spelman would derive it from the Longobardic verb *sonare*, which signifies *to sound, probe, search, or make inquiry*; probably Gr.:—Skinn. dislikes this deriv. and would deduce it from the "Sax. romnian, vel ramnian; vulgatus geromnian, colligere; ab adverb. rome, vel rame, simul:"—(then is not *simul* Gr.?) Lye, however, disliking both these etym. says, "corrupta est ex Gall. *souvenu*; ut recte observavit Th. Blount; nam stat. Hen. V. c. 7. Gall. script. verba hæc sunt, *des estreats nient souvenu*; quod postremum u aut v in w conversis fit primò ex *souvenu, sowenu, deinde sowne*:"—but I can find no such word in Boyer as *souvenu*; perhaps it may be a different dialect for *subvenio, or supervenio*; and if so, it would be Gr. if those verbs can be applied to this Exchequer expression; to signify whatever is *levyable, or possible to be gathered, or found on the premisses.*

SPACE, Σπαιδιον, et Æol. Σπαδιον, unde *spatium; width, distance.*

SPACKT; seems to be only a barbarous contraction of *aptus*; quasi *spacktus*, "signifying *apt to learn*; in some places called *pat* to learn: Ray:"—but **APT** is Gr.

SPADE-bone; Σπαθῆ, *spatha*; a *spatula, or broad flat instrument, like a shovel; from whence the shoulder bone received its name.*

SPADE to dig with; either from the same root with the foregoing art. or else "derivari potest," says Jun. "à Σπαω, vel Σπαδαζω, *extrabo, educo,*

euello; quòd lignibus glebas, et radices virgultorum è terrâ excindamus, atque educamus;"—but this etym. may be more applicable to the following art.

SPADE, gelt; Σπαδων à Σπαω, vel Σπαδαζω, *extrabo, euello, excresco; a gelding, eunuch.*

SPAN, a *measure*; "Σπιθαμη, *spatium inter pollicem, et digitum minimum expansos; ἀπο τῆς Σπιζου, extendere, expandere: Σπᾶν, trahere: Casaub. and Upt.*"—and yet it looks as if this word should be derived rather à Πάω, *pateo, vel à Φαίω, φαίω, quasi φανδω, pando, expando; to open, diverge.*

SPAN-new: "properly of cloth which has been extended on the rack, and smoothed; *spick and span-new*, just taken from the *spicks, or spikes*: Upt."—this is giving us only definition instead of deriv.; for this is not telling us from whence these *spicks, or spikes, are derived*: see **SPICK** and **SPAN-new**: Gr.

SPANGLE, Σπινθη, *scintilla; a spark of fire*: vel à Ψνγμα, *braeteola; a little leaf of gold, silver, &c.*: R. Ψηχω, *rado, attero; to file*: Jun. has given us another Gr. deriv.; viz. *spange* est Germanis, *fibula, à Σφιγγεν, constringere*: or perhaps à Ψαμμος, *arena, sabulum; a glittering sand.*

SPANIEL, Σπανιος, *rarus; thin, lean, meagre*; R. Σπανίζω, *penuria laboro; half starved*: tho' indeed this deriv. would answer better to the *grey-bound*, than the *spaniel*; which may perhaps have derived its name ab *Hispania*: Gr.

SPAR, or *rafter*; "derivant ex Σπαρασσω, *dilacero*; quòd ejusmodi *longurii, sive oblongæ perticæ, vel sudes, à reliquo arboris trunco veluti dilaceratæ, atque avulsæ videantur*: Jun."—long thin branches of trees, *torn* as it were from the body of the tree:—"quoniam vero," continues he, "tenuioris sortis homines ædium suarum fores istiusmodi *perticis* interius olim firmabant, hinc factum arbitror, ut *spar the door*, idem olim fuerit, quod *bar the door; abex, vellis*:"—then it would undoubtedly be of Sax. orig.:—but if we follow Spelman's explanation, it will be Gr.; for, he says, "*sparro, onis*; à Germa. *sparr*; à quo Angli *tigilla, seu longiores perticæ, quæ tegulas sustinent, sparres, vocantur; atque hinc Sax. ræpa, Angl. a spar; i. e. hasta*:"—which happens to be Gr.

SPARAGOS: both Jun. and Skinn. write it *sperage*; and yet the Dr. acknowledges it to be derived ab *Ασπαραγος, or Ασπαραγος*: and Jun. quotes If. Casaub. for deriving it "à verbo Σπαω, *trahere*; inde *sparagos, quia trahendi vim habet, ventrem molliens, atque urinam ciens*:"—so that, according to this deriv. this is the true orthogr. and *grass* has no connexion with it, tho'

it is generally called *sparra-grass*, and sometimes *sparrow-grass*; and even *grass* alone; whatever such words may be derived from: see ASPARAGUS: Gr.

SPARE; Παυρον, *parum*; παυρον περ, *parum per*; *parcus, parus*; *thin, mean, meagre*: vel *parus* ab Æol. Πανος, pro Σπανος, vel Σπανιος, *rarus*; nam ν, sæpe abit in ρ; ut à κνιζω, *crisso*; γνιωμα, *groma*; κνιφας, *crepus*, unde *crepusculum*: but If. Voff. derives it à Σπαρνος, *rarus, paucus, infrequens*.

SPARK, or *sweet-heart*: ab hac non ingrata igneæ lucis specie, quâ hominum oculos trahunt *scintille*; Anglis quoque *a sine spark* per metaph. dicitur puer animi ardentis, et emicantibus undique ingenii *scintillis* præter cæteros conspicuus; one who carries on his suit of courtship with *assiduity, ardor, and alertness*.

SPARKLE, Σπινθηρ, *scintilla*; *a spark of fire*; to *glitter*: unless with Casaub. and Jun. we may derive it “à Σπερχω, *urgeo, premo*; quod *scintillas* materię inflammatae candentis ferri concita quædam vis *ejectare, æ propellere* videatur:”—and from hence likewise they derive the foregoing art.

* SPARKLING-wine, from *the brightness and clearness* of its color: from the foregoing root, or else Sax.

SPARROW, Ψαρ, *passer*; *a common bird*.

SPARROW-hawk; many suppose it derived from the foregoing art. because it catches only *sparrows*, and small birds: but, according to Casaub. it is more probably derived à Σπερχνος, εδος ιερικος: Hesych. *genus accipitris*; à Σπερχω, Σπερχνω, *urgeo, festino*; being *a hawk of nimble wing*:—and yet it is probable that this great etymol. has mistaken the title of this hawk; for Spelman, under the art. *sparverius*, tells us, that the “*espervarius* is ex minori genere accipitrum: Germ. *sparwer*; Gall. *espervier*; Angl. *spar-hawk*.”—so that *sparrow hawk* seems to be a vitiated pronunciation.

SPASM, Σπασμα, *spasmus, convulsio*; *a contraction of the nerves*: R. Σπαιω, *convello*; to *pluck, pull, or twitch*.

SPATHULA, Σπαθη, *spatbula*; *virga, gladius*; *a twig, sword, &c.* a surgeon's instrument, broad, and flat, to spread salves with.

SPATTER } “Πασσω, *inspergo*; vel
SPATTER-dashes } Παλασσω, *fædo*: Upt.”—
cho' Casaub. derives it à Σπαθαω, et Σπαθαλω, quod inter alia Συορπιζων *diffipare* significat: to *sprinkle; to make foul, dirty, &c.*

SPAVIN; “Σπᾶν, pro Συσπᾶν, *extendere*; quia tendines in hoc morbo *contrahuntur*: Skinn.”—*a spasm*; sometimes called *the spring-balt, in horses*.

SPAWL, Πλωω, *spwo*; to *spit about*.

SPAY; Σπαιω, *extraho, evello, excresco*: see SPADE, *gelli*: Gr.

SPEAK: this is another instance of the wonderful change that words sometimes put on, when they have passed thro' the Northern dialects; thus no one at first sight could suppose, that *speak* should originate ab Επω, Εσπω, vel ab Ερω, *dicto, prædico*; tum Belg. s, præmissio, quasi *sprædico*, unde *spreken, sprachen*; to *speak*: or else, with Lye, we may derive it à Φασκω, *loquor*; nihil enim facilius quam ut Σ tantummodo transposito, et præfixo, ex Φασκων fieret Σφακων, atque inde Sax. *γρεcan*; unde *speak*.

SPEAR, Πηρωω, *transseo, transadigo*; to *peirce through*.

SPECHT: both Skinn. and Lye acknowledge that this Teut. word is derived from Lat. *picus*:—but *picus* originates à Πεικω, ξαινω, *tundo, cædo*; to *beat, or knock*; because *the speck*, or *woodpecker, beats, or knocks* holes in trees, in order to get at the insects that are lodged under the bark:—it is observable, that Skinn. a little lower, calls it *a speight*.

SPECIAL } Σκεπτομαι, *specio*; to *behold, to*
SPECIES } *look on*:—but Litt. and Ainsw.
SPECIMEN } following the deriv. of Gerard Voff. suppose, that *specio* is derived à Σκεπω, σκοπῶ: but if Σκεπω should form σκοπω, or even signify σκοπω, it is a signification so totally lost, that now Σκεπω signifies *tego*; directly contrary to *specio*, in the sense of *video*: it might therefore be much better to derive *specio* with If. Voff. ab Εικω, quasi Πεικω, Σπεικω, *specio, similis sum*; unde *specimen*; *a likeness, copy, or example*.

SPECK, or *spot*: “Ποικιλος, *varius*; the S prefix: *spotted, variegated*: Casaub.”

SPEED, “Σπευδειν, *festinare*: Casaub. and Upt.” unde Σπυδη, *festinatio; expedition; alertness*.

SPEED, *success*: “Σπενδω, pro quo olim Σπενδω dicebant: hinc Angl. ni fallor,” says Casaub. to *speed; eventu bono uti*.

the SPEER, “or *chimney post*: Ray:”—it seems to originate from the same root with SPAR, or *rafter*: and if so, it is Gr.

SPELL: see GO-SPELL; Gr.: which Verst. supposes to be Sax.

SPELL, or *charm*: Skinn. and Lye derive this word from the Sax. Belg. and Goth. tongues: but they all seem to be but contractions of Αποβαλλω, *appello*, quasi *spello, loquor*; to *speak, or pronounce an incantation*; as we have already seen in the art. GO-SPELL.

* SPELL letters } to divide a word into its
* SPELLING-book } proper syllables, so as to give each syllable its just pronunciation, or *utterance*;

terance, consequently from the same root with the foregoing art. Gr.: or else it may be Sax.

SPEND

[Δαπάνη, *consumo*, *pendo*, *expensio*]
SPEND-*thrif*] *do*; any *expence*, or *money laid out*: Casaub. is of opinion, that *spend* is derived immediately à Σπένδο, *libo*, *sacrifico*; quod veteres illi Græci nihil fere quod alicujus esset momenti aggredierentur, quin deos, ut felicitates eveniret, aliquo prius sacrificio placassent; unde *expensio*, *impendere*, ex sacrificiorum consuetudine processit; tunc enim tempus *sumptuum*, cum rem divinam facerent.

SPERM.

[Σπέρμα, *sperma*; Σπέρματικος, *sperma-ceti*] unde Σπέρμα-κῆλος, *semen*, *feminalis*; *seed*; both animal, and vegetable: R. Σπείρω, *sevo*, *semino*; *to sow*: Minsh. supposes, that the *sperma-ceti* comes à civitate *Parma*: which opinion Skinn. has justly branded with *ridiculè*; and has more properly derived it à *sperma-ceti*; “quia olim *sperma-balena* creditum est; nunc autem in *balena capite* reperiri certum est:”—so that the Dr. knew every thing relating to this word, except its etym. and yet it is plain he must have known that too; for he could not but know that there were two such words in the Gr. lang. as Σπέρμα, and Κῆλος: from whence his *sperma-ceti* was derived: we have seen that it is sometimes written *PARMA-CETI*; and sometimes even worse still, *parmacity*; which might have misled Minshew.

SPEW, Σπύω, *spuo*; *to spit*.

SPHERE, Σφαῖρα, *sphæra*; a *globe*, or any round body.

SPHINCTER, Σφιγγίτη, *sphincter*; apud medicos musculus rotundus anum constringens, ne fæces ante tempus effluant; *the sphincter*; a certain round muscle, *contracting* the anus; and taking its name from its office; R. Σφιγγω, *stringo*; *to tie up*, or *bind round*.

SPHINX, “Σφίγξ, *sphinx*: monstrum alatum, faciemque *virginæam* habens, et reliquo corpore *leoni* simile; ænigma hominibus solvendum proponens, nesciosque illud solvere miserè dilanians, ac devorans: Hederic. *sphinx* dicta est ἀπὸ τῆς Σφιγγῶν, *constringere*, *vincire*; quod ita *stringeret* homines suis quæstionibus, ut se expedire non possent: Lactantius:”—and are not these accounts as ænigmatical, and dark, as the monstrum alatum itself?—this is not giving us any explanation of this monster, and consequently no satisfaction to the reader, who desires to know the meaning of such a compound figure: let me then endeavour to divest this figure of all horror, and show that it is one of the sublimest and grandest compositions among all the Egyptian hieroglyphics; and that it was so far from being

looked on by the Egyptians as a monster, that on the contrary, it was the most interesting figure they could contemplate, and next to those of the gods themselves:—this indeed is an ænigma; and the clearing it up, would have deserved more praise and commendation, than such idle, frivolous, and insignificant accounts, as those which have been given by those truly learned gentlemen: *the sphinx* then, it is true, is a *winged figure* (tho’ it is not always represented with wings; neither have I as yet heard the interpretation of them; but all the rest of its appearance is very expressive) it has *the face* and *neck* of a beautiful *Virgin*, joined to the noble body of a *Lion*; to signify *the two months*, in which the sun always appears, when that wonderful Egyptian river, *the Nile*, overflows their country, and makes their lands so fruitful; *viz.* in the months of *July* and *August*, when the sun is in *Leo*, and *Virgo*: whenever therefore an Egyptian beholds this figure, he immediately recalls to mind the benefit he receives from the overflowing of the Nile, and begins to compute how long, or how short, the time, when the sun will come to *those two signs*, and give him the comfortable hopes of a plentiful harvest:—with regard to the etym. of the word *sphinx*, I shall be very short, because it certainly is not of Gr. extract. tho’ used by the Greeks in the sense we have found in the beginning of this art. and so totally different from the true meaning of the word; for Mr. Spelman, in his fifth book of the Expedition of Cyrus, in his note on the temple at Ephesus, says, “the word *sphinx* is visibly derived from the Hebrew word שפן *sphan* (which no doubt the Hebrews borrowed from the Egyptians, while they were four hundred and thirty years sojourners in the land of Egypt) and which signifies *overflowing*; to express the *overflowing of the Nile*, in the months of *July* and *August*.”

SPICE of it; Σπικω, *specio*; *to behold*, *to look at*; unde *species*, *exemplar*; *an example*; a *specimen*; or, as the jocular Dean Swift in his art of punning, calls a *specimen*, a *spice I mean*.

SPICES; Σπικω, Æol. pro Σπικω, *spica*; “unde quoque Galeno teste, *spicatum* Romæ dicebatur unguentum ex *spicâ nardi* confectum: Jun” any ointment, made of *high aromatic spices*.

SPICK and SPAN-new: Σπικω, Æol. pro Σπικω, *spica*; et Σπᾶν, à Σπᾶω, *extendo*, *vello*, *divello*: *spick*, and *span*, Σπικω-Σπᾶν, an idea taken from cloth *stretched*, and *expanded*, on the *spikes*, or *tenter books*; which is said to be *spick and span new*, when just taken down from the *books*: and from this idea of *new cloth*, the expression has been applied to every thing else, that

is just come out of the hands of the workman:—after this explanation, it may be curious to hear in what manner this expression, *spick, and span new*, has been interpreted by other writers: there is a passage in Butler's *Hudibras*, part I. canto iii. 395, which has given his commentator a fair opportunity of displaying his learning and abilities, on these words:

Then, while the honour thou hast got

Is *spick and span new*, piping hot: on which his commentator observes, that "Mr. Ray, in his English proverbs, says, that this proverbial phrase, according to Mr. Howel, comes from *spica*; an ear of corn; but rather," says he, "as I am informed from a better author, *spike* is a sort of nail; and *spawn* the chip of a boat: so that it is all one as to say, every chip, and nail, is new:"—thus far collateral aids: now comes Mr. Grey in person: "but I humbly am of opinion, that it rather comes from *spike*, which signifies a nail; and a nail in measure is the 16th part of a yard; and *span*, which is in measure a quarter of a yard, or nine inches: and all that is meant by it, when applied to a new suit of cloaths (—or a new periwig,—) is, that it has been just measured from the piece, by the nail, and span:"—what a profundity of annotation scribbling!

SPIDER, Σπίδης, εος, *spissus, passus, amplus*; broad, thick, flat: R. Σπίζω, *extendo, expando*; to expand, or make broad: so that, this insect seems to have derived its name from its shape.

SPIGGOT; by altering the orthogr. of our word *spike*, or *spiket*, into *spiggot*, we have given it so strange an appearance as to have perplexed all etym.: Jun. thinks it ought to be written *spiggat*, quasi *spie-gate, epistomium*: Belg. *spie*, vel *spie* est *assula inspicata*; i. e. in acumen tenuata, ad instar aritæ: to which Skinn. adds, foramini ad obturandum immissa:—and yet neither of these etymol. would derive it à Σπαχυς, *spica, arista*; an ear, or beard of corn, long, sharp, and slender: and yet perhaps it may be derived à Πηγγυμι, *pango*; to fix in the barrel: see COCK a hoop: Gr.

SPIKE, either from the foregoing root: or else with Voss. we might derive *spica* à Σπίζω, *extendo*; because it is long, and extended: If. Voss. would derive *spica* à Ψίχα: but Ψίχαι, αι αποπιπτοναι των αβων τεμνομενων ψίχια: crumbs of bread, or chippings: Hesyech.

SPIKE-NARD; Σπαχυς-Ναρδος, *nardus frutex*; a sweet smelling shrub.

SPIN: "Ἐφαίνω, *texere*; per contract: and s prefixed; Ἐφαίνης, *textor*; and from hence a *spinner*, and *spider*: Upr."—this seems rather a forced

deriv. both as to *spinner*, and *spider*; and therefore with Casaub. it might be better to derive *spin* à Σπαθῆν, *texere*; quæ quamvis diversa, sunt tamen affinia; confundi interdum vel illud doceat, quod aranea Latinis *texere* dicitur; unde et *aranea tela*.

SPINAGE, Σπινάκια, *spinacia*, or *spinacea*: Lat. barb. to signify the herb *spinage*: Jun. seems to have pointed out the true deriv. of this word: "verisimile est *spinage* ita dictam à feminis *spinis*, atque *aculeis*;" from the sharp points and thorns with which the seed of *spinage* is armed: and the true etym. is Σπίζω, quod valet *extendo, extendo*; long, and extended, like a thorn.

SPINAL Σπίζω, *extendo*; unde *spina*; a thorn; **SPINE** } because the formation of the backbone is composed of joints surrounded with points.

SPINDLE: any one might suppose, that *spindle* was derived from the same root with *spin*; but Casaub. has very justly shewn, that Σπουδύλος, seu Σφουδύλος, est pars fusi, quam *verticillum* quidam nominant: properly speaking, the *verrel* of the spindle:—or perhaps **SPINDLE** may be derived à Σπεινδα, *fundo*; unde *fusus, fusi*; signifying the spindle; à *fundendo*, says Voss. quia per ipsum fundatur, quod netum est: alluding to the action of *spinning*, which seems to have the appearance of pouring out a liquid.

SPINK, bird: Σπινος, ο σρυβος: or else à Σπινος, Σπίζω, *pipilo*; ut quædam aves; *fringillus*; quasi *frinck*; quia *fringutit*; a *finck*; from its note.

SPINNET: "Ἐπι-Νηλη, which in Suidas, and Plutarch, is taken for a musical cord of a high tone: unless we chuse to derive it from *spina*, or *spinula*; because the small quills, which strike the chords, when the harpsichord (should not the Dr. have said the *spinnet*?) is touched, are like so many small thorns: Nug."—both these deriv. are trifling; and yet the latter bids the fairer of the two; for in that the Dr. seems to have been much nearer to the true etym. than he imagined; at least if Ainsworth's be the true one; for he has explained a *spinnet* by organum musicum fidiculis intentum, et *pinnularum tactu*, resonans:—so that the Dr's. *small quills* should have directed him in this art.; viz. not à *spina*, but à *penna*; i. e. à Πέλινα, Πενος, unde Æol. Πεννος, et eliso Π, Πενος, unde *penna*; a quill: a *spinnet* being only a string-quilled instrument.

SPIRACLE, Σπαιρω, *spiro*; to breathe forth; sed hoc potius dicitur (ait Voss.) de animalibus moribundis, *extremum editura spiritum*: potius igitur *spiro* hic est à Πίπη, Πίπιζω, *ventilo*; to ventilate; a hole which emits smoke, air, &c.

SPIRAL, Σπείρα, quo generatim significatur *ελξ, linea flexuosa*; a line, continually making circles, which do not revolve into themselves.

SPIRIT,

SPIRIT, Σπαιρω, *-spiro*; *to breathe*; it signifies likewise *to aspire, to reach after, to attain to any eminence, height, or glory*; also whatever belongs not to corporeal bodies.

SPISSITUDE, Σπιιδος, *spissus, densus; thick, dark, obscure.*

SPIT at Πιρω, Πιυελον; *sputum; froth, or SPITTLE* } *some.*

SPIT, *to roast with*; Σπαθη, *rudis, gladius, virga, veru; a broche*: Skinn. supposes it is derived à Σπιζω, *extendo*; because of its length; and perhaps that may be a more proper deriv.

SPITAL; "manifeste corruptum est ex *hospitale*: Jun."—which as manifestly derives ab Εριος, idem quod Επειος, Æol. Εσπιος, unde *hospes, vel hospis*; unde *hospitalis*; unde *hospital, or bouse* appointed to receive *the indigent sick, and paupers.*

SPITCH-COCK-eel; "anguilla major; seu ut Adr. Jun. loqui amat, decumana præsertim assa; à *spit; veru*; et *cock*, non tantum avibus, sed et piscibus tribuitur; ut apparet in *bret-cock*, et aliis: Riderus scribit *spitcock*, quasi vellet deflectere à Σπιθαμη: Skinn."—and either Σπιθαμη, or Σπαθη, or his own verb Σπιζω, must have given origin to this word, if it comes, as the Dr. himself allows, à *spit; veru*; this species of *eel* being so large as to bear *roasting.*

SPITE, Σκεπτομαι, *specio, despicio*; "unde Belg. *spit*; *iracundia, odium*; Gall. *despit*; Ital. *despetto*; Hisp. *despecho*; Lat. *despectus*: vel si merè Teutonicum esse contendamus, necesse erit ex Teut. *spitten; spuere, despuere*: Jun."—but why did he stop even there? for he must certainly have known, that *spuere, and despuere*, were not originals, but derived à Πρω, *spuo*; *to spit at*; ut *spit* proprie fit *dedignatio, et contemptus rei, ad cuius mentionem fastidiose despiciamus*: Gr. as above.

SPLASH, Πασσω, *inspergo*; et Παλασσω, *ædo*; *to dirty, daub, or smear.*

SPLAY-feet; Πλαυς, *latus; broad, sprawling feet.*

SPLEEN, Σπλην, *splen*; *the milt, lights, spleen.*

SPLENDOR, "Σιλβω, *splendo, niteo*; nempe ex Σιλβω fit *sbilito, vel splito, splendo*; *n* autem feri solet; ut ex *pago, pango; frago, frango*; &c.:"—this deriv. Voss. has fixt on, with quod omnium maxime placet; and he has given no less than six other deriv. and introduced them with a little witticism, which he seldom or never commits; etsi nihil *splendore clarius*, tamen si vocabulum spectes, sane origo ejus *satis est obscura*: tentabimus tamen:—and then he begins.

SPLICE, Πλεκω, *plico*; *to fold over, join together, strengthen a splinter.*

SPLINTER } "Belg. *splenter, à splitten*; *diffin-*
SPLIT } *dere*; Sued. *splinta*: omnia credo, says Lye, ab Iceland. *splitin; dilaceratus*:"—and

they all seem to be but different dialects of Σχιζω, *sciudo*; quasi *splindo*; *to split, divide, separate.*

SPOIL, ροβ } Σπειλη, Æol. προΣπολη, *amictus,*
SPOLIATION } *vestimentum*; nam *spoliare* proprie est *vestem detrabere*; unde *spolium*: Σπολη vero est à Σπλω, *vestio, amicio*; *to clothe*; also *to strip clothes off*:—Voss. derives *spolio* à Σκυλω, i. e. à Σκυλα, *præda, spolia*; *prey, or booty*:—and this latter deriv. may perhaps be the more proper; since it is very well known, that the Dorians often inserted *κ* into words; thus Συλη signifies *præda*; into which the Dorians inserted *κ*, and made it Σκυλον: after which, the Romans converted the *κ* into *p*, and of Σκυλον made *spolium*.

SPOIL, *stain, or injure*; Σπιλω, *maculo, labem adspingo, fædo*; *to spot, daub, or stain*: see **SOIL**, or **stain**: Gr.

SPOKES of a wheel: "Sax. *rpacan*; Alman. *speichen*; Belg. *speecken*: Jun."—and Skinn. adds, Teut. *speyche*; et Ital. *spighe della rota*; q. d. *spica rote*:—then surely they may all be derived à Σπαχυς, *spica*; vel à Σπιζω, *extendo*; meaning those *long, thin, slender bars, which spread from the nave to the felly.*

SPONDEE, Σπονδειος πος, *spondeus pes, ex duabus syllabis longis constans*; a measure or foot in poetry consisting of *two long syllables.*

SPONGE, "Σπογγος, *spongia*: Nug."—a sea plant, so called.

SPONSOR, Σπινδα, Σπονδη, *libo, libatio*; quia *sponderent* in Σπονδη, quo *libatio, vel libamen, item fædus* notatur; *respondere* proprie est *repromittere*; nam *spondere* ponebatur pro *dicere*; *to be a surety*: also *to answer* for any one at the font.

SPONTANEOUS, Σπονδη, unde *sponde*, i. e. *voluntariè, exoptè, libenter*; *willingly, of one's own accord.*

* **SPOON**: "Σπαθη, *rudis, cochlear, spatula*: Casaub."—"quod qualescunque ligni segmentum leviter excavatum *cochlearis* usum præbuerit: Jun."—tho' perhaps it might be better referred to the Sax. Alph.

SPORT: Skinn. derives it from *porto*:—then he should have derived it à Φορω, *onero, porto*; and from thence he would transfer the signification to *se portare*; i. e. *jucundè se gerere*: but this is rather a forced construction: and therefore it might be better, with Minsh. to derive it à Σκωπιω, quasi Σπωρω, *joco, contumelioso gestu subsanno.*

SPOT; "Σπιλος, Σπιλω, *maculo, fædo*; *to daub or stain*: Casaub."

SPOUT, Πρω, *spuo*; *sputum*; *to spit, or spout out water.*

SPRAWL; "nescio an à Belg. *sprieel; stibadium, torus*; præsertim gramineus in horto; q. d. tanquam in gramine *volutari*: vel quod eodem recidit, à Fr. Gall. *preau*, idem signante: an à

Lat. *sperulari*, pro *sphaerulari*; i. e. instar *sphaerae* versari: Skinn.—but then it would be Gr.—Jun. from Casaub. says, *σπρωι*, membrorum extremitates agitare motu vehementi; Dan. *spradle*; Belg. *sparlatan*; Ασπαιρευ, Σπαιρευ, proprie intelliguntur de motu animalium cum ipsa morte colluctantium; to *spread the limbs wide*, like those in the agonies of death.

* **SPRAY**, or *branch*; perhaps from the same root: or else we must refer to the Sax. Alph.

SPRAY of the sea } *σπαρᾶλλω*, *spargo*; vel à **SPRAY**, or *sprinkle* } *σπειρω*, *semino*, *spargo*; to scatter, or throw about.

SPREACE } “*speak* } Sax.: Verft.”—

SPREACUNG } *speaking* } but both Gr.

SPREAD; either from the same root with *spray*: or else ab *ἔρπω*, *serpo*; quasi *sperpo*, *sprepo*; *spread*: to creep on slowly forward.

* **SPRIG**: see * **SPRAY**: Gr. or Sax.

SPRING, or *leap* } “*elegantissime sic dic-*

SPRING, or *sprout* } tum,” says Skinn. “quia

SPRING-time } tunc temporis omnia

SPRING-water } germinant, et repullu-

lant:”—and then the Dr. adds, Casaub. nostrum *spring* detorquet ab *ἀσπαιρω*:—then let us hope, that Jun. would have pleased him better, à *σπερχω*, vel *σπερχυν*, *urgere*, *festinare*, et quodam quasi saltu propellere se:—by transposition, quasi *σπερχυν*, *springing*.

SPRINGES: Skinn. writes it *sprynges*, tho' he has derived them à Sax. *springan*; *oriri*: vel à *stringendo*:—he would not on any consideration have said à *στραγγεω*:—but if the Dr. admits that *sprain* is but another dialect for *strain*; then *springes* may be no more than another dialect for *stringes*; i. e. *stringo*; i. e. *στραγγεω*: to grasp, or hold fast, to ensnare, to entangle.

SPRUCE, “*Περύσος*, *Περύλλος*, proprie, qui ultra cæteros aliquid habet in suo genere: *eximius*, *præstans*, *insignis*: Casaub.” neat, elegant, and smart.

SPUME; *Πύω*, *spuo*; *spit*, or *some*.

SPUR; “*Σφυρον*, *malleolus pedis*: *Σφυρω*, *malleolos pedum ocreis munio*, vel *corrigiâ substringo*; solent enim *calcaria corrigiis ad malleolos pedum astringi*: Jun.”—the ankles however being but an awkward place to fix the spurs to, we might be induced to derive a spur from the verb *σπερχω*, *urgeo*, *festino*; to hasten, to make the horse go faster.

SPURGET } “a book, to hang any thing on:

SPURKET } Ray:—perhaps it is only a various dialect of **SPIKE**; quasi *spiket*: Gr.

SPUR-WAY; from the same root with *spur*; being no more than a horse-way, or, as it is sometimes called, a *bridle-way*, through any person's ground, preserved by right of custom.

SPURIOUS, “*Ψυρος*, *pedico*, *παίδισαρνε*, qui nascitur scorto, in cujus nidum plures conspirant amatores, adeo ut licet non minus, quam cæteri, uno nascatur parente: Voff.” who has likewise given many other interpretations:—an illegitimate issue.

SPURN; “*Σφυρον*, *malleolus pedis*, *calcar*: nescio, ait Jun. an sit à *σπερυνειν*, quod Hesych. non modo exprimit *σπειρω*, *serere*, verum etiam *θυμωθαι*, *απειλιν*, *διωκειν*, *ιρασκι*, *minari*, *persequi*; to be angry, threaten; to scorn:”—but Voff. has given another deriv. which deserves some attention: quid si *sperno* dicamus contractum ex *separino*, quod sit à *separo*? nam ut à *nato*, *natio*, unde *nativatio*; apud Festum; ut à *nego*, *negano*, unde *negunate*, pro *negate*; ut à *sto*, *stano*, unde *destino*, *obstino*, *præstino*; ita fortasse à *separo*, *separuno*, vel *separino*; to separate, quasi *spurnate*; *spurn*, *despise*:—only still *separo* is Gr.

SPURT forth } “parùm deflexo sensu à Belg.

SPURT of wind } *spruyten*; *furgere in altum*: Skinn.”—who then refers us to *squirt*: and Lye to *sprout*; both which happen unfortunately to be Gr.

SPY: “Herod. lib. IV. cap. 27, *σπυ*, *oculum* significat apud Scythas: hence the Latins *specio*, *inspicere*, and *aruspere*, ab extis *inspiciendis*: Upt.”—but what the word *aruspere* means, there is no dictionary will teach us: perhaps it ought to have been printed *aruspex*: neither could there have been any necessity for this gentleman's running to *Scytbia* for a deriv. of the Latin verb *specio*, when it might so easily and so naturally, have been derived, either ab *εἶκω*, *Paicō*, *σπαικω*, in Voff. if those verbs signify *video*; or else à *σκοπομαι*, unde *σκοπω*, *specio*, *video*; to see, to look into; a spy being a person sent to take a view of the enemy, either secretly, or openly.

* **SQUAL aloud**: either from *καλεω*, to call: or else of Sax. orig.

* **SQUAL of wind, and rain**; perhaps from the same root.

SQUALID; *σκυβαλον*, *quisquiliae*, *stercus*; *sweepings*, *refuse*, *dirt*:—but Voff. does not approve of this deriv.: verum etsi hæc eruditè dicantur, tamen magis placet esse à *squalleo*; ab *ασχάλλω*, vel *ασχάλλω*, *doleo*; quia *mæsti squallent*: vel à *σχελλος*, *aridus*; quia *ariditas* causat *asperitudinem*.

SQUAMI-GEROUS; *σκαπιω*, *scabo*, *scaber*, *squama*; quia *squamea* sunt *scabra*; *scabendo* etenim auferatur; a scale, or scab, taken off by scratching.

* **SQUANDER**: “Ital. *spandere*; Fr. Gall. *espandre*; utrumque à Lat. *expandere*; (perhaps *expendere*) etiam translattè *profunderè*, *prodigere*: Skinn.”—consequently Gr.—to spend money prodigally: or else we must refer to the Sax. Alph.

SQUARE;

SQUARE; Πίστρα, *quatuor*; *four*; a figure with *four* equal sides.

SQUAT-down; "forte à *quietus*: Skinn. and Lye:"—consequently Gr.

SQUAT figure; "in agro Linc. et Norf. usurpatur pro homine mediocri, vel aliquanto humilioris staturæ, sed corpore robusto, et bene compacto: credo à Lat. *quadratus*: Skinn."—consequently Gr.

* **SQUEEZE**; Skinn. derives it "à *quassare*, *castare*: certe proculdubio Ital. *scassiare*, et *squacciare*, ab alterutro horum ortum trahunt:"—but Jun. with greater probability, says, "fortasse *squeeze* est à *Κελεῖν*, *findere*, *dividere*, *conterere*:"—and yet that action seems directly contrary to our word *squeeze*, or *press down close*: perhaps it would be better to refer it to the Sax. Alph.

SQUILL; Σκυλλα, *scilla*, *squilla*; a *shrimp*; also a *sea onion*.

SQUINANCY; commonly written *quinsy*: Συναγγη, *angina*; a *choaking*, occasioned by an impostume: R. Αγγω, *suffoco*; to *strangle*:—Litt. and Ainsw. write it *cynanche*; and would derive it à *Κυναγγη*, i. e. *Κυνος αγκυνη*, *canis angina*; and there may be some propriety in the deriv. because *mad dogs* are seized with that malady; but then the *s* would be totally improper.

SQUINT; "Σκαιος, vel Σκολιος, *transversus*, *obliquus*, *distortus*: Casaub."—but Skinn. says, "potuisset melius ab *Αισχυλος*, quia sc. tales oculi deformes, eoque *pudori*, et *dedecori* sunt; et pessimum in physiognomiâ signum:"—yet not satisfied with these, because they were Gr.: he flies to his crabbed Saxon, and Teut. *scendan*; *schenden*, *schaenden*; *dedecorare*; et inde *schand*, *schande*; *dedecus*, *ignominia*:—but all these harsh Northern words seem to originate à *Σκανδαλον*, *offendiculum*.

SQUIRREL; "Σκιυρος, *sci-urus*, *sci-urulus*; ex *Σκια*, *umbra*; et *Ουρα*, *cauda*; nempe qui fedet sub *umbra caudæ* suæ: Upt."—the pretty little animal, that sits secure under *the shadow* of his own tail.

SQUIRT; Σκιρτω, *salio*; to *leap*, or *jump forth*.

STAB, Σπαγανον, quasi Σλαγανον, *ensis*; a *sword*.

STABLE, *firm* } *Ιστημι*, *Σταω*, *Στω*; *sto*,

STABLE for horses } *stabilis*; *steady*, *firm*;
also a *standing* for horses.

STACK, Ασχυς, vel Σλαχυς, *spica*, *arista*, *culmus*; *corn*, *straw*; &c.

STADIUM, "Σταδιος, *stadium*, *demensus*; a *furlong*, or 125 paces: Nug."—the reason why this precise measure received the name of a *stadium*, is thus accounted for by Litt. and Ainsw. απο τῆς Στασιως, quod Hercules, cum uno spiritu id decurrisset, *subsisterit*.

STAFF; "vel à *Σταχω*, *incedo*; vel à *Σταβω*, *ambulo*: Jun. and Skiun."—but as the former signifies *walking*, or *marching*; and the latter to *tread*, or *stamp down with the feet*; it might be better, with Casaub. to derive *staff* ab *Ιστημι*, unde *Σταω*, *sto*, *stabilio*; not so strictly in the sense of *standing still*, as of *strengthening*, and *rendering* any thing *firm*, *stable*, *strong*.

STAF-SWEARD, "a *staf-sword*, a short spear, or iaveling, the iron whereof was long, and somewhat after the manner of a blade, a *frœmea*: Verst."—but *staff*, and *sword*, are Gr.

STAG, Σταχω, *ordine incedo*: Skinn. does not approve of this deriv.; and Jun. introduces it with only a *fortasse*; but then he gives so curious a quotation from Pliny, as deserves to be transcribed: in *cervis* certe gregatim prodeuntibus, mirum ordinem deprehendunt quibus ea res curæ: præcipue tamen admirabilis est *ordo*, quem tenent maria transmittentes: "maria tranant gregatim, nantes *porrecto ordine*, inquit Plinius, Nat. Hist. lib. viii. c. 32; et capita imponentes præcedentium clunibus, vicibusque ad terga redeuntes: hoc maxime notatur à Ciliçiâ Cyprum trajicientibus; nec vident terras, sed in odorem earum natant:"—this *order* may likewise be confirmed by a similar passage in Virgil, *Æn. l. 190*; where mentioning the herd of *deer*, which *Æneas* observed from the top of a mountain, while they were feeding in the valley below, he says of the leaders,

— hos tota armenta sequuntur

A tergo, et *longum* per valles pascitur *agmen*;

STAGE-coach; "Σταβμος, *statio*; a *baiting place*, ubi viatores *subsistere* solent: *diversorium*; *an inn*: Skinn."

STAGE-play; Σταγω, vel Σταγωζω, *sustineo*; *subsicio*; to *sustain*, or *prop*.

STAGNANT; Στασιμος, Στασις, locus in quo *consistitur* aqua perpetuò, nec decurrat; Τόποςσιον: Voss. does not approve of this etym.—but whatever dislike he might have to the deriv. the sense of it answers our idea of a *standing lake*, or pool, as well as that of *stagnum*, which, he says, à Siculis accepimus, qui *Σταγνος* dixerunt pro *Σταγνον*, unde *stagnum* deducit Varro: Σταγνον autem dicitur, quod *minime rimosum* est: *stagnus* igitur ex eo nomen, quod *contineat*, ac *coerceat* aquam, neque manare possit:—but the Caspian is *not stagnant*, and yet *contineat*, et *coerceat* aquam.

STAIN, Τηγγω, *tingo*; to *dip*, or *dye of different colors*.

STAIRS: Verst. and Jun. derive them "à Sax. *stæzer*, à *stigan*; *ascendere*:"—Skinn. from "the Belg. *steghe*; Teut. *stegen*:"—and Lye runs to Ireland, not Iceland this time,
for

for *staiobr* :—and the Dr. is the only etymol. who has looked towards Greece, to which, he admits, they all allude; but would not acknowledge they were derived from; tho' Στενω, he says signifies *ordine eo* :—and even Mr. Lye, under another art. viz. *stey, stie, or stigh*, confesses, that planissime refert, ut inquit auctor (but where he does not say) Gr. Στενω, *ire*.

STAKE, or *pledge*; “à verbo *to stick*; quod sc. in publico *figitur*, et *proponitur*, tanquam victoris brabeum *vidi multa*: Skinn.”—et *victoris præmium*: consequently Gr. as will be seen in the next art.

STAKE, or *post*; Στενω, *pungo*; *to stab*, or *peirce*; any *pointed thing*; or else à Στενω, *spica, culmus*; *the points*, or *beards of corn*.

STALE, *acid* } “Εωλος, præ vetustate effæ-

STALE, *decayed* } *tus, vietus*: sed quid opus fuit è longinquo etymon petere, cum in vicino Belgico se palam offerat? Skinn.”—but we must è longinquo etymon petere, if the Belgic is not the original; and it happens rather unfortunately, that the Dr. himself proves it so: “datur enim Belg. *stel*; *vetus*; à quo nostrum *stale* manifeste deducitur:”—granted: “hoc forte q. d. *still*; *quietus* :”—but under the art. *still, quietus*, the Dr. says, “possim et declinare (not *derivare*) à Gr. Στελλειν, προ-Συελλειν, *comprimere* :”—so that *beer*, or any other liquor, may be *stale*, when by age it has acquired an acidity, or begins to be *flat, dead*, and *vapid*.

STALE, or *stalking horse*: “nescio an à Sax. *ƣælan, furari, suffurari*; à *suffurando*, sc. *aves*: Skinn.”—not literally *stealing them*, but figuratively *stealing upon them*; or, as we sometimes say, *stealing a march on an enemy*; mentioned with so much raillery in a conversation between Xenophon and Cheirisophus, towards the close of the Fourth Book of the Anabasis:—but still it is Gr.: or, perhaps, *stale* here may be only another dialect for *stalk along*; as in the following art.

STALK *along* } “Στενω, *ordine eo, ordine*
STALKING-*horse* } *incedo*; *to march*, or *go slowly*: Casaub.”

STALK *of a plant*; either from Στενω, *culmus*; *straw*, or *stem*, on which corn grows: or else, with Casaub. “à Στελω, *truncus, caudex*; nam *caudex* et *caulis*, si naturam spectes, eadem res:”—but Skinn. dissatisfied with this, because it was Gr. adds “Belg. autem *steel*, et Teut. *stiel* deflecti possint à Sax. *ƣtegan, vel steigen*; *ascendere*; q. d. *stigel*; quia sc. *caulis* in altum se surrigit:”—how unlucky the Dr. is! he cannot get rid of the Gr.; for it is to be feared,

that both *ƣtegan*, and *steigen*, are derived from Στελω, or Στελω from them.

STALL *in a cathedral*: very few would imagine, at first sight, that these two words *stall*, and *cathedral* should be derived from one and the same source: *cathedral*, indeed, is nearer the original, viz. Εζομαι, unde Καθεδρα, *cathedra, sedes*; a *seat*: but *stall* is something farther removed, viz. ab Εζομαι, *sedeo, sedes*; *seat, set, settle*; Belg. *setel*, contractum statuemus *stel, stal, stall*: a *prebendary's seat* in a cathedral.

STALL *at a fair*; Στελλω, *instruo, apparo, adorno*; solent enim propolæ mercimonia sua cum quodam splendore quæsitissimi cultûs *proponere* venalia; *to set out a booth in all its finery*; *to trick it up with all its trumpery*.

STALL *in a stable*; Στασις, *statio, stabulum*; *the standing* for horses.

STALLION; “quasi dictum *stabuli dominus*, seu *maritus*: Skinn.”—consequently derived as in the foregoing art.:—“mallim,” says Jun. “vocabulum ad Sax. orig. referre; quandoquidem *ƣælan*, olim significabat *salire, saltare*; verisimile itaque est vocem *stallion* (or rather *stalion*) originem traxisse ex prisca verbi participio *ƣælend*, et *ƣteliend, saliens* :”—or, as Virgil has, with the greatest delicacy, expressed it in his Third Geo. 127, *ne blando nequeant superesse labori*:—but now it seems to be derived either from Στελω, *in venerem prurire*; or literally from Αλλομαι, quasi Σταλλομαι, *salio*; *to leap*, or *dance upon*: and now the double *ll*'s would be proper.

STAMINA; Στημων, ab Ισαοθαι, *stamen, à stando*; *the warp, the principal, the ground-work, support, foundation*.

* STAMMER; “Στωμυλαν, vel Στωμυλλαν, *nimia loquacitate alios offendere*; quod impedit loquentes, libentissime garrere soleant; vel quod aliis nimii semper videantur, etiam parcissime loquentes: Jun.”—unless we may refer it to the Sax. Alph.

STAMP } “Στεμνω, quod Eustath. expo-
STAMP-office } nit συνεχως κινειν, *assidue movere*: vide quoque etymologicum in Ασημεις: huc etiam refer Gall. *estampe*; et Ital. *stampa*; *impresso*; Dan. *stempel*; *tudicula, typus*: Jun.” any *impression of a seal, &c.*

STANCH, *firm, and sound* } Στεγανωσαι, vel
STANCH, or *stop blood* } Στεγνωσαι, à Στεγνῶν, *stagnare, munire, indurare*; item *sthere*; et *firmare sanguinem, ne fluat*; *to fortify, strengthen*; one who is *bearty, and sincere* in any cause: also *to stop, and coagulate blood*, so as to prevent it from flowing:—or, perhaps, *stanch* may, according

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ing to Litt. be only a contract. of *extinguish*; and then it would take a different root: see EX-STINGUISH: Gr.

STANCHION, *fulcrum*; à *stando*; ab ἵστημι, ἴστω, *sto*; *to stand*.

STAND in opposition } ἴσταν, ἔσταν, ἔσταζαν, ab
STAND, remain } ἵστημι, *sto*; *to stand*.
STANDARD

STANK, or *suice*; "Gall. *estang*; Ital. *stagno*; Hisp. *estangue*; Armor. *stanc*; derivant à Lat. *stagnum*; pro quo sequiora secula scribebant *stagnum*: Lye:"—but still it is Gr. if *stagnum* be derived from the same root with STAGNANT: Gr.

STANNARY, ἴσταζω, unde *stannum*; tin, or a tin-mine.

STANZA; "vox pura puta Ital. sic autem appellatur *series*, seu *ordo versuum*, puta tetraastichon, hexastichon, seu ogdoastichon (how prettily the Dr. can talk Greek, when he pleases!) à *stanza*, seu *stantia*; *cubiculum*; quia sc. hi versuum ordines, tanquam *triclinia*, seu *contignationes adium*, sibi invicem *superstruuntur*: utrumque à *stando*: Skinn."—now the Dr. is a little perverse, and would not go to the Gr. ἵστημι, ἴστω, *sto*; *stand*.

STAPLE of a door; from the same root; being the iron hook or cap into which the bolt of the lock shoots, in order to make the door *stable*, and *strong*.

STAPLE of trade; from the same root; being the market, or mart, where formerly merchants kept their *stations*, or *standings*.

STAR: "quis dubitet Ἀστὴρ ab Orientalibus esse acceptum cum Persis *stella* dicatur *ster*: unde *Esther* nomen habet; ut ad Eusebium Scaliger monet? Voss."—but, surely, the Persians were not more ancient than the Greeks, when Cyrus, the founder of the Persian monarchy, lived only 600 before Christ; but Ægiæus, the founder of Sicyon, lived above 1400 years before Cyrus.

STAR-BOARD: this word, tho' it wears so much the appearance of Northern extract. will be found at last to draw its source from the Gr. lang. thus, "Sax. *στεορβορν*; Belg. *stierboord*; Teut. *stewerbord*; dextrum navigii latus, quod nauclerus, seu gubernator occupat: Skinn."—this seems to be but an unsailor-like reason; because the pilot, or steersman occupies the *left*, as well as the *right* side a ship:—but, however, the Dr. goes on; "à Sax. *στεοραν*; Belg. *stieren*; Teut. *steweren*; gubernare; et *bord*: datur et eodem sensu Fr. Gall. *estribort*; sed Germanicæ proculdubio originis:"—the Dr. is generally mistaken in his *proculdubios*, and unlucky in

his deriv.; for all these Northern words seem to originate from the verb *to steer*; or, as the Dr. writes it *stear*, *gubernare*; so he himself acknowledges afterwards, "alludit Gr. ἴσπεος, *firmus*; quia sc. navem *firmat*; et ἴσπεω, *tueor*; quia navem *conservat*:"—but still the distinction between *star-board* and *lar-board* remains to be accounted for; the latter is visibly derived à *λαίος-ορος*, *levum-latus*; *the left-side*; but why *star-board* should signify *the right* is not altogether so evident.

STARCH: all our etymol. have made choice of the hard, and harsh Northern words for the originals of *starch*, merely because they signify *roborare*, *firmare*, *durare*, *solidare*; but not one of them would admit of ἴσπεος, ἴσπεος, *starch*, tho' it signifies *firmus*, *durus*, *solidus*; viz. "*amyllum*, sive gluten ex *amylo*, quo muliercularum (et mulierum) *pepla firmantur*; pari quoque ratione, Belg. nuncupatur *stiffel*; à *stiven*; *firmare*: Jun." a well known composition, used *to stiffen* linen.

STARE, a bird } *σταρ*, *sturnus*; a *starling*.
STARLING

STARE with the eyes: there was so natural, and so easy a deriv. of this word, that it is a wonder all the etymol. should be so perplexed about it; particularly since they all allow it signifies "*rigidis oculis intueri*; *rigido*, et *fixo obtutu* in aliquem intueri: Jun."—"vulgò astrorum, seu stellarum *contemplatione*: Casaub."—"intentis oculis intueri: Skinn."—"torvè respicere: Lye:"—yet not one of them would admit of ἴσπεζω, vel ἴσπεος, *solidus*, *firmus*, *rigidus*; to stare with eyes *firm*, *stiff*, *rigid*.

STARK cold, dead, mad, naked; from the same root; as Casaub. now admits.

START aside, seems to originate à *sto*, *stare*; thus to *start-up*, *stare insuper*; to *get the start*; *præstare*: if so, it would descend ab ἵστημι, *sto*, *stare*; *to stand*: but when we say *the horses started*: or, *be starts at a feather*; it seems then to take a different origin; as in the Sax. Alph.

STARVE; "ἴσπεω, *privo*, *orbo*; *to be deprived*, *in want*: Casaub."

STATE: ἴσταις, *statio*; a *station*, *place*, or *post of honor*: "origo ab ἵστημι, *statuo*, *colloco*: Jun."

STATHE for shipping; ἴσταιμος, *statio*; a *station*, *standing*, or *place for ships*, while they are *unloading their goods*.

STATICS; ἴσταιαι, vel ἵστημι, quod interdum *appendo*, *libro*, *pondero*; ἴσταιμος, *statio*, *mensura*; ἴσταικη, *statice*, *ponderandi ars*; *the art of weighing*: Adr. Jun. ait Græcos pro *trutina* etiam dicere ἴσταινα.

STATIONERS

STATIONERS } all these coming from the
 STATUE } foregoing root, require no
 STATUTE } farther explanation; ex-
 STAY } cept the company of *sta-*
 STAYS } tioners, "qui forte sic dicti,"
 STEAD } says Skinn. "quod olim in
 STEADY } unâ certâ *statione*, seu certo
 vico, omnes simul officinas habebant; nunc autem
 sparsim habitant: certe bibliopolæ cœmeterii
 D. Pauli Lond. tot simul contiguas ædes incolen-
 tes prisca hujus moris aliquid etiamnum retinent.

* STAVE; perhaps, likewise, from the same
 root; viz. Σταβμος, *statio*; *station*, *portion*, *part*:
 to sing a *stave* of a psalm: or else it is Sax.

STAWED; various dialect for *bestowed*: see
 STOW, or *lay up*: Gr.

STEAL; "Στερω, *privo*, *furari*; ρ in l mutato:
to rob, or *plunder*: Casaub." quasi Στελω.

STEALTH; "nihil occurrit opportunius,
 quàm ut dicas esse à ρτille, ρτillice; *tacitus*, *ta-*
cite; ob rationem per se manifestam: Jun."—
 true; but he himself has adopted the opinion of
 Casaub. under the art. STILL; viz. à Στελλω,
comprimere; as we shall see presently.

STEAM; "Θυμιαμα, *suffitus*, *suffimentum* ex
 aromatibus; Θυμιαν, *suffire*; by prefixing *s*: Upt."
 —*perfume*, or *fumigation*:—*steam* seems rather to
 be derived ab Αλμη, vel Αλμος, by transposition
 Τηαμ, and then prefixing Σ, is formed Σηαμ,
vapor, *fumus*; *vapor*, *smoke*.

STEE } "Sax. ρτιζαν; *ascendere*: Verst."

STEEGEN } —but derived à Στεχεν, *ire*; *to*
go up; *to ascend*:—see STAIRS: Gr.

STEED; "Sax. ρτεδα; *equus admissarius*,
 item *bellator*; ρτοδ; *admissarius*, à Gr. Στω, *in*
venerem prurio: vel forte à Lat. et Gr. *stadium*;
equus sc. nobilis, qui *stadium* decurrit: quod
 si verum erymon non sit, quod merito dubitari
 potest, saltem allusio: Skinn."—and yet, accord-
 ing to Spelm. "*stot* significat equus admissarius,
 caballus, ρτοδ enim *stationarium* significat:"—
 consequently Gr.: see STABLE, or STALL:
 Gr.

STEEL, Στερεος, *solidus*, *durus*, *firmus*; *iron*
refined; and by that means rendered more *solid*,
firm, *compact*:—Skinn. derives it à Στομωμα, *fer-*
rum durum: vel alludit Στελω, *splendo*; because
 it takes a high polish.

STEEL-YARD: any person would naturally
 suppose, from our manner of writing this word,
 that the *Steel-yard* was a place, where *bars* of
iron, or *steel* were formerly forged; and conse-
 quently, that it was derived from the same root
 with the foregoing art; but instead of that, it
 has no connexion with *iron*, and *steel*; as Jun. un-

der the art. *Lead-ball*, has very properly shewn;
 for there he says, "*Lead-ball*, and *Steel-yard*
 Londinensibus unam eandemque aulam, vel do-
 mum publicam significant:" and then he proceeds
 to the true deriv. of the word *Steel-yard*; "*Bel-*
gis nimirum *staelan*, vel *stellen* est merces ven-
 ales *exponere*, Gall. quoque *estaller* mutuati sunt à
 Belg. *stellen*; *exponere*, et *explicare merces empto-*
rum oculis:" and therefore, instead of *Steel-yard*,
 it ought to be written *Stall-yard*; viz. that *yard*,
 or place, where formerly the woollen-cloth mer-
 chants kept their *stalls*, or *booths*; and conse-
 quently derived, as Jun. very justly observes à
stall; *statio*; locus ubi res venales proponuntur;
 etiam Στελλω exponitur *instruo*, *exorno*; *to set*
goods out to view: Belgis ad hoc *Staelen bet laken*,
plumbare, vel *plumbeo sigillo* munire pannum probe
 tinctum; and so we see our broad clothes stamp
 with that leaden seal, or mark, to this day;
 and *Staellood* est sigillum plumbeum pannis te-
 lifve sine ullâ fraude elaboratis tinctivve appen-
 sum; et *Staelbof*, locus ubi panni sigillantur.

STEEP, *prone*: Skinn. imagines it is de-
 rived à *step*; quia sc. in loco acclivi *gressus* ma-
 gis firmare et figere cogimur: he then refers to
step, which, he says, Jun. derives "à Στεβον, *cal-*
care, *ambulare*:"—this, however, is not a fair
 quotation; for Jun. gives the reason why he
 made choice of that deriv. "quod non modo
calcare, verum etiam *fullonis instar calcare* signi-
 ficat: notissimum nempe est quanto cum labore
 in ardua montium enitantur homines, immo et
 in turrium edita:"—to *step* like a fuller at
 work, *who treads as if he was always going*
up stairs.

STEER, an ox, "Ταυρος, *taurus*; a bull:
 Upt."—we might rather suppose, with Casaub.
 and Jun. that it was called a *steer*, à Στερα, *ster-*
ilis; βας Στερα apud Hom. ob castrationem *sterilis*,
 sc. et tauro oppositus: see STURK: Sax.

STEER a ship } Skinn. writes it *stear*, and
 STEER's-man } acknowledges, that all his
 Northern words "alludunt Gr. Στερεος *firmus*; quia
 sc. navem *firmat*: et Τηρω, quia navem *conser-*
vat:"—and yet, under the next immediate art.
 which he writes *stearn*, he says, "hæc omnia Fr.
 Jun. (et Casaub.) suo more deflectit à Gr. Στερα,
 vel Στερωμα, *navis carina*:"—the only point now
 is to determine, whether Στερα did not signify
navis carina at the time of the Argonautic ex-
 pedition, and whether that expedition was not
 performed generations before ρτεαρν, or *stier*,
 or *stiura* significat *puppis navis* in any of those
 languages quoted by the Dr. with so much com-
 placency: either this must be granted, or it
 must

must be granted that the *argo* had no *stern*, and that she was not *steered*.

STEGHERS: "now *stairs*: Sax.: Verft."—but STAIRS are Gr.

STEICK } "Teut. and Belg. *stecken*; to thrust,
STEKE } put, or *stake*: Ray:—"perhaps he meant *push* a stake, or pin into the staple, in order to fasten the door:—consequently derived à Στεζω, *pungo*; to stab, or drive a stake into any thing.

STELLAR } Ἀστὴρ, ex Ἀστῆρα, *stella*; Latini
STELLION } enim ab obliquis Græcorum, rectos suos formare solent: Ἀστὴρ vero, juxta Eustath. sit ab Ἀω, vel Ἀωω, *splendo*; to be bright and resplendent; vel *stella* deducitur à Στελας, *lumen*; *light*: vel à Τελλω, *so*, *orior*.

STEM of a plant: "Στήμα, *stamen*, *caulis*: Calaub." *the stem*, *stock*, or *trunk of a tree*, or *plant*: also *the lineage of a family*: Ἰστημι, *statuo*, *sto*; to stand; to support; on which the whole superstructure is raised.

STEM of a ship } from the foregoing root,
STEM the tide } Ἰστημι, *sto*, *resisto*; *the head*, or *fore-part of the ship*, which opposes, or *resists* the flood:—Jun. has explained it by *rostrum navis*; and had he stopped there, it might have been right; but he adds, "*prora*, vel *puppis*:" these two words, indeed, are often promiscuous; but there is a manifest distinction between them in our language; for *prora* is the *pro*w, or the *head*; and *puppis*, *the poop*, or the *stern*: as for Dr. Skinn. if he had been no better a physician than a navigator, and etymol. his patients must have suffered more than his readers: for the Dr. tells us, that "the *stem* of a ship is the *rostrum*, meaning not the *beak*, but the *forecastle*; nescio an à Belg. *stam*; Teut. *stamm*; *caudex*, *truncus*; quoniam sc. ab illâ extremitate in alteram, sc. in gubernaculum, et præsertim ipsi superstructum navis *suggestum*, (*rostrum*; *the pulpit*) *the fore-castle* dictum; tanquam à *caudice*; ad *caucumen navis* sensim assurgit:"—all which would have been more applicable to the *stern*, than the *stem* of the ship: but it seems that the Dr. never heard of *stemming*, or *resisting* the tide; for he has left it out.

STENO-GRAPHY; Στενογραφία, *stenographia*; the art of writing *short-band*: R. Στενος, *contractus*; *short*, and *abbreviated*.

STENTOREAN; Στενωρ, *Stentor*, *præco*; qui tantum vociferabatur, quantum alii quinquaginta; a herald mentioned by Homer for having a remarkably loud voice;

Εἶθα γὰρ ἦνθε θεὰ λευκώλενος Ἥρη,

Στενωρὶ ἐσημείη μεγαλήτορι χαλκιοφάνῳ.

Ὅς πρὸς ἀνδρῶσ' ἄσχε' ὅσων ἄλλοι πενήκρουα:

Iliad, B. 784.

STEP; "Στεβεῖν, *calcare*, *ambulare*; Στεβος, *via*, *vestigium*: Calaub." *a pace*, *stride*; to tread, or walk.

STEP-child } "Sax. *ŕteop*; *vitricus*, et no-
STEP-dame } *verca*:" and Jun. observes, that
STEP-father } "Gor. Becanus vult *nover-*
STEP-mother } *cam* Belg. *stief-moder*, dictam, quoniam sit *dura*, *immitis*, *rigida*, *sæva*; à *stiif*; *durus*, *rigidus*:" and in this sense it is understood in Virgil,

Est mihi namque domi pater, est *injusta* *no-*
verca: Ecl. iii. 33.

fed Sax. *ŕteop*," continues Jun. "Alman. *stuf*; et Angl. *step* in hac compositione longe aliam habent significationem, atque originem: quamvis enim speciosa Becani originatione primâ fronte videri possit locum habere in Belgicâ, atque etiam Danicâ *novercæ* denominatione, prorsus tamen aliena est à *ŕteop-fader*, ac magis etiam ab illo *ŕteop-bearn*, et *ŕteop-cild*, quæ *orphanum* denotant; neque enim facile quis affirmaverit desolatissimæ orphanorum forti nomen quoque impositum à *pervicaci*, difficilique morositate, cum eos *dura* lex orbitatis jubeat quidvis et facere, et pati: fortasse sunt à Στερω eâ notione accepto, quâ Στεψαι, et Αναστεψαι, Hesychio exponuntur Στεργασαι, *molestius vinci*, *tristari*; adeo ut ἀστερτε videri possint liberi à parentibus loco cedentibus in hæreditate relicti:"—thus has this great and judicious critic settled the proper distinction between the Belg. Dan. and Sax. ideas of this word:—Verft. supposes it intirely Sax.

STEPHEN, Στεφανος, *Stephanus*; *corona*, *corolla*, *sertum*; a *crown*, *wreath*, or *garland*: R. Στεψω, *corono*, *orno*, *cingo*; to crown, adorn, surround.

STERCORATION, Στεργανος, κοπρος, Hesych. *stercus*, *sterquilinum*; a *dung-bill*, *muck-beap*, *mud*: any *compost* to enrich land.

STERILE; "Στερα, *sterilis*: R. Στερω, *privo*, *orbo*: Nug."—*barrenness*, *infecundity*.

STERLING-maney: "à natione *Esterlings*, vel *Oosterlingbers*, i. e. orientalibus dicta accolis maris Balthici, ut Borussia, Pomerania, &c. qui artem flandi, et feriendi auri et argenti optime pro illâ ætate calluerunt, et eam Anglos magnâ ex parte docuerunt: *sterling* tamen olim etiam nummum quendam significavit: Skinn."—this may, perhaps, be the proper deriv.; but Jun. has given us another, which deserves to be mentioned: "*sterling*, proba moneta Angliæ; videntur nempe Angli pecuniam suam hac voce distinguere voluisse ab improbâ multarum gentium moneta, quam *cocudunum* plerique vocant: fortasse vero vocabulum *sterling* (additâ solummodo termina-

tione in compluribus Anglis, Teutonicisque vocibus receptissimâ) fecerunt Angli ex *Στεγος*, prout *solidus, integer, et perfectus*: alterum vero genus, *cocudami* quod vocant, videtur dictum à *Κυμᾶν*, *miscere*; propter æris atque argenti mixturam:—the opposition, therefore, between these two species of coin, almost overthrows the opinion of Skinn's. *Esterlings*; unless he could have found out another set of people to have answered the *cocudami*:—however, even the word *Esterlings* is Gr. i. e. if they derived their name from their *Easterly* situation.

STERN, *morose*; “Plato in Phædo, speaking of Socrates, *Ταυρηδου υποβλησας*: this Socratic expression, Aristoph. in *Ran.* 816, applies to Æschylus: Virgil, *Geo.* III. 51, *optima torvæ forma bovis*: Upt.”—there was a much more happy quotation, which this gentleman might have taken from Virgil, viz. in the Sixth Æn. 467; where Æneas meets Dido in the Elysian fields, and endeavours to soothe her woe, while she all the time is described *ardentem, et torva tuentem*; looking at him *sternly*:—Cleland, *Way.* 1, would derive it from *externus*:—consequently Gr.

STERN of a ship; Skinn. writes it *stearn*, and says, “hæc omnia Fr. Jun. (et Casaub.) suo more deflectit à *Στερα*, vel *Σταρμα*, *navis carina*: puto esse à *Στερον*, ait Martinius in gubernaculum:”—but the Dr. himself, under the art. *stear* (as he writes it) says, alludunt *Στερος*, *firmus*; quia sc. navem *firmat*; et *Τηρω*, *servo, conservo*; quia navem *conservat*.

STERNUTATION; *Πταρνυμι, Πταρνω, sternuna*; *to sneeze*: R. *Πταρνω, sternuto*.

STEW meat; “*Σταβευω, foveo, calefacio, lento igne asso*; *to simmer over a gentle fire*: Casaub.”

STEW-pond, seems to be derived from the foregoing art.; but Jun. thinks it is more probably derived from the same root with STOW *close*: Gr.; because the fish, being *confined* in a smaller compass, are not only more readily come at, but likewise feed better, having less room to range in.

* STEWARD; “*Στοιαι, porticus*; et de variis locis usurpabatur: Angl. vett. *stow est locus*; *stoadge, pabulum, reconditum*; sed ad alia sæpe, quæ *recondita* servantur, transfertur: *steward fortasse, quasi stoward; dispensator, custos; a guardian, warden, keeper*: Casaub.” see likewise in the Sax. Alph.

STEWs; “*Στω, contigine laboro*; unde *Στωμα, Στωμος, et Αστω*: Anglis *stews*; *lupanar*: Casaub.” and Jun. in a truly religious and moral

manner, “omnino tamen (salubrioris moniti, quod proximam consequitur etymologiam, intuitu) malim *stews* derivare à *Στωμα, tristitia*, vel *merore afficio*; quod animam ad *lupanaria*, ac *lupas* inducentem subeat interim *horror* ex facto, et *planctus*, et *tedium*, ac *desectatio sui*, cum falsæ, fallacisque voluptatis errorem veris mox detrimentis expiandum intelligit:”—we may evidently see the goodness of heart, which every where directed the pen of this truly worthy writer; and for the sake of the moral sentiments which he has here given us, it were to be wished his deriv. had been just; but it seems most probable, that our word *stews* (by being written as it were in the plural number) is derived à *Στοιαι, porticus*; those *porticos, piazzas, or places*, where those really pitiable and miserable girls used to expose themselves, and where even now they to this day expose themselves to public view:—and yet, as good, and as religious as this interpretation may appear, it has not probably reached the true deriv. which, according to Spehm. in the art. *stuba*, seems to be “dicta à Germ. *stuba*: Gall. *estufe*, vel *estuve*; et Ital. *stufa*; omnia à verbo *to stue*, i. e. *leniter coquere, sudare, calefacere*; unde Angl. *a stue*, vel *hot-house* appellatur; hinc *lupanaria* dicta sunt *stues*:”—consequently derived as in the foregoing art. or STOVE: Gr.

STICK *close* } *Στιβαρος, densus, solidus, robustus*;
STICKLE } to render any thing *close, thick*;
to make it become solid, firm, compact; *to adhere, unite*.

STICK, or *stab*; “*Στιζω, pungo, cædo*: Casaub. and Upt.”

STICK to walk with; perhaps from *Σταβω, ambulo*; a *stick, or staff, to walk with*: or else, *stick* may be derived ab *Ιστημι, à Σταω, Στο, sto*; *to stand, or to support the infirm*.

STIFF; “*απο τῷ Στιφειν, astringere*; vel *Στιβαρος, densus, solidus, robustus*: Nug.”—“vel à *Στιφος, firmus, validus, rigidus*: Casaub.”

STIFF, *starched, prim*; “*Ασπεφους, immotus, asper, gravis*: Casaub.”

STIFLE; “*Στιφω, stipo, adstringo*; *to suffocate, or choke*: Casaub.”

STIGHEL; “now of vs pronounced *style*: Verft.”—but STILE is Gr.

STIGMATIZE; “*Στιγμα, a mark fixt upon any body*: R. *Στιζω, pungo*: Nug.”

STILE to climb over; “*scala agrestis; parom deflexo sensu à Sax. *stigele*; Belg. *stiegen*; à *stigan; ascendere*: Fr. Jun. more suo deflectit à *Στιγαν, Skinn. and Verft.*”—but if *stigan*, and *stiegen* signify *ascendere*; and *Στιγαν* signifies the*

same

same; then it is plain that the Greeks borrowed from the Saxons, or the Saxons from the Gr.

STILETTO; "*pugionis genus, atalis nimis usitatum; credo à skylarum-Romanorum (the Dr. would not say Græcorum) similitudine sic dictum; styli enim infar, versus extremitatem, acnuatur: Skinn.*" a *poignard*, or *dagger*; consequently derived from the foregoing art. but one: Gr.

STILL, or *drop gently*; *ἑλκυσσω, stillo; to trickle down softly.*

STILL; *quiet*; "*possem declinare à ἑλλειν, comprimere, quiescere: Jun. and Skinn.*"—Verst. and Lye suppose it to be Sax.: see HIST: Gr.

STIMULATE; "*ἑλγυμα, stimulus, nota, quâ quis compunctus: R. ἑλγω, pungo; to stab, goad, or sting.*

STING; *ἑλγω; pungo; to goad, or urge to be quick: Casaub. derives it à ἑλγυμα, ἑλγυμα-ἑλγω: which signifies the same.*

STINK; "*ἑλγυτος, rancidus; by prefixing s: Upt.*"—Verst. supposes it Sax.

STINT; *ἑλγυσι, stare, consistere; to stop, hinder, fix bounds to.*

STIPATE; *ἑλγισσω, stipo, calco; to stuff, thrack, or cram: or else à ἑλγω, stipo; in the same sense.*

STIPEND; *ἑλγυτος, xepdos, Helych. stipes, lucrum; a salary.*

STIPULATION; "*ἑλγυλιος, stipiticus, stipulatio: R. ἑλγω, astringo; to bind by articles of agreement; a treaty binding to each party: Nug.*"

* STIR; *ἑλγυακισσω, stimulo; à ἑλγυακῆ, cuspis haste; the point of a spear: Casaub. derives it ab ὀστρος, stimulus; incitare, irritare; or perhaps it may be Iceland.*

STIR-ROP, sometimes written *stirrup*; but that is not the sense of the word, which ought more properly to be written *sti-rop*, it being compounded of *sti*; i. e. *ἑλγυαν; ascendere; to climb*; and *rop*; *funis; a rope*; meaning *a rope to climb*, or mount the horse's sides by: just like *Hudibras's*, tho' indeed he had but one;

For having but *one stirrup tied*

T' his saddle on the *further side*;

Part I. Cant. i. 407,

which, by the way, is the wrong side for mounting; because all common riders stand on *the near*, i. e. *the left side* of the horse to mount; but *Hudibras*, being an uncommon hero, and an uncommon rider, mounts on *the further side*:—this point being settled, let us consider the etym. of the word *stirrop*: Verst. Jun. and Skinn. derive it as above from the Sax.; but we have already seen, under the art. STAIRS, and STILE, that *ἑλγυαν* is evidently derived à *ἑλγυειν, ascendere*: and we have likewise seen, under the art. ROPE, that that word also is of Gr. orig.

STITCH *in the side* } *ἑλγω, pungo; any sharp*
STITCH, or *sow* } *pain; also acu pingere;*
to work with a needle.

STITHE; "*Sax. ἑλγυθ; stiff, hard, strong; stitbe cheese; strong cheese: Ray:*"—this Sax. word must be applicable to *taste*, as well as *texture*; and if so, then there can be no impropriety in deriving it either from *ἑλγω, ἑλγω, pungo*, from the *pungency* of its *taste*; or else from *ἑλγυρος, densus, solidus*; from the *firmness* and *hardness* of its *texture*.

STITHY, or, as it is sometimes called, *stiddy*, à *ἑλγυρος, durus, firmus, validus; a blacksmith's shop, where all strong work is done.*

STIVE, or *slow close*; *ἑλγυσι, stipo; to cram, or lay close.*

STIVE, or *summer dust*; a contraction of *estivus*, which may be derived either from *ἑλγυρος*, quod verbale fit ab *ἑλγυσι*, perfecto verbi *ἑλγυσι, accendo; to burn, to scorch*: or from *ἑλγυσι, et Æol. ἑλγυσι, Zeros, et ἑλγυσι, aestas; heat: summer-dust, blown by the wind, or raised by travellers.*

STOCK of assurance } "*sane eleganti meta-*
STOCK of bees } "*phorâ ab arboris cau-*
STOCK, or capital } "*dice sumptâ; quia sc. ut*
STOCK, or origin } "*rami, et fructus à cau-*
STOCK of a tree } "*dice trahentes, affir-*

gunt; ita fœnus et lucrum, quo mercatore sustentat, à sorte originem et incrementum trahunt: Skinn."—the Dr's. observation is just; but it is to be hoped he did not intend either *caudice*, or *sorte*, as the origin of our word *stock*: now, had he made use of *stipes* instead of *caudex*, he might have found, that *stipes* descended from *ἑλγυρος*, and *ἑλγυρος*, quasi *ἑλγυρος*, may have given origin to *stock*.

STOCK-dove; from the foregoing art, "*sorte sic dicta quia inter arbores, seu truncos arborum habitat: Skinn.*"—and sometimes in the cavities of rocks,

Quâhis spelunca subito commota columaba,

Cui domos, et dulces latebroso in pumice nidi,

Fertur in arva volans: ——— Æn. V. 213.

STOCK-fish; perhaps from the same root; "*sic dictus quia durus est, instar stoci, i. e. trunci, seu caudicis: Skinn.*"—(seu *stipitis*.)

STOCKS; Skinn. derives it "*à Sax. ἑλγυθ; Belg. et Dan. stock; truncus; quia sc. ex lignis perforatis fit;*" which is a very weak reason; because the *pillory* happens to be made of the same materials, and *ex lignis perforatis*, and for the same purpose, viz. to expose offenders; only the one confines the neck and wrists; and the other the *ankles*: or, as Butler has humourously expressed the unfortunate situation in which his hero is discovered by the widow, who, on pay-

ing him a visit, and finding him *set in the stocks*, condoles him sarcastically thus;

And those uneasy bruises make
My heart for company to ake;
To see so worshipful a friend
I' th' pillory set at the *wrong end*.

Part II. Cant. i. 179.

STOIC; "Στωϊκοί, (Στωϊκοί) philosophers, who were εν τη Στοά, in porticu: we generally in English understand by the word *stoic*, a man of a severe morose disposition, or of some very odd humor, or temper: Nug."

STOLE, or robe; Στόλη, *stola*; Græcis est *virilis vestis*; Latinis, *muliebris*; à Στελλω, quod inter alia significat ενδύειν, περιβαλλειν, a *vest*, or *robe*, worn by our kings, and from which the *groom of the stole* takes his denomination.

STOLIDITY, Θαλλος, *planta virens*; vel Στολος, à Στελλω, *mitto*; quia *emittitur* è radicibus; quippe *stolo* vocatur proprie id, quod è radicibus circum arbores enascitur; (*a sucker*) metaphoricè accipitur pro *stolido*, i. e. *stulto*: Aufonius,

———— Jam potes, O *stolo*, doceri:

nempe homo *imprudens*, plane inutilis est: in Philoxeni Glossis scribitur *stulo*, per *u*; hinc homo *improvidus*, à *stolone* fit dictus *stultus*; unde *stolidus*; *foolish*, *improvident*, *inconsiderate*:—Ciel. Way. 86, gives us quite a different idea; for he tells us, that "the antient Celts annexed to an uncivilized, wild, or wood-man, the idea of *madness*; and expressed that idea by the word *fol*, or (*of-ul*) *from the wood*: the French retain it to this day, in the sense of *wildness*:"—consequently the whole power of this word depends on the syllables *ol*, and *ul*; which are evidently descended from *ύλ-η*, *fyl-va*, *wood*, *wild*, or *saavage*.

STOMACH, "Στομαχος, and per aphæresin *mau*: Nug."—or, perhaps, it may be derived by contraction from Στενον μηκος, according to Voss.; but the former is more applicable to our orthogr.

STONE, Στων, vel Στωα, *lapillus*, *calculus*; *gravel*, *grit*.

STONE-HENGE: it would exceed the office of an etymol. to enter into an historical account of this wonderful structure, which seems to have been raised by the Phœnicians, or Druids: let me then only consider its etym. which seems to be this: "upon the plains, about six miles from Salisbury," says Sammes, 395, "stands and for many ages has stood, a structure, the architraves whereof are so strangely and artificially set upon the heads of the upright stones, that they *hang*, as it were in the air; from whence, not improperly termed *stone-henge*:"—

to which he adds, from Camden, that "the overthwart pieces do bear and rest cross-wise with small tenons, and mortises, so as the whole frame seemeth to *hang*:"—these cross pieces, Ciel. very properly calls the *ligænen*, or *altar*; and the whole edifice seems now to have taken its name from these pieces, which, from their position, seem to *hang in the air*; consequently ought to have been more properly called *stone-hang*, or *hanging-stones*, being *high exalted* in the air: and if so, the deriv. is purely Gr.:—by our commonly writing it *stone-henge*, we have totally altered both the sound and signification of that wonderful structure; for by writing *henge*, we pronounce it soft; whereas it ought to be pronounced hard, as is plain from the deriv.; then as to the signification, it would be no easy matter to tell us what *henge* signifies; but when we are told that *stone-heng* means, what Spelm. has so very elegantly called *saxa-pensilia*; *hanging stones*, or *rocks*, the signification becomes evident, and the deriv. easy; meaning, as the same great critic tells us in the art. *Herthus*, "ingentia illa saxa quo in planicie Salisburiensi conspiciuntur, Herthi templum judicare arbitremur:" but Ciel. Voc. 38, supposes this structure to be of far greater antiquity, "and coeval, probably," says he, "to the pyramids of Egypt:"—let their antiquity, however, be coeval with the *Tower of Babel*, it is their etym. alone that we are concerned for, and this is purely Gr.; for both *STONE*, and *HANG*, are Gr.

STOOL: Casaub. derives it à Στυλος, *columna*, cui ædificium, aliudve innitur:—it is not, however, a conformity of letters alone will justify such a deriv.:—on the contrary, it is possible, as we have seen in many instances, that our English words are derived to us from the Gr. thro' so many different languages, and those the Northern ones, that at last we have not retained a single letter of the original Greek; another and remarkable instance of which happens in this very word *STOOL*, which it may seem strange to derive from Εζομαι, and yet it is highly probable, that it originates from thence; thus Εζομαι, "Εδος, Εδωλιον, *sedes*, *sedes*; *seat*, *set*, *settle*—et non incommode quoque ex *settle*, *setel*; vel ut apud Bedam scribitur *seotol*, contractum statuemus *stel*, *stoel*; *stool*: Jun."

STOOP-down; Κυρτω, *cumbo*, *cubo*; *to recline*, *bend*, *lie down*.

STOOP, or "stowp; a post fastened in the earth; from the Lat. *stupa*: Ray:"—but *stupa* and *stoppa* happen to be Lat. for *stow*, not *stowp*: now it has been already observed, that a similarity of letters, or even a similarity of sound, will

not constitute true etym.; therefore, when two words signify two absolutely different things, tho' they sound ever so nearly, can hardly be derived from one and the same root: thus a *stoop*, or *stowp*, signifies a *post fastened in the earth*; and *stupa* signifies *tow, hemp, flax, and oakum*; these two words therefore, can have no connexion together; but *stoop*, or *stowp*, ought rather to have been derived à Στυπος, *stipes, caudex, truncus*; a *stock*, or *post fastened in the ground*; and sometimes called a *sulp*.

STOOP of wine: Wachterus has very justly derived this expression a *stoop of wine* from Δεπας, *poculum*; a *cup*; præposito sibilo, quasi Σδινας, a *stoop*.

STOP-close; Στυπην, Στυπη, vel Στυπεον, *stupa*; ut *stop up close* nihil aliud sit, quam implere et infercire *stupâ*; to fill, or cram up with *tow, cork*, or any other materials:—or else from Στασω, *stipo, stipare, stupare*; unde Germ. *stapfen*; Gall. *estouper*; Ital. *stoppare*; to close up.

STOP, or *obstruet*; perhaps from the same root, parum deflexo sensu; for, whoever hinders, or prevents another, does either literally, or figuratively *stop up*, or *bar up* his passage, purpose, or design.

STORAX; Στοραξ, *storax*; a *sweet gum*.

STORE-house; Στερεω, *struo*; firmum, *solidumque reddo*; to build, or *heap up*; to raise, or lay up on high: Litt. and Ainsw. seduced by a similarity of letters, suppose that *struo* originates from Στερω, vel Στορω, *sterno*; which is very strange; for then the Lat. and Gr. words would contradict each other; for *struo*, as we have seen, signifies *to build*; and Στερω, *sterno*, is *to pull down*: as for Στερω, as Ainsw. writes it, it must be an error of the press.

STORK; “ απο τῆς Στοργης, naturalis amor hujus avis erga parentes jam senio confectos, est pietatis emblema; to take care of their parents in their old age is a singular instance of the natural affection of these birds; ut jam multis observatum: Casaub. and Upt.”

STORKEN; “ videtur non minimam habere affinitatem cum Gothico illo *gastaurkny*, *Engavilas*, non *arefcere* solummodo, sed et *gelu constringi* denotare: it seems to me to be derived from STARK: Ray:”—consequently Gr.

STORM: “ Germ. *sturm*, à *storen*; turbare; unde *to storm a city* allegorice dicitur irrumperè in oppidum, *tempestatibus* in modum: Benson in Sax. *stymman tempestatibus* concutere: Wacht.”—consequently Gr.; for all seem now to be descended from the same root with STIR: Gr.

STORM aloud } “ Στορμος, quasi Στορμ-βος,
STORM, tempest } turbo; a burricane: Casaub.”

STORY in building; Skinn. supposes it is derived “à Teut. *stower*; *fulcrum*; vel à nostro *store*;

q. d. locus ubi supellex, et reliqua omnia bona asservantur: vel à Belg. *schuere*; *horreum, granarium*; vel forte quasi *stower*, vel *stowry*, à Sax. *stori*; locus:”—in short, the Dr. would have ransacked every quarter of the globe (except Greece) for a deriv. of this word; which so easily, and so naturally comes from Στερεω, *struo*, and by transposition *stori*; to raise, or rear a superior building on an inferior; and so to mount to a first, second, or third story.

STORY in writing, “ is only a contraction of *ἱστορια, historia; history*: Upt.”

STOT: “ Sax. *stod*, *steda*; a *stallion*, or *steed*; a *young bullock*, or *steer*; or *young horse*: Ray:”—but it is possible that STALLION, and STEED may be Gr.

STOVE, or *furnace*: if *stove* takes the same origin with *stew*, it may be derived, with Casaub. à Σταθεω, *foveo, calefacio*: or else, with Nug. it may originate à Τυφη, *accensio*: R. *Τυφω*, to burn, to smoke:—instead of Τυφη, it would have been much better, if the Dr. had said Τυφος, *fumus*.

STOVER: “ vox fori à Gall. *estoffer*; prisca *estouver*, i. e. materiam inhibere, copiam rei aliquid ministrare: quibusdam *alere, fovere*; hinc Angli *pabulum*, quod pecori reponitur, etiam nunc *stover*; materiam ad rem omnem comparatam, ipsamque supellectilem, *stuff*, appellamus: Spelm.”—and yet all seem to be but various dialects of *foveo*; *fovere*:—and consequently Gr.: see FODDER, and FOOD: Gr.

STOUND, *amaze*: it is very remarkable, that most of those gentlemen, who have written on the etym. of the English lang. should have done it in Latin, and seem to have fixt their thoughts intirely on the Northern or Gothic tongues for the *radix*, or *basis* of our own; whereas those very Northern or Gothic words themselves, may be traced up to the Gr. or Lat. lang. or even sometimes our own words may be deduced immediately from the Gr. without the intervention of any language whatever: thus, in this instance before us, Hicckes would have us derive our word *stound* ab Iceland. *styn*; *doleo*; *stunde*; *dolui*: and Lye would have us derive *stound* from *stun*; and *stun* à Sax. *stunan*; *obstundere aures alicujus*; *obstupescere*; and then refers us to *astomished*; but if *astomished*, and *stun*, and *stound* have any connexion with each other, then, without having recourse to the Northern tongues, we may go immediately to the Gr. and there we have variety enough; for *stound* may be derived either from *Ευδω*, *stupo, stundo, obundo*; or from Στενωσις, *gemebundus, tristis, suspiriosus*; according to Upt.: or, perhaps, better still à Τερος, *Tarow, tone, altonitus*; *astomished, stounded*.

STOUND

STOUND, or *stop*; “à *stand*: Ray:”—con- frequently ab ἵστημι, ἴστω, *sto*, *stare*, *stando*.

STOUT-hearted: here our etymol. widely differ: Jun. derives it “ab Alman. *stolzer*; Dan. et Belg. *stout*; *audax*, *ferox*:”—“mallem,” says Skinn. “à Sax. *stut*, *stod* hoyr; Dan. *stod* best; *equus admiffarius*; tales enim, nisi ubi venere exhausti, *animosi*, et *pugnaces* sunt:”—and Casaub. derives it “à ἴστω, *minatur*; quo hominem *audacem*, et *præfidentem* indicant:”—but perhaps it might not be altogether foreign to derive *stout* à ἴσπερος, *durus*, *firmus*, *validus*; *brave*, *strong*, *courageous*.

STOUT, and *strong*; from this last deriv.

STOW close; ἴστω, *stipo*; unde ἴστων, et ἴστων, *stupa*; *oakum*, or *to*, *to calk ships with*, by driving it in *hard* and *close*.

STOW, or *lay up*; “ἴστωι sunt porticus; sed et de variis locis usurpabatur; siquidem ἴστωι, dicebantur etiam *loca*, in quibus frumentum recondebantur; τὰ Ταμεία, ἐν οἷς ὁ σῖλος, inquit Aristophanis scholiastes: Anglis vetustioribus *stow* erat *statio*, aut *locus*; et *stowing*; *collocatio*; hodie *to bestow* est *collocare*; he hath *bestowed* his daughter well: de temporis, atque otii *collocatione*; he knows how to *bestow*, or *employ* his time; et *steward* fortasse quasi *stoward* dictus est *dispensator*, *custos*, vel *procurator peni*, Ταμειχος, a *butler*: Casaub. and Jun.”—Verst. supposes it to be Sax.

STRAFT; “Iceland. *at straffu*; *objurgare*, *increpare*: Ray:”—*to scold*, *rate*, or *chide*; which might lead us to suppose that it originated from the same root with **STRIFE**, *variance*, *animosity*.

STRAGGLE; “quasi *straygle*; à verbo *to stray*: Skinn.”—which the Dr. has derived “ab Ital. *straviare*; *errare*; q. d. *extra-viare*:”—but would not, on any account, derive it ab Οἶα, *via*; a *road*, or *path*; *to be out of the way*.

STRAIGHT: from the Gothic appearance of this word, we may easily discern the channel thro’ which it has been derived to us, as all our etymol. agree: but little have they imagined, that all the barbarous words they have produced were nothing more than so many horrid, rugged, rough distortions of either Ορθος, *rectus*; or Ορεγω, *porrigo*; *stretcht into a straight line*; *to signify any thing done immediately, straitway, without delay*.

STRAIN, or *bind*; ἴσραγγεω, ἴσραγγιζω, *stringo*; *to draw hard*.

STRAIN, *stretch the voice*; “ἴσρηνος, *asper*, *acutus*: ἴσρηνος βοῶν, *aspere clamare*; *to call aloud*: Casaub.”

STRAIT, *narrow*; ἴσραγγεω, ἴσραγγιζω, *stringo*; vel fortasse à Σφιγγω, *stringo*, *strictus*; *strait*, *confined*.

STRAITWAY; Belg. *stract*; *stetim*: quasi *stratum*, vel *stractum*; “ab ἵστημι, *sto*: unde *stetim cito*: Voss.” *presently*, *immediately*.

STRANGER; Ex, ex; vel ἔξω, *extra*, *extraneus*, *extrinsecus*; a *foreigner*.

STRANGLE } ἴσραγγεω, ἴσραγγαλω, vel
STRANGUARY } ἴσραγγαλιζω, *stringo*, *strangulo*: R. ἴσραγγος, *tortuosus*; *twisted*, *contracted*; *choked*, or *suffocated*.

“**STRAT-AGEM**: Nug.” } ἴσραθηγημα, ἴσρα-
STRAT-EGEM } ἴσραγω, *strategema*, *exercitum-duco*; *to lead*, or *conduct an army*: R. ἴσραλος, *exercitus*, et ἄγω, *duco*: when compounded ἴσραθηγος, *dux*.

STRATO-CRACY: ἴσραλος, *exercitus*; *an army*; and Κρατομαι, *regor*; *to rule*, or *govern*; strictly *sword-law*.

STRATUM; ἴσραπνυω, *sterno*, *stravi*, *stratum*: *to spread*, or *lay prostrate*: also the different *layers* of earth, soils, &c.

STRAW; from the same root; because *strowed* on the ground for litter.

STRAW-berry; Lye says, “recte Skinnerus, qui ita dictum vult, quod instar *straminis* humi *infertur*:”—but this would be as applicable to the *cucumber*, &c. — however, should it be true, it would then originate from the Gr. as in the foregoing art.

STR-AY seems to be contracted from *extra-viare*, *errare*; i. e. ab Οἶα, *via*; a *way*: *to wander out of the way*.

STREAKS; ἴσρεξ, γος, *striatus*, *striga*, *columnæ canaliculus*; *the channel*, or *gutter of a pillar*; the fluted part of it, which appears *campbered*; and hence used to signify the iron hoop which borders the wheel, and makes the tracks, or marks in the earth.

* **STREAM**, ἴσραμβος, *vertigo*, *gyrus*; a *whirlpool*, *eddy*; for a *stream* may flow in a direction *circular*, as well as *rectilinear*:—or else it may be Sax.

STREET; ἴσρετω, ἴσραπνυω, unde ἴσραβον, à ἴσραπνυω, *sterno*, *stravi*, *stratum*; *to strow*, or *spread over with pebbles*, *to form a stony pavement*.

STRENG } Verst. supposes them all to be
STRENGRA } Sax.: and indeed they have
STRENGTH } that barbarous appearance; but are all evidently derived either à ἴσρηνος, *robur*; vel à ἴσπερος, ἴσρηνος, *firmus*, *durus*, *robustus*; *firm*, *solid*, *strong*.

STRENUOUS, ἴσρηνος, ἴσχυρος: Hefych. *strenuus*; *brisk*, *active*, *lively*.

STREPEROUS, ἴσρεζω, *strideo*, *strepo*, *strepere*; *loud*, *noisy*, *jarring*.

STRESS; ἴσραγγος, ἴσραγγεω, *stringo*, *strictus*; *straitened*; *drawn into a strait*, *distress*, or *trouble*.

STRETCH,

STRETCH, either from *Ἀραιῶν, Ἀραιῶν, Ἀραιῶν, traba*; to draw to the utmost; or else, with Casaub. from *Ὠρῶν, porrigo*; to reach out.

STRIATED; *Στρίξι, yos, striga, striatus*; a gutter, groove, or channel.

STRICT; *Στρίγγω, stringo, strictus*; to strain, or draw close; unde *Στρίγγος, tortus*; twisted, like a string, or cord.

STRIFE; vel à *Στρίγγωμαι, tardo, cesso*; vel à *Στρίψω, versura, flexus*; i. e. à *Στρίψω, torqueo, contorquendo luxu*; to stop, bend, thwart.

STRIKE a blow; “*Στρίγγω, vel Στρίγγω, stringo*; unde *Στρίξι, strix, striga*; a ridge, or rather dint, caused by a stick, &c. Voss.”—or, perhaps, our word *strike* may come from the Celtic *x'ick*; according to *Clel. Voc. 140, n*; as that likewise seems to come from the Gr.: see **HIT**: Gr.

STRIKE of corn } from the same root, parum
STRIKLE } deflexo sensu, nempe mensuram hostorio radere, seu coequare, complanare; to make smooth, or level the corn to the top of the measure.

STRIKE sail; from the same root, parum deflexo sensu, nempe velum remittere, relaxare, deponere; to drop the sail lower: Gr.

STRIP of cloth; *Στρίπλος, flexilis*; a long, slender piece.

STRIPLING; the reader, probably, may not chuse to admit of the first deriv. of Jun. who supposes a youth receives the appellation of *stripling*, either because he refuses any longer to submit to **STRIPES**; qui, parum à virili staturâ, nec tamen adhuc nates virgis, aut manum ferulæ; subduxit; but rather his latter, as being one who *outstrippeth* his fellows: only now he should have traced it up to the Gr.; for, since he allows that *stripling* has a connexion with *growth*, let it first be derived from the Teut. *struetzen, spruetzen, vel spritzen*, which Skinn. under the art. *outstrip*, says, signifies *proflire*, instar aquæ siphone projectæ; or, perhaps, as he should rather have said, to shoot forth, like *sprouts in the spring*; and then it would naturally take the same origin with **SPRING**, or *leap forth*, i. e. Gr.; for *stripling* is no more than a contraction, and transposition of that Teut. word *spritzen*; thus, *strip-*, and the termination *zen*, changed into the diminutive *ling*: so that, at last, a *stripling* signifies either an *overgrown youth*; or a youth but just under *full growth*, i. e. *nearly arrived at manhood*; and seems to take the same origin with *sprout*, or rather **SPRING forth**.

STROP; Casaub. writes it, according to the common orthogr. *strap*; and derives it à *Στρίπλος, flexilis*; *Στρίπλος armilla, funiculi*; and yet

there is another Gr. word *Στροφος, stropus, συστραμμένος λυρος, Hesych.* a fillet, thong, string.

STROW; “*Στρώω, strowō, strowis, stramen*; straw: Upt.”—but there is no such verb as *Στρώω*, our lexicons give us *Στρωνύμαι, and Στρώω, sterno*.

STRUCTURE; *Στρώω, struo*; to build:—Litt. and Ainsw. seduced by a similarity of letters, suppose *struo, xi, stum*, to be derived à *Στρώω, vel Στρώω, sterno*; which is very strange; for then (as we observed under the art. *store-house*) the Lat. and Gr. words would directly contradict each other; for *struo*, as they admit, signifies to build; and *Στρώω, sterno, is to pull down*; so that a *structure*, according to them, should signify an edifice pulled down: as for *Στρώω*, as Ainsw. writes it, it must be an error of the press.

STRUGGLE with a disorder: “*Casaub. defleat à Στρίγγωμαι, vel Στρίγγωμαι, gustatim* (it should have been *guttatim* in Skinn. edit.) *deficio, tabesco, consumo*. Skinn.”—and then the Dr. ought to have quoted Homer, as Casaub. has done;

Βέλτερον ἢ ἀπολεσθαι ἓνα χρόνον, ἢ βιώναι,
Ἡ δὴντα Στρίγγεσθαι ἐν αὐτῇ δὴνδῆσι.
Better to perish once, or to be saved,
Than waste by piece-meal in a ling'ring war.

Il. O. 511.

STRUMOUS; “*vel à struendo* (i. e. à *Στρώω*), *quia struim affurgit*; vel à *Στρίψω, ob duritiem*: vel à *ruma, cum præcipue collum infestet*: Voss.”—a wen, or swelling in the neck; a scrophulous tumor.

STRUMPET; “*Μαστροπος, Casaub. Μαστροπος, Upt.*”—for both signify *lena, vel leua*; by transposition *Μαστροπος, quasi Αστροματος, a strumpet, a pimp, or bawd*.

STRUSHINGS; “*arts*; from *destruction, I suppose*,” says Ray:—then I should suppose it would be Gr.

* **STRUT**: hoc certum est (says Casaub.) *quæ majora solitis essent Στρωθια, nuncupata*; unde *Στρωθια μυδα, i. e. majora*; *inflari, turgere*: to swell with insolence and pride: or else it may be Sax.

STUB } *Στῦπος, stipes, truncus*; the trunk,
STUBBLE } or bottom part of the trunk of a tree: “*stipula*,” says Voss. “*diminutivum ab insuit: stipa quia caulis est truncanti*”; the stalk, or stem of corn.

STUBBORN; “*Στίβηρος, densus, firmus*: stiff, and untractable: Casaub.”

STUD of horses, and breeding mares: see.

STEED: Gr.

STUDY; *Σπουδή, quasi Στιδία, studium*; eagerness, earnestness, and ardor.

STUFF; *materials*: “*Gall. estoffe*; *materia, materies*;

materies; estoffer; necessaria suppeditare; priscis estover; i. e. materiem exhibere, copiam rei alicujus ministrare; quibusdam alere, fovere; hinc Angli pabulum, quod pecori reponitur, etiam nunc stover; materiem ad rem omnem comparatam, ipsamque supellectilem, stuff, appellamus: Spelm.—and yet all seem to be but various dialects of *foveo, fovere*; and consequently Gr.: see FODDER, and FOOD: Gr.

STUFF, or *cram* } “*Συρω, stipo; to fill, or cram*
STUFFING } *close: Casaub.*”

STUM; “*vox ænopolis satis nota: Suecice stum detruncatum volunt ex Lat. mustum: Lye:*”—but *mustum*, as we have already seen under the art. MUST (which, by the way, happens to form STUM by transposition) is of Gr. extract.

STUMBLE, “*Τίσσον βαω, titubo; parum eo; to walk unsteadily: Voff.*”—unless we may derive it à *Πλωμα, casus: Πιπίω, cado; to fall.*

STUMP: “*Casaub. derivat ab illo Στυμος, quod Hesych. exponit Στελεχος, κορμος, caulis, truncus; the trunk, or part of the trunk of a tree: Jun.*”

STUNT, *stiff*; “*vel à stultus, fatuus; forte quia stulti præferoces sunt: vel à verbo to stand; ut resty (or rather restive) à restando; metaphora ab equis contumacibus sumpta: Verft. Skinn. and Ray:*”—but then these gentlemen should have traced their deriv. up to the Gr.; as under the art. STOLIDITY, and STAND; Gr.: *to stand on the reserve.*

STUPID, *Θαμβω, Θαμβος, stupor*: vel à *Στυπος, stipes, truncus*; quia *stupidus, stipitis, vel trunci instar sit*: aliquantum etiam convenit cum *Θηπω, stupeo, admiror; to be in amaze, lost in astonishment.*

STUPRATION, *Σtyw, vel Στωμαι, stuprum, tentigine laboro; to instigate lust, excite desire.*

STURDY, “*Στερρός, vel Στιβαρος, durus, firmus; stout, obstinate: Casaub.*”

STURGEON, *tursio, quasi sturgio, “vulgo dicitur sturio: Jun.”* a fish so called.

STY; “*Sax. stige; Belg. swinstige: ipsum vero stige quam proximè accedit ad Σtygos, odium; unde Σtyγρος, horridus, gravis, odiosus; vix enim incidat aliquis in locum, odio digniorem, quam baram, suile; ubi animalium immundissimi conspectus oculos, graveolentia nares, grunnitus aures, pariter offendunt: Jun.*”—a *hog-sty*; than which there cannot be a more nasty place, where the filthy sight of the animals themselves offends our eyes, their smell our nostrils, and their grunting noise our ears.

STYLE in writing: *Σtyλος, graphium; στρουθια orationis, ad dicendi modus; the construction of a sentence, choice of words, manner of writing, mode of expression: also an iron instrument to write with,*

made use of by the Greeks and Romans:—this instrument, *Clel. Way. 30; and Voc. 198, n,* derives from “*icht's-til, or ystil; the tool (telum) for writing, or striking the letter:*”—but both *icht*, and *til*, and *tool*, and *telum*, are Gr.: see HIT; and TOOL: Gr.

STYLITE; “*Στυλιτης, one who is on a pillar: R. Σtyλος, vel Σtyλις, columna: this denomination was given to St. Simeon, who lived a long time on the top of a pillar: Nug.*”

STYPTIC; *Σtyφω, vel Σtyβω, stipo; to staunch blood.*

STYX; *Σtyξ, styx; fluvius infernalis; horror, odium: an infernal river mentioned by the poets: R. Σtyγω, odio prosequor; to pursue with hatred: vel απο τῆ Σtyγερῆ, à tristitia; causing sorrow, and woe.*

SUAGE; commonly written *assuage*, but derived either from “*Ευω, Ευεω, suco, assuesco, mansuesco: If. Voff.*”—*to be accustomed, trained to the hand*: or else *suage* may be derived ab *Ηδus, Æol. Εηδus, suavis; sweet; “quasi adsuaviare, suavem reddere; i. e. edulcorare, mitigare: Skinn. and Minsh.*”—and yet neither of them would acknowledge, that *suavis* was derived ab *Ηδus*, tho' the transmutation was so natural.

SUASORY, *Αδew, suadeo, placeo, delecto; to please, delight, prevail with: vel ab Ηδus, suavis; sweet; unde suadeo, blande loquor; to talk sweet words with soothing blandishments.*

SUAVI-LOQUY, *Ηδυ-λαλεω, suavi-loquens; sweetly-talking.*

SUAIVITY, *Ηδus, suavitas; sweetness.*

SUB-ACTION: see ACTION; Gr.—We have many other words in our language, beginning with the preposition SUB, which will be more properly found under their respective articles; unless when the primitives themselves are not in use; as in the following words, when compounded.

SUB-ALTERN, *Αλλοτερος, Æol. pro Αλλοτριος, alter, alternus, sub-alternus; taking turns under another; an inferior officer.*

SUB-DITITIOUS; *Υπο-διδωμι, sub-do, sub-dititius; given instead of another; a counterfeit; falsity, forgery.*

SUB-DOLOUS, *Δολος, dolus, subdolos; full of deceits; tricks, frauds.*

SUB-DUE; *Υπο-διδωμι, sub-do; to put under subjection.*

SUB-JECT, *Ιew, Ιημι, mitto; unde jacio; sub-jectus; cast down, or subdued; rendered obedient, loyal.*

SUB-ITANEOUS, *Υπ-τω, ειμι, πορευομαι, eo, subeo, subitaneus; hasty, sudden.*

SUB-LIME; *Λειμων, limus, sublimis; high, and lofty;*

lofty; above all *earthly things*: if we may depend on Litt. and Ainsw's. etym. tho' with Voss. we might rather derive it à *Λίμνη*, *limen*; quia quod *sublime* est, id, instar *subliminis*, est *elevatum*.

SUB-ORN, *Ὠρα*, *venustas*; *Ὠρασκον*, *ornamentum*; *orno*; *sub-orno*; *to prepare, instruct* any one privily to bear false witness, or any other mischievous practice.

SUB-PCENA, *Ἰπ' Ποινῆ*, *sub-pena*; a writ to call a man into Chancery, to bear witness in a trial, *under punishment* in case of non-attendance.

SUB-SIDENCE } *Ἐξομαί*, *sedeo, subsideo, subsidi-*
SUB-SIDIARY } *dior, subsidium; to sink to the*
SUB-SIDY } *bottom; to stand by in time*

of need; to support, under-prop: also a national tax.

SUB-STANCE } *à substando; quod per se*
SUB-STANTIVE } *substât; whatever can subsist of itself; and is able to STAND by its own power: consequently Gr.*

SUB-TIL, *Τίλα*, vel potius *Πίλα*, *pennæ molles*; *light feathers, soft as down*; and hence used to signify *any refined cunning, close laid argument*: or else we may, with Cæs. Scal. derive it rather "à filis tenuioribus quæ in *tela* bene textâ oculorum aciem penè fallunt:"—only now we must trace *tela*; and Voss. tells us, prius fuit *textura* à *texo*; and *texo* he derives à *Ταξῆ*, hoc est *ordine* quo filii artificiose junguntur.

SUB-TRACTION, sometimes written *subtraction*; but both originate à *Δρασκω*, *δραγῶ*, *traho*; *to draw from, to deduct*.

SUB-URBS, "*Κυρθασαί*, et *Κυρθιασαί*: Voss."—but Hesych. explains those words by *Ξιρησασαί*, *saltare*: then what connexion those words can have with *suburbs*, is not easy at first sight to discern: however, let me give his words, under the art. *urbs*, a second reading: quod autem Romani aratri curvaturam *urvum* vocarunt, id eò factum quia *urvum* generatim dicerent τὸ *Ανασκίον*, hoc est, quod ita *flexum*, ut redeat sursum versus; hinc *urvars*, *Κυρθασαί*, et *Κυρθιασαί*: since then these words may have some connexion with the shape, or *curvature* of the plow, let us now see what connexion *the plow* can have with the word *urbs*, and consequently with our word *suburbs*:—Voss. tells us, in the beginning of his art. that *urbem* dici quasi *orbem*, ut ait Varro, quia in *orbem* fieret: vel ab *urbo*, sive *urvo*, hoc est *buris*, sive aratri *curvatura*; nimirum *urbem* condituri taurum ac vaccam jungere solebant, et *aratro* fulcum designabant, intra quem, vel in quo, fundamenta ponerent: est hac de re illustris quoque locus apud Ovid: *Fast. IV*;

Apta dies legitur, quâ mœnia signet aratro;
and Virgil, *Æn. V. 755*;

Interca Æneas urbem designat aratro:

ex his planum sit cum *urbi* nomen inditum voluerit Varro, sc. ab *urbo*, vel *urvo*:—the introduction, and use of *the plow*, being thus accounted for, let us now trace the deriv. of *urbus*, vel *urvus*, which are evidently derived à *curvus*; and that is as evidently derived à *Κυρθός*, *curvus, convexus; bent, bowed, or crooked*; meaning *the plow-tail, or handle*; as Virgil has described the *buris*: *Geo. I. 169*;

Continuo in sylvis magnâ vi flexa domatur

In *burim*, et *curvi* formam accipit ulmus aratri: this mention of the *buris*, or *plow-tail*, suggests to me another deriv.; viz. *buris*, à *Βοός-υρα*, *bovis-cauda; the ox-tail*; and *the ox*, or *bull*, being antiently made use of in agriculture, they called *the handle of the plow, the plow-tail*, or more properly *the ox tail*: and *Βοός-υρα* was translated *buris*; and *buris* was transformed into *urbs, urbis*; which indeed is *buris* transposed.

SUC-CEDANEUM } *Χαζῶ*, *καθῶ*, *cedo, succedo; to follow, to come in*
SUC-CEDE } *the place of another; to*
SUC-CESS } *stand in his stead.*

SUCCINUM; *Μυζῶ*, *fugo; succus; any juice to suck.*

SUC-COUR; *Ῥίω*, *fluo, ruo, corruo, curro, succurro*; *to run to the timely aid and assistance of any person.*

SUCH; derived to us from the Greek, thro' the Northern languages; thus, "*Belg. sulck; Sax. ꝥpilc; Alman. sulib; q. d. so lic, vel su lic; i. e. ita simile; so belike: Verst. Jun. and Skinn.*"—now, both *so*, and *like*, are Gr.

SUCK, *Μυζῶ*, *fugo; to suck, or draw*; like a pump, or a siphon.

SUDORI-FIC, *Ἰδῶρ*, vel *Ἰδῶς*, *sudor; sweat, perspiration.*

SUDDEN; "*magnam videtur affinitatem habere cum illo Συδῶν, quod Hesych. exp. ταχῶς, ὀρμητικῶς, celeriter, impetuose: Jun.*"—but this appears of modern construction; we might therefore, with Skinn. rather suppose, that *sudden* was only a contraction of *subitaneus*; and then trace the Greek etym. as we have seen under that art.: Gr.

SUDS: Skinn. and Lye have derived this word from the Sax. *ꝥoðan; coquere*; and *ꝥeroben, coltus*: and then Lye refers us to *ſcetbe*; which unfortunately is Gr.

SUE for a favor } seem to be but a contraction
SUE at law } of *persue; to follow it close without intercession*; and therefore may be derived either from *Ἐπομαί*, quasi *equomai, sequor, persecutus*: or else the former may be derived à *Ζήλω*, *quero; to seek, ask, or intreat with great importunity.*

SUE, *transpire*; a contraction of *sudor*; i. e. of ἰδῶν vel ἰδῶν, *sweat*, or *perspiration*, or rather now the *transudation of trees*; as gums, &c.

SUET; commonly written *sewet*; Συς, Συος, *sus*, *porcus*: vel à Στεαρ, *sebum*, vel *sebum*, vel *sepum*; *fat*; à *sue*; quasi *suevum*, quod plus *pinguissimis* hoc animal habet: the *lard* of *bacon*.

SUFFER, Φερω; *fero*, *suffero*; *to bear*, *endure*, *permit*.

SUF-FICIENT, Φυω, *sto*, *sufficiens*; *suitable*, *answerable*.

SUF-FLATION, Πνεω, Πνω, *sto*, *sufflamen*; machinæ genus; quo in descensu, vel procurfu nimio, rota solet *sufflari*; a machine applied to the wheel of a carriage, when the descent would be too violent and rapid; we commonly call it a *trigger*.

SUF-FOCATE, Βωκίς, Βωκίς, à Βωω, *voco*; Βωξ, *vox*; unde *fauces*; *sub fauces suffoco*; *to strangle*; any *stricture under the jaws*, or *obstruction in the throat*, or *larynx*.

SUF-FRAGAN } instead of following the deriv.
SUF-FRAGE } of *suffrago*, *suffragor*, and *suffraganeus*, which seem to convey a very forced idea, when applied to our word *suffragan*, and which then would originate à Φρωω, φρωω, quasi φρωω, *frango*; *to break*; an idea far enough distant from the idea of a *bishop*: but *suffrago* signifies *to assist*, or *help*; and in that sense it may be applicable to an *assisting bishop*: let the signification of a word however be whatever it may, and let whatever be the sense given to that word, still it is the root and source alone that etym. is concerned about; and therefore instead of following the distant deriv. of the Latin word, let us rather attend to the far more natural, and consequently far more satisfactory deriv. of Clcl. Voc. 45, where he tells us, that "the inferior or subordinate dignitaries to the high barons, or bishops, were called *suf-fragans*, or *sub-bar-reichins*, *under-heads of a district*:"—only now all those words are Gr.

SUGAR: "Σακχαρ, or Σακχαριον, *saccarum*: Nug."—what a pity it is, the Dr. did not consult his lexicon and dictionary, before he ventured to give us such false orthogr.—he should have written Σακχαρ, and *saccharum*; *sugar*; a species of honey found in reeds, or canes, of a gummy substance at first, but refined by boiling, and consolidated by baking; which latter operation is a more modern invention.

SUG-GESTION; Χειρ, χειρος, χειριζω, *gero*; *suggestio*; *prompting*, *reminding*.

SUI-CIDE, Ου-κωτω, *sui*, vel *se-cædit*; *to kill himself*; *self-murder*: the most unnatural of all **CRIMES**.

SUFTE of *attendants*; "Gall. *suite*; unde Anglica vox desumpta est; nemo non deducit à *suiure*, *sequi*: Jun. under the art. *suitte*:"—but unde *suiure*; *sequi*?—ab Επειμαι, vel *equomai*, *sequor*; *to follow*; affecleæ, greges affeclearum rarâ, et privatum modum supergressâ magnificentiæ pompâ conspicui: *pages*, or a great number of *attendants*; a nobleman's, or an ambassador's *suite of servants*.

SULLEN; Σκυλλω, *veca*, *fatigo*; *to be vexed*, *grieved*, *soured*:—"q. d. *solanus*; i. e. qui *solitudo* quærit: alludit Gr. Σκυλλω, Skinn. *Washterus*:"—but **SOLE**, and **SOLITUDE**, are Gr.

SULPHUR: if we wanted any other arguments to prove, that the Celtic language was derived from the Gr. not the Gr. from the Celt. we might be convinced from this single instance alone; for, according to Clcl. Voc. 166, "we are to derive *sulphur* from the Celtic, thus;

z;	the prepositive article	} <i>sulphur</i> ; <i>materia</i> <i>ul</i> ; <i>materia</i> <i>phur</i> ; <i>fire</i>	} <i>igneæ</i> ; <i>an igneous</i> <i>substance</i> :"—now
z;	the prepositive article		
z;	the prepositive article		

z; in Greek signifies *materia*, *materies*; it cannot therefore be an original expression in both languages; the one therefore must be derived from the other, or both languages must be the same; the priority must be determined somewhere: the same observation likewise may be made on the latter half of this compound, viz. *phur*, which is evidently descended from Πυρ, *ignis*; *fire*; or *any thing very inflammable*.

SUM-total } *ὑπερ*, *super*, *supremus*, contracted
SUMMIT } to *summus*; τὸ Συμ-πρω, *the total amount*; *biggest*, *best*—with regard to the expression *full-summed*, Skinn. very properly remarks, "vox accipitrariorum propria; sic dicitur *accipiter*, cui omnes pennæ jam *succreverant*; i. e. cui nihil de *summa* pennarum deest:"—but then the Dr. ought to have derived it as above.

SUMMER: there are two deriv. of this word; Martinius dici putat quasi *sun-mer*; *solis-plus*; quod illa tempestas anni *plus* habeat *solis*: this is not so good as the following, Petro Nannio *soner* dicitur quasi *son-beer*; *solis dominus*; quemadmodum *byems* quibusdam putatur *wint-er* dictus, quasi *wint-beer*; *venti dominus*:—these gentlemen therefore look on these words as purely Sax.; but they are all Greek; for *son*, or *son*, as we shall see presently, is Gr.; and *mer*, or *mora*, is of the same orig.; and *wint* is no more than **WIND**; consequently Gr.; and *beer* is evidently derived ab *berus*: see **HEIR**; Gr.—so that *sun-mer*, and *summer-months*, are months in which the sun predominates.

SUMMER-SET: from the common appearance

ance of this word, nobody would suspect that it was first derived from the Fr. Gall. *soubrefault*; which was first derived from the Lat. *supra*, vel *supremus*, vel *summus*, *salvus*; and then, that all of them are derived ab Ἵπερ-αλλομαι, *super-salio*, unde *salvus*; *the biggest bounder, or skipper; the best Frenchman.*

SUM-MON } Μνω, Μνωμαι, *commonefacio*; to
SUM-MONS } give notice, or warning to attend a trial.

SUMPTER-*borse*; Σαγμα, Gall. *somme*; Belg. *soom*; Sax. *ream*; Armor. *sam*; Fr. Gall. *sommier*; Ital. *somro*, *jumentum clitellarium*; a beast of burdèn, that carries a pack-saddle.

SUMPTUOUS, vel ab Αμω θειζω: vel ab Αισιμων, *sumo*, *sumptus*; *belonging to expences; prodigal, costly.*

SUN } quod videri potest ab Ἡλιος,
SUN-DAY } defluxisse; aspiratione in sibilum transeunte; unde *sol*; postea quoque, mutato l in n, factum fuerit Belg. *son*, *somme*; deinde Sax. *sunne*; deinde Alman. *sun*; Jun. and Lye; from Voss.—tho' Cicero de Nat. Deor. derives it à *solus*; and Milton, in the beginning of his fourth book of Paradise Lost, 33, seems to have adopted the same deriv. where in Satan's address to the sun, he says,

O thou, that with surpassing glory crown'd,
Look'st from thy sole dominion, like the god
Of this new world; at whose sight all the stars
Hide their diminish'd heads: to thee I call,
But with no friendly voice, and add thy name,
O sun, to tell thee how I hate thy beams.

SUPER-ABLE: see ABLE; Gr. — We have many other words in our language, beginning with the preposition SUPER, which will be more properly found under their respective articles, unless when the primitives themselves are not in use; as in the following words, when compounded.

SUPER-B: a barbarous contraction of Ἵπερ-βιος, vel potius Ἵπερ-βιος, *superbus*; proprie notat *violentum*; ab Ἵπερ, *super*; et βια, *vis, robur*; *proud, haughty, insolent*:—but If. Voss. derives *superbus* ab Ἵπερ-βας, Ἵπερ-βαιω, Ἵπερ-βαιωω, *super-co*; *to go beyond due bounds, to carry one's self above our equals.*

SUPER-CILLIOUSNESS; Ἵπερ-κινω, à Κινω, *movere*; unde *cinus, cillus, cilleo, moveo*; quia perpetuo *cillant*:—but Isidorus imagines, that *the eye-brows*, or rather *the eye-lids*, were called *cilia*, quia sunt tegmina, quibus co-operiuntur oculi, quia *celent oculos* (*ceal up the ship boy's eyes*) tegantque tutâ custodiâ:—should this be the true deriv. it may originate à Κοιλω, *celo, abscondo, occulto*; *to conceal, to hide, to close, or shut up*:

—If. Voss. would derive *supercilium* à Χαλιη: but Χαλιη are rather *the lips*, than *the eye-brows*, or *eye-lids*; as indeed they approach nearer to it in sound.

SUPER-FICIES, Ἵπερ-φω, *super-fio, super-ficies*; *the surface, the outward part, nothing internal.*

SUPERIOR, Ἵπερ-φω, *super-feror, super-latus, superior, supernus*; *on high, aloft, above.*

SUPER-SEDE; Εξομαι, *sedeo, supersedeo*; *to sit above; to suspend another from his office.*

SUPER-STITION; Ἵπερ-στο, *super-sum*; *super-sto, superstitio, timor inanis deorum*; *a vain dread of the deity*; qui totos dies precabantur, et immolabant, ut liberi sui sibi *superstitives* essent, *superstitiosi* sunt appellati: Cicero: *superstitio est Ἵπερ-στασις*: et *superstitiosus*, qui ubique *subsistit*, et hæret; etiam non timenda timens; *a fruitless fear*:—Cicel. Way. 6, n; and Voc. 81, tells us, that "*superstition was the fixture of the party arrested, and their continuing to stand on the spot, inclosed by the ray, or circle, formed by the wand of the mage, or magus, the ancient minister of justice*:"—consequently Gr. as above.

SUPER-VACANEOUS; Εὐκαιρος, *vacuus, supervacaneus*; *at leisure; work done above the ordinary hours.*

SUPINE; subst. *supinum*; cujus etymo magnæ lites inter grammaticos: *the supine of a verb*; or, as some call it, a participle.

SUPINE; adject. Ἵπιος, ejecto l, quasi Συπιος, *supinus, resupinus*; *in dorsum versus; turned on the back; face upwards, like one asleep.*

SUP-PEDITATE, Ἵπερ-πειω, *suppedito, ministro*; fortasse igitur primum ea vox *ministri* convenit, qui domino equitanti *pedibus ipsi iter facientes*, omnia præbere cogentur; vel *suppeditare* proprie sit *peditem* ad militiam præbere: Voss.—from either of these definitions it is evident we must look for the etym. of this word in Πες, *pes; pedes*; signifying one who, while his master rides on horseback, runs *on foot* all the way by his side: or the *supplying a foot soldier* for the war: and hence used to signify *to supply, or administer*, in general.

SUPPER; Ἵπιος, ejecto l, *resupinus*; it being the last meal toward *bed-time*:—tho' with Jun. and Skinn. we might rather derive it à Πορω, quasi Σαρρω, *sorbeo; to sup, or soup up*; quia majores nostri unico liberali, et solenni pastu, sc. *prandio* utebantur: noctu autem, vel vesperi, loco cœnæ, tantum *jus, aut panem jure maceratum*, comedebant:—should this be the true interpretation, it may originate ab Ἵπαρ, *sopor, soporitus*; *sleep'd in liquor*, as in *sleep*: unless we may derive *supper* ab Οππα, Æol. pro Ομπη: Ομπαι, Ομπατα,

ὑψίστη, κρυφὴ καὶ μελίσσι δεδωμένα: Hesych. *offa*; a *top*, or *soked bread*, *gruel*, *porrage*, &c.

SUP-PLE; Πλεω, *plico*; to *bend*, or *fold over*; any *thing pliant*.

SUP-PLEMENT; Πλω, *obsoletum*; unde Πληθω, *impleo*: R. Πλεος, *plenus*; *full*; something *added*, in order to *fill up*, and *complete*, what was *deficient*.

SUP-PLICATE, Πλεω, *plico*, *supplico*; *supplex*; to *bend down*, *prostrate*, or *bow low*; to *entreat*, or *make intercession*.

SUP-PLY, Πληρω, vel Πληθω, *impleo*, *suppleo*; unde Πλω, *obsoletum*; as above in *supplement*.

SUP-PORT, Φερω, Φορω, et Φορσω, *porto*; to *bear*, *carry*, or *sustain* any great weight; also to *assist*, or *relieve* any weight; i. e. *bear* a part of it.

SUP-POSE, Θω, *pono*; ut à δω, *dono*: *suppono*, *suppositus*; to *substitute*; to *imagine*.

SUP-PURATION; either from Εμπυω, *suppuro*, *pus excreo*; to *fester*; to *ripen*, as a *pusbule*; or else from Πυρ, *ignis*; unde *puro*, *purus*; to *render pure*, and *clean*, by *purifying* a wound.

SUPREME, Ὑπερ, *super*, *superrimus*, contracted to *supremus*; the *highest*, *chiefeft*, and *sublimest* office.

SUR-CINGLE, Ζωνω, *quasi zingo*, *cingo*; to *girt*, *surround*.

SURD-numbers: see ABSURD: Gr.—with regard to the signification of *surd*, when applied to numbers, it means any number, or quantity, incommensurate with unity.

SURDITY; plainly borrowed from the Lat. *surdus*; and that is as plainly borrowed from the Gr. “Σορδισμος, *sordus*, pro *surdus*; *muti enim et surdi semper confunduntur*: Voss.”

SUR-FEIT, Ἄλις, *satis*; λ in τ *converso*: ex *satis*, *satur*, *saturitas*; *fulness*, *satiety*, and *superabundance*.

SURGE; Εγερω, *surgo*; to *rise*; properly the *foam* that *swims on the top of the waves*.

SUR-MISE; Μεθιμι, *mitto*, *supermitto*; to *imagine*, *suppose*: vel à Νομιζω, *autumo*, *arbitror*; to *think*, *conjecture*.

SUR-PLICE, Πλεω, *plico*, *superplico*; q. d. *super-plicium*; in *plicas* enim ob magnam latitudinem convolvitur; a *large covering*, or *vest*, which, by means of a vast number of *pleats*, is worn by the priest over all his other robes:—Spelm. in “*pellicea*, *pellicium*, gives us a different, and undoubtedly the proper deriv.; viz. tunica, vel indumentum *pellicium*; Angl. a *pileb*; hinc *superpellicium*; a *surplice*; q. d. a *surpileb*.”—but still it is Gr. à Φελλος, *pellis*; unde *pellica*, et *pellicium*; a *vest*, or *garment that covers all*.

SUR-PLUS; Πλεον, *converso* v in s, *pleos*, *plus*; *more*:—*sur* is a contraction of *super*; so that *sur-*

plus, is the same as *superplus*; something *more*, that *remains over and above*; a *residue*.

SUR-PRISE, “Fr. Gall. *surprendre*; Ital. *supraprendere*; *inopinato invadere*, *asssequi*; unde particip. *surpris*, *surprins*; et verbalia *surprinsse*; q. d. *supraprendere*: Skinn.”—and so far is very well; but now the Dr. ought to have told us, where to find the root of *supraprendere*; which has been already given under the art. AP-PRE-HEND: Gr.

SUR-REPTITIOUS; Ἀρπαξ, *rapax*, *rapio*, *surrupio*; to *steal away*, to do any thing in a *clandestine manner*.

SUR-REY, as Clcl. Voc. 7, very justly observes, “is only a contraction first of *South-wark*.” and then of *Sutthoric*:—consequently Gr.: see SOUTH-WARK.

SUR-VEY, a contraction from *super-vidéo*: see VISION: Gr.

SUS-CITATION, Συω, *cico*, *cito*, *resuscitatio*; a *raising up*: or else with the other etymol. we may derive it from Κω, *eo*; vel à Κινω, *omisso* v.

SU-SPECT, a contraction of *super-spicio*: see A-SPECT: Gr.

SUS-PENSE, *pendeo*, *suspendo*, *suspensus*; to *hang down*; R. *pondus*; a *weight*; and hence used to express a person's remaining in a doubtful state, *poised* between hope and fear.

SU-SURRATION; Ψιθυρω, *sufurro*; vel Συριζω, *fibilo*; to *whisper*, or *make a hissing noise*.

SUTLER: though all our etymol. agree in defining this word, yet they cannot agree in deriving it: Skinn. would deduce it à *subtilianus*; but orthography is against him: Jun. refers us to *soil*, or *daub*; and there he says, “Anglis. quoque *sutler*; Dan. *sutlere*; Belg. *soetelaer*, est caupo militaris, mediastinus *sordida praestans ministeria*; *fervus culinaris*, adipe ac *fuligine perunctus*: nisi malis petere ex Dan. *soed*; and Belg. *soet*, quod utrisque *camini fuliginem* denotat.”—but then it ought to have been written *sootler*; and referred to that art.: Gr.—however Lye rather approves of the former of these deriv. which Jun. has produced; “unde,” says he, “*soetelen*, *sordida* et *vilia officia obire*; *versari in sordida* et *tenui arte*: ex quo fiunt Belg. *soeteler*, et nostrum *sutler*.”—but then, not quite satisfied with this, he says, “*arctissimam videntur habere necessitudinem cum Hibern. sál*; *scoria*; *salaighim*; *polluere*, *inquinare*, *conspurcare*.”—all these latter deriv. seem to point out the *sordidness* of the office; and therefore it might be better to derive it from SOOT; Gr.

SUTURE; Συω, *antiq. suo*; unde Κασσω, pro Καλλω, Atticè Κασσω, quod Hesych. exp. *πανω*, *suo*; to *sow*, *patch*, or *darn*; also, *sutura*; a *sowing together*;

together; meaning that *fine connexion* of the bones of the skull.

* SWAIN: "Dan. *svend*; *puer*, *minister*; Sax. *ŕpēan*; Belg. *svent*; *juvenis*; *svente*; *juvencula*; quæ Anglis *wench*: Jun."—but if *swain*, and *wench*, may be deduced from the same origin; their deriv. will be more properly considered under the art. WENCH: Gr.—Ciel. gives us a Celtic deriv. which will be produced in the Sax. Alph.

SWALLOW, or *bird*: under the present orthogr. it would be impossible to guess at the deriv.; but after having traced it thro' all the Northern languages, it seems to originate at last from Ἡλιος, *sol*; *the sun*; for if, instead of *swallow*, it had been written *sollar*, i. e. *solar*, the deriv. might have been more visible: what may convince us of the propriety of this deriv. is, that all the Northern words signify *accendere*, *inflammare*, *torridus*, *calidus*, *æstus*; "nam swallow videtur nomen accepisse à ῥπαλοδ, propterea quòd *caloris æstivi* nuntia sit: ipsum vero ῥπαλοδ, est à ῥpælan, *urere*: Jun."—and if ῥpælan does not derive from Ἡλιος, there is no dependence on etym.; but the transition is so easy, there is no need of conviction: see likewise SWEAL: Gr.

SWAMP; "locus *spongiosus*, seu *fungosus*: Lye:"—who then produces seven different languages, all Northern; but at last concludes with, "alludit Gr. Σομφος, *rarus*, *inanis*, *fungosus*:"—but if this be only an allusion, what are all the Northern words? they cannot all be originals:—Skinn. likewise will admit of no more than felicissime alludit Gr. Σομφος;—still the Gr. is only an allusion; it cannot possibly be the original of all those barbarous Northern words, tho' it signified *fungosus*, *spongiosus*; numberless generations before those languages had any being, that we know of:—"Germ. *sumpe*; *palus*: *sumfig*; *paludosus*; quod depravatum putat Wachterus: è Francico *sunst*, ejusdem significationis:"—but still it may be Gr. as above.

* SWARM; "Ἐσων, properly *the king of the bees*, according to the etymologist; from whence also comes Ἐσμος, *examen*: tho' some derive it ab *Es*, *mitto*: wherefore Ἐσμος is sometimes written with a rough breathing, and sometimes with a smooth one: Nug."—let us not dispute the propriety, or impropriety of the Dr's. *king of the bees*; but his deriv. is certainly not so good a one as the following from Jun. "*examen*, globus apum in ramo arboris, uvæ instar, suspensus: nescio an hujusmodi uva apum primo *ŕarm*, ac postea *ŕwarm*, dicta sit voce detruncatâ ab Ἀρμ-ωνια, *concentus*; propter grave illud, canorumque murmur, quo perŕreptit apum populus,

quòtiŕcunque ex alvearibus prorumpit, ac grande aliquod uber, suspendens se imitatur:"—but this is the description of a flight of bees: since then it is called a *ŕwarm* of bees, not so much from the *murmuring noise* they make while flying, as *the manner* in which they *connect*, and *join themselves together* at that remarkable time of *ŕswarming*, it seems but reasonable to suppose, that the word *ŕwarm* may be more naturally derived ab Ἀρμ, *compages*, *commiffura*; a *mixing*, *uniting*, or *joining together*:—if this deriv. should not be admitted, we must then refer to the Sax. Alph.

a SWARTH; "*the ghost of a dying man*; forte à Sax. *ŕpæart*; *black*, *dark*, *pale*, *wan*: Ray:"—this no doubt is a proper deriv. tho' it would appear somewhat odd in our language to say *as black as a ghost*: and yet it is certainly derived from the same root with SWARTHY: and consequently Gr. as in the next art.

SWARTHY: "olim *susplicabar*," says Jun. "Alman. *ŕwarz*; *tetrum*, per quendam transpositionem literarum factum ex Ζορρρος, quasi Ζορρρρρ, *tenebrosus*, *caliginosus*, *obscurus*; nunc tamen dispicio numquid commodius offeratur, unde derivem."

SWATHE; "*calm*: Ray:"—perhaps it is only another dialect for SOOTHE, *assuage*, *soften*, *make calm*, or *pacify*: and if so, it is Gr.

SWAY a *sceptre*: "Belgæ. fastuose incedentes *ŕwaeyen en draeyen*, quando tunicarum suarum lacinias in imos talos effusas haud aliter *vibrant*, ac si aurâ levi subeunte *ŕuitarent*, *succuterenturque*: unde quoque *ŕwaeyen* istud, s. tantummodo: præfixo, videri possunt Belgæ fecisse ex *waeyen*; *ventillare*; *to sway a sword*, or *sway a sceptre*; *vibrare gladium*, *vibrare sceptrum*: Jun."—and from this very action of *vibrating*, and *waving* backwards and forwards, it seems more natural to derive our word *sway* ab Αιγης, τὰ κύματα, Hesych. unde *ŕwaiyis* (et hinc mare *Ægeum*, i. e. mare *vexatum*): *the waves of the sea*; and *to wave*; *undulare*, *vibrare*.

SWEAL: "Sax. ῥpælan; *urere*; nunc dierum dicitur de candelâ inæqualiter eliquescente: Skinn. and Lye:"—true; but most probably ῥpælan is no original word, but derived ab Ἡλιος; *ŕsol*, *solaris*; *the sun*, or *solar beams*, which melt down every thing with fervent heat:—and yet it is observable, that this word *ŕweal* is made use of to signify *the shade*; to retire under *the ŕweal*; i. e. under some shelter from the scorching beams of *the sun*.

SWEAR; Σιβωμαί, *veneror*; Σιβρρος, *severus*; *affevero*; quasi *ŕweavero*; unde Sax. ῥpēpian; Belg. *ŕweeren*; Teut. *ŕschweren*; *jurare*; *graviter*, *ŕerid*, et *ŕverè* aliquid dicere, vel affirmare; *ta pronounce*.

or declare any thing solemnly; to affirm with perseverance.

SWEAT, "Ἴδρω, Ἴδος, Ἵδρος; sudor: Voss."—moist, wet; or rather ab Ἴδρω, sudor; sweats.

SWEEP; "Ἐκπίω, scabo; unde scopæ; quasi scopæ, quia iis pavimentum scabatur, ac Ἐκπίωται, foditur, ac sulcatur: Voss."—a brush, or broom to scrape, or scratch the floor with, &c.

SWEET; "Ἡδύς, Ἐδύς, ἴσχυρις, dulcis; by prefixing s, and changing δ into t: Casaub. and Upt."—the flavor most agreeable to the palate.

SWEENEY "Sax. ꝥpepen; unde arpepian;

SWEVEN } sopire; беруевеѣ; soporatus; parum certe abest, quin id Græcæ origini adscribam, tanquam ab Ἄσπρος (aspero nimirum spiritu in ρ, et π in ꝥ commutato) prius fuit Συπρος, atque inde ꝥπουρην, et ꝥpepην: Scaliger in verborum etymologiis, pari modo censet ex Ἄσπρος, primo fuisse *soprus*, ac deinde *somnus*: Lye."—Verft. supposes them to be Sax.

SWIG: "vel ab Iceland. *suga*; *sorbere*; sensu paulum mutato: vel extrito l, à Sax. ꝥpilgan; ut idem fere significet quod *swill*: Lye."—but both these deriv. are Gr.; for the Iceland. *suga* is no more than a different dialect of *sugo*; i. e. Μυζω, *to suck down*: and the Sax. ꝥpilgan will be considered in the art. SWILL.

to SWILKER over; "to dash over: Ray:"—perhaps it is only a various dialect of *swiggle*, or WAGGLE, or *shake over*; i. e. *to spill*: Gr.

SWILL: "Sax. ꝥpilgan, et ꝥpelgan; *schwelgen*, *schwelgen*; *perpotare*, *popinari*, *belluari*: Jun. Skinn. and Lye:"—but if we take only the first syllable of these Northern words, *ꝥpil*, *ꝥpel*, *swel*, and *schwel*—we shall immediately see that they all are but barbarous distortions of *swil-lus*; i. e. *swile*; i. e. of *swis*; i. e. of Σως, vel Ἄς, *porcus*; a hog, or whatever belongs to swine; and here used to signify their voracious manner of feeding; *perpotantes*, *popinantes*, *belluantes*; and for this very reason the food given to those creatures is by our farmers properly called their *swill*; not from their only *swallowing* it (for all creatures *swallow* their food) but from their greedy and voracious manner of *swallowing* it; so truly *swinish*.

* SWIM: "Iceland. *svimma*; Sax. ꝥrimman; Belg. *swemmen*; fortasse sunt ab illo Σιμιον, quod Helych. exp. αἰγιαλος, *litus*, *ora maritima*: Jun."—this deriv. may rather be doubted, because both Σιμιον, and αἰγιαλος, signify *place*, not *action*;—but any thing may be found *swimming* at sea, hundreds of leagues from all *shore*:—the deriv. of this art. therefore is rather referred to the Sax. Alph.

SWINE-GREUN: "Dan. an Iceland. *graun*;

nasus: Ray:"—then we might suppose this *graun*, and *graun*, was nothing more than a barbarous distortion of Ἄσπρος; *nasus*; *the nose*; or *snout* of a swine; commonly called *the grumpy*, quasi *grimy*.

SWINK: "Sax. ꝥpinc; *labor*; ꝥpincan, *laborare*; *to labor*, *soil*: Lye:"—it seems to descend à Νικω, by transposition Νικω, *vincio*; unde ꝥpinc, *to labor*, *to be fatigued*, *to be wearied*, or *overcome* with work.

SWITCH; Ἐκπίω, *scutica*; *a whip*, *lash*, or *goad*.

St. SWITHIN, seems to have descended to us from the Celtic "*Swyth*"; as *Alswyth*, a place in London, formerly called *Alsace*, or *Alfatha*; signifying *the seat of a college*: Clcl. Voc. 179:"—consequently Gr.; for both *swyth*, and *seat*, are evidently derived à *sedes*; and *sedes* is derived ab Ἐδουμαι, *sedeo*; unde *sedes*, *a seat*, quasi *swyat*, or *swyth*.

SWIVE; "plane referre malim ad Σωῖν, Æol. Σωβῆν, *subare*; et Σωβῆξ, vel Σωβας, quod significat *suillis moribus præditum*; porciq; *inftar libidinofum*: Voss. and Jun." *a brimming fool*;—this is the vulgar and common acceptation of the word; but it may wear a more decent appearance, by giving it only another deriv.; viz. *to WIVE*, *to marry a WIFE*: Gr.

to SWIZZEN; "to *snare*: Ray:"—perhaps the same with WIZ: Gr.

SWORD: "Ἐπίστρος, Græcis, ut *ferrum*, Latinis, metonymice haud raro *ensum* significat: Anglis solitâ contractione *a sword*; per metath. et contractionem: Casaub. and Upt."—or rather ab Ἀορ; *ensis*; any weapon made of *iron*, or *steel*; as Butler has, in the beginning of the Third Canto, part i. v. 1, very justly said,

Ay me! what perils do environ

The man that meddles with cold iron.

to SWORL; "or *snarl*, as a dog: Ray:"—perhaps only a contraction of *swear*, and *growl*: and if so, it is Gr.

SYCO-MORE; Συκομορος, Συκομορσα, *ficomorus*; *the sycamore tree*: R. Συκον, *ficus*; *the fig tree*; and Μορος, *morus*; *the mulberry tree*.

SYCO-PHANT, "Συκοφαντης, *ficophanta*: lege olim apud Athenienses cautum erat, ne quis *ficus* Athenis exportaret; qui deferebant adversus legem eam peccantes, ex re dicti, Συκοφαντες: soletque hoc hominum genus delationibus sibi parare victum; atque adeo sæpe et ficta crimina intendebat; eaque de causâ *calumniatoribus* id nomen tributum fuit: Voss."—to export *figs* from Athens was prohibited by law; and therefore those *informers* acquired the name of *ficophants*; from Συκος, *ficus*; *a fig*; and Φανω, pro Εγκάλω, *accuso*; *to inform*:—but in our language, *ficophants* are

are rather *flatterers*, than *informers*; and signify those, who by *calumniating* others, would insinuate themselves into favor.

SYITH; “Hibern. *sithim*; *placare, reconciliare*: hinc etiam voces forenses *assith, assithment*; *compensatio per mulctam pecuniariam*: Lye:”—*to appease, to reconcile*; also, *to make compensation by a pecuniary fine*:—from all which, and particularly in the sense of *appeasing*, it seems as if *sith* was only a various dialect of **SOOTHE**, or *soften*: and if so, it may be Gr.

SYLLABLE, “*Συλλαβή, syllaba*; from *Συλλαμβανω, comprehendo*; a *syllable* is an assemblage of letters: R. *Ααμβανω, capio*: Nug.”—this is rather too much; for a *word* is an assemblage of letters; but there are several words that consist of many syllables: a *syllable* therefore ought to be defined such a portion of any word as may be *comprehended* and *pronounced* at one utterance.

SYLLABUS; “*Συλλαβος, Σιλλαβος, Σιλλυβος, syllabus*; an *index of the words, or chief heads of a book, &c. a table of contents*; an *abridgement, or summary*.”

SYL-LOGISM, “*Συλλογισμος, argument, conclusion*: *Συλλογιζομαι, to conclude by argument*: R. *Αιγω, dico*; *Λογος, ratio*: Nug.”

SYLVAN } videtur dici quasi *xyliwa*, à
SYLVESTER } *Συλος, lignum*; quia in eâ
signa cædantur: sed est ab *Σλν, sylvia*; a *wood, or grove*:—Ciel. Way. 71, supposes the Celtic “*ul, or il, to be radical to ul-π, to syl-va, to bill, to boll, and many other words signifying a wood, or grove*.”—but can we suppose, that the Greeks had not the word *υλν*, till they borrowed it from the Celts?

SYM-BOL; “*Συμβολον, nota, signum*; from *Συμβαλλω, conjicere, confero*: R. *Βαλλω, jacio*;—the *symbol, or creed*, has been so called, either because it is a *distinguishing mark, and characteristic of true catholics*; or because it is as it were a *collection, and abridgement of our faith*: Nug.”

SYM-METRY; “*Συμμετρία, proportion, justness*: R. *Μετρον, mensura, modus*: Nug.”—a *barmony of parts*.

SYM-PHONY; “*Συμφωνία*: Nug.”—a *concord of sweet sounds*: R. *Συν, cum*; *with*; and *Φωνη, vox*; a *sound*: in music it is understood as a *prelude, or a repeating part*: sometimes an *echo*.

SYM-POSIAS; “*Συμπόσια, compositio, convivium*; the *master of the feast*.”

SYM-PTOM; “*Συμπτωμα*: Nug.”—*quod accipit, casus, adfectus præter naturam morbum sequens*: an *accident, or sickness, accompanying any disorder*; as the *ague does the head-ach*; and vice

versa; also the crisis of a disorder, discovered by some certain *signs, and effects*.

SYN-AGOGUE; “*Συναγωγή, synagoga*: R. *Αγω, to lead*: Nug.” the place of worship, where the Jews *assemble, and meet together*.

SYN-ALCEPHE, “*Συναλοιφή, synalæpha*; *elision vocalis in fine dictionis ante alteram in initio sequentis*; ut *vit' est*; *viv' bodie*; *pro vita, et vive*; *the cutting off a vowel in scansion, at the end of a word, when the next word likewise begins with one*: R. *Συν, and Αλειφω, deleo, oblitero*.

SYN-CHRONISM, “*Συγχρονισμος, synchronismus, convenientia temporis, five ea, quæ in idem tempus concurrunt*; two events happening *at the same time*: R. *Συν, and Χρονος, tempus*; *time*.”

SYN-COPE; “*Συγκοπή, syncope*: R. *Κοπιω, to cut*: Nug.”—it should have been printed *syncope*; *figura grammatica, quâ syllaba è medio abjicitur*: a figure, by which a syllable is *cut off* in the middle of a word; as *amâsse, pro amavisse*: in physic it signifies a disease occasioned by a sudden decay of the spirits.

SYN-DIC; “*Συνδικος, syndicus*; *one who has the charge of the affairs of a community*: R. *Δικη, jus, justitia, causa*: Nug.”

SYN-EK-DOCHE, “*Συνεκδοχή, synecdoche*; *figura gramm. comprehensio, perceptio*: R. *Συν-ει, et Δεχομαι, capio*; a fig. in gramm. which expresses *only a part for the whole*; thus *carina, the keel of a ship*, is used in Latin to express *the whole ship*.

SYN-OD; “*Συνωδος, synodus, conventus*; a *public assembly, to which the people resort from all parts*: R. *Οδος, via*: Nug.”—there cannot be, surely, a more flat, spiritless, and insignificant interpretation, than what the Dr. has here exhibited; in which he has given us rather the idea of a country fair, *to which people resort from all parts, than of a meeting, or assembly of divines, convened on some solemn occasion, in a general council, or a congress of senators*.

SYN-ONYMOUS, “*Συνωνυμοι, of the same name, or signification*: R. *Ονομα, nomen; a name*: Nug.”

SYN-OPSIS, “*Συνοψις, synopsis; conspectus, abimatio, an inventory; a brief, or summary description*.”

SYN-TAXIS; “*Συντάξις, syntagma, et. Συντάξις, constructio, ordinatio*: R. *Ταξω, to arrange, or put in order*: Nug.”—a *treatise at large*: also the *order, and grammatical construction of words*.

SYN-TERESIS, printed in Nugent's edition *synderefs*; tho' properly derived by the Dr. from “*Συντηρησις, observatio; a remove, of conscience*: R. *Τηρω, servo, offero*: Nug.”

SYN-THESIS; “*Συνθεσις, syntthesis*: fig. gramm. a gramm. fig. when a noun collective singular is joined to a verb plural.”

SYRINGE,

SYRINGE, Συριγξ, συριγγος, *syrix, fistula*, et quicquid *fistulorum* est *siphonis* instar; an instrument like a *siphon*, made use of to inject any liquid.

SYR-OP, sometimes written *sirrup*, and *syrrup*; but derived from Συριας Οπος, *Syrius succus*, quo Syri impense delectantur; the *Syrian juice*, so much admired.

SY-STEM; Σύστημα, *systema, compages*; the *complete body* of a science: R. Στήμα, ab Ἰσθμῷ, *stamen*; the *stem, stock*, or as it were the *foundation* of that science.

SY-STOLE, Συστολή, *ystole*; *contractio*; the *contraction of the heart at every pulsation of the blood*: R. Συν, et Στελλω, *contrabo*; the *pressing, or contracting together*; being opposite to the **DIA-STOLE**: Gr.

SY-ZYGY, Συζυγία, *syzygia*; *conjunctio*; the *conjunction of sun and moon*: R. Ζυγος, *jugum*; a *joining*.

T.

TABBY; "Ital. *tabi, tabino*; serici confecti genus: forte Barbaræ Indicæ, seu Persicæ originis: nisi malis à *tapes* deflectere; quia sc. ad magnatum *tapes* adhibetur: Skinn." — but **TAPESTRY** is Gr.

TABE-FACTION; Ταβω, Dor. pro Τηκω, *liquo, liquefacio*; quia ut *calor ignis* metalla, sic *morbus corporis soliditatem liquefacit, et solvit*; itaque *tabes, et tabidus*, nihil aliud quam Τηξις, seu *liquefactio*; a *consumption, or any other disorder, wasting and consuming the body*; and as it were *melting it away, like metals in a crucible*.

TABERN; a *cellar*; from the following art. Gr.

TABERNACLE; Ταβω, idem quod Τηνω, *extendo, taba*, obsoletum; unde diminutivum *tabula*, et *taberna*, "literarum subductione è *tabulerna*; nam et Verrius Flaccus, atque ex eo Festus in *tabernaculum, tabernas* sic dictas ait, quod ex *tabulis* olim fiebant: Voss." — a *little sloop, tent, or pavilion, run up with boards*; a *booth*.

TABLE; "Ταβω, idem quod Τηνω, *extendo*; *taba*, obsoletum; unde diminutivum *tabula*, non tam argumentis, quam è vocis sono cognoscimus," says Voss. a *table, or desk to write on*: in architecture it is called an *entablature*, and signifies that part which is composed of the *architrave, frieze, and cornice of a pillar*; being in effect the *extremity of the flooring*, which is either supported by *pillars, or by the wall, if there are no pillars*.

TABOR, and *tsfe*; "Gall. *tabourin, tambour*; Ital. *tamburro, tamburrino*; Belg. *tamboer, tamborin*;

Hisp. *atambor*; idem signante; sed vulgatius *tympanum*; et non multum interest," say Jun. and Skinn.—but *tympanum* is undoubtedly derived à Τυμπανον, *tympanum*; a *drum*; of which the *tabor* is a smaller species.

TACHU-GRAPHY; Ταχυγραφία, Ταχυγραφος, *qui velociter scribit*; a *swift writer, a writer of short-hand*: R. Ταχος, *celer*; *swift*; and Γραφω, *scribo*; to *write*.

TACIT; "Ακιω, quidem in usu non est, sed obtinet participium ejus Ακιω, *quietus, tacitus*; præmissio T, quasi Τακειω, *taceo, tacens, tacitus*; ut ab ερα, *tera, sive terra*: sane Ακιν, Hesych. exp. per accusativum Ηουχιας, hoc est *quietem, et silentium*: sed sæpius adverbialiter exponitur *tacite*; *silently, quietly, without any noise*: Voss."—or else it seems to be compounded ex Α, *non*; et Χαινω, *bio, bisco*.

TACK together; "Τακω, Ταξω, ταξω, i. e. *ordine*, quo fila artificiose *junguntur*: *texo* eâ formâ est à *tego*, quâ est *vexo* à *veho*; *taxo* à *tago*; quia in opere quod *textitur* filum filo *tegitur*: Voss."—according to this explanation, any one might suppose, that *texo* and *tego* were derived from the same root; which they certainly are not; and perhaps were placed together here, only to shew their close connexion to each other, not as to etym. but signification; for *texo* signifies *ordo*, and is undoubtedly derived à Τακω: but *tego*, in weaving, may signify *the covering, or intermixing* of one thread with another, which is undoubtedly derived à Τειγω, abjecto Τ, quomodo à Σφαλλω, *fallo*:—but it seems more natural to derive *tack* à Τακω, *texo*: to *weave, knit, or join together*.

TACTICS; from the same root, Τακω, *ordo, ordino*; and now used to signify *the art military, or drawing up soldiers in ranks, &c.*

TACTION; Θιγω, Θιγγανω, *tango, tallum*; to *touch, contaminate*, by being brought into *contact* with any thing that may *defile*: à Ταγγω, *rancedo*; a *rancidness of taste*:—we use the words *taint, or attaint, and attainder*, in the sense of accusing any person of high crimes and misdemeanors, when his *fidelity and loyalty are contaminated, and corrupt*.

TAD-POLE; half Sax. half Gr.; the former is only a contraction of *toad*, which is Sax. but *pole* is evidently Gr. à Πωλος, *pullus*; which signifies *the young of any creature*; so that a *tad-pole* is a *young toad, or frog*.

TAG of a lace: Clel. Way. 52, most concisely, and most judiciously tells us, that "*tag* is derived from "*the-ag, or the point*:"—if he had but now as faithfully derived this Celtic word *ag* from Ακ-η, *ac-ies*; *ac-us*; *ac-uleus*; a *needle, thorn, or any sharp pointed thing*.

TAG of a shoe; “*the latchet*: Ray:”—this, probably, is the same with a *tag*, or *lace*: consequently Gr.:—and when it signifies a *child's banging-sleeves*, it may perhaps be the same with the above; because they are *long* and *narrow*, like a *lace*, or a *latchet*.

TAG-RAG; first of all contracted from Πι-*τακ-ιον*, *pittacium*; a *patch*; and then joined to its translation a *rag*; meaning a mob of *tattered-demons*, whose clothes are but *rags*, or covered with *patches*.

TAIL; “vel à Θηγαλειος, *acutus*; quia in *acutum* definit: vel potius à Θαυλια, quod Hesych. exp. Ουρα, Κερκος, *cauda*; *the tail*.

TAILOR, Θαλλος, vel Θαλλια, *ramus virens, talea*; a chip of wood *cut off*: unde Fr. Gall. *tailler*; *scindere, rescindere, amputare*; *to snip*, or *cut cloth*.

TAKE; “Ταξω, (it should have been Ταω, vel Ταζω) *prebendo, capio*; Ταγων, Τελαγων: Hom. Il. A. 591:—or from Διχομαι, quasi Τεχομαι, by changing Δ into Τ, Δεξω, *be took*: Hom. Il. B. 420: Casaub. and Upt.”

TALC; “*talcum*; Lat. Barb. lapis contra ignis vim contumacissimus; ni fallor, ait Skinn. *asbesti, amianti, seu aluminis plumosi species*:—*a fine transparent species of stone* of the slate tribe; which splits and separates into very thin diaphanous laminæ, so very thin, that they are made use of to inclose objects to be viewed by the microscope.

TALENT; Ταλειον, *talentum*; a *talent*, or *sum of money*; not always of the same amount, being different, in different places.

TALISMAN; “vox Arabica, sed à Græco fonte, sc. à Τελεσμα, *deflexa*: Skinn.”—what a condescension! “Τελεσμα, *veſtigal, pensitatio, tributum*; item *functio*; à Τελεω, *perficio*: Hederic:”—but the Dr. explains it by “*effigies aliqua sub certâ astrorum configuratione, cum magicis verbis, et ceremoniis consecrata, ad mirabiles aliquos effectus edendos; si credere fas sit*:”—and, according to this latter interpretation, we understand a *talisman* to be an astrological charm, image, or figure, of wonderful efficacy and power, if we may believe those who make them:—this word, Clel. Voc. 134, n, derives from the Celtic words “*tal-wist-meyn*, or, perhaps, *t'al-wist-meyn, the-all-wise-stone*, being a species of *stone* bearing some *strange marks*, or *signatures*;”—or, perhaps, *t'al-wist-meyn*, may be interpreted *the wise-scholar's stone*; being a kind of *philosopher's stone*, that was to do some mighty wonders: but WISE, SCHOLAR, and MEYN, are all Gr.

TALK; “Θελω, *mulceo, delinio*; *to soothe, soften, flatter*: Casaub.”

TALL; “Θαλλω, *vireo, floreo*; *to grow, flourish*: Θαλλος, *ramus virens*; a *young strong shoot*: Τηλικος, *tantus*; de corporeâ proprie magnitudine: Casaub.”—besides the other senses of *tall* for *height*, it conveyed the idea of *valor*; *tall-man* was a *valiant man*; it is precisely the Θαλερος of Homer:—and is precisely the very sense that Butler has used it, in Part II. Cant. ii. 601; where, in describing a West country riding, he says they were

— followed by a world of *tall lads*,
Who merry ditties troll'd, and ballads.

TALLOW; “Θαλεισθαι, *in fuliginem evaporare*; *to evaporate in smoke*: quæ vox nusquam occurrit, nisi in vetero lexico, Hen. Stephani: Oh! illum beatum!” cries Skinn.—vel Θαλεισθαι, quod Hesych. exp. Φλεγεσθαι, *uri*; *to be burnt up, consumed*: because *it continually, and insensibly stwaes away in a burning taper*.

TALLY: Jun. Skinn. Litt. and Ainsw. derive our word *tally*, from Θαλια, Θαλια, vel Θαλλος, *ramus virens*; à Θαλλω, *vireo*; unde *talea*, à *tali* similitudine; from its likeness to a *green bough*:—but this is rather too distant an idea; especially as we have one much nearer; viz. that two *tallies*, or rather *talies*, are two pieces of thin wood, which agree so exactly in size together, that they may both be marked *alike*; and therefore, we might rather suppose that a *taly* might be more properly derived à Ταλικος, Æol. pro Τηλικος, *talis*; *like*; they being exactly *like* each other; *like to like*.

TALONS; “Ταλων, *talus*; quod est *ferre, tolerare*; nam *tali gestant corpus animalium*: Voff.”—or rather, as Skinn. says, “*talus, forte quia præcipuum istarum avium rapacium robur in talo, seu calcaneo, consistit*:” *the strong pounces, or claws of eagles, hawks, &c.*

TAMARIND, *Tamarindus*; a *fruit like green damascenes*.

TAMARISK; Μυρικη, *myrica, viburna, genista*; a *low shrub*; as Virgil calls it, in his Fourth Ecl. 2;

Non omnes arbuta juvant, humilesque myricæ.

TAMBOUR; “Gall. *tambour*; Ital. *tamburro, tamburrino*; Belg. *tamboer, tamborin*; Hisp. *atambor*; idem signante, vel vulgatius *tympanum*; et non multum interest,” says Skinn.—as we have just now seen in the art. TAVOR; and yet neither he, nor Jun. nor Lye have admitted this word; which looks as if it had been adopted into our language since their times; tho' it is observable, that Lye's Oxonian edition of Jun. was printed in 1743, about forty years ago:—*tambour* is a species of embroidery; which, because the ladies work at it on a frame that resembles a

Drum, has received the appellation of *tambour-work*; and consequently derived à Τύμπανον, *tympanum*; a *drum*.

TAME a *bottle*, or *pipe of wine*; “Menagius, ab Εὐλαμειν, Εὐλαμειν deflectit: vel à Ταμιας, τὸ Ταμιας, enim seu *promi condi* est utrem *aperire, explorare*: Fr. Gall. *entamer* primum *incidere carnes*, seu aliquid aliud primum *degustare, seu explorare*; unde translato ab esculentis, ad potulenta sensu, nobis gustu, utrem, seu cadum vini *explorare*, designat: Skinn.”—but tho’ the Dr. has mentioned *explorare* three times in this art. with other synonymous terms, as *aperire*, and *degustare*, yet he has not observed, that Ταμιας relates more to *the butler* than to *the cask*, or *bottle*.

TAME; *subdue*; “to tame; Δαμᾶν, *domare*, by changing Δ into Τ: Upt.”

TAMPER with: Τεινω, Æol. Τεινω, *tendo, tento*; to *attempt, to make an attack on a person's virtue, integrity, &c.*

TANER; commonly written *tann*, and *tanner*; but “videntur esse à Τανω, vel Τανυμι, *expando, explico, distendo*: solent enim pelles, largo unguine imbutæ, facile *extendi*, si trahantur: ab hac operâ alutariorum, maceratum corium colore bætico imbuentium, nomen accepit color ille bæticus, rarus, castaneus, qui Danis *tanete brun*; Belg. *taneyt*, vel *tanneyt*; Ital. *taneto*; Gall. *tané*, nuncupatur: Jun.” to *dye* any thing, particularly *leather, of a dark brown color*.

TANG, *taste*; “Ταγγη, *rancor*; Ταγγος, *tanidus*: Casaub. and Upt.”—*musty, fusty, nasty*.

TANGENT; Θιγω, Θιγγανω, *tango*; to *touch*.

TANKARD; “Κανθάρως, *cantbarus*; per metath.; and hence a *can*: Upt.”—a *cup, or any vessel to drink out of*.

TANSY; Αθανασία, *tanacetum, immortalitas*; an *aromatic herb*; the *immortal plant*.

TANTALIZE; Ταλας, Ταλαντερος, Ταλανταλος, *miserrimus*; quasi *talantatise*; unde *Tantalus*, a king of Corinth, or of Phrygia, who for his crimes was supposed to be punished by standing in water to the chin, and pleasant fruits just at his lips, without having the power to quench his thirst, or satiate his hunger.

TANT-AMOUNT; “Ital. *tanto monta*; *tanti valet*; ad *tantum*; i. e. *ad idem assurgit*: vide *mount*: Skinn.”—but **MOUNT** is Gr.

TANTI-VY, “*tantâ vi*, quantâ potes *currere, equitare*: vel à *tentâ vi*; q. d. *tentis, intentis, contentis, omnibus viribus, et nervis equitare*: Skinn. and Lye:”—then all derived à Τεινω, *tendo*; et *Is, vis*; to *stretch to the utmost, to gallop full speed*.

TAP, or *gentle blow*; either from Τυπῆσι, *verbero*; to *strike gently*; or by contraction, and trans-

position from Παύ-αυου, *pulso, serio*; to *stroke softly*: see **PAT**: Gr.

TAPER, or *lamp*; “Ταφός, vel Ταφῆ, *sepulchrum, sepultura*; quod præcipuus olivæ fuerit ce-reorum usus in funeribus: Jun.”—a *funeral torch*; or *lamp* that constantly burnt in the ancient *sepulchres*.

TAPER, *long, and slender*; from the same root, according to Lye: “hinc (à Ταφός, vel Ταφῆ) translatio sensu pyramidatus, ad cerei formam factus:” because a *taper is taper*.

TAPESTRY } Ταπης, à Δαπειδον, *tapes*; quasi
TAPIS } Θαπης, Θαπια, *foveo, calefacio*; *tapes, and tapetum*; *tapestry hangings to keep rooms warm*; and also to cover the tables of council chambers; and hence an affair is said to be brought on the *tapis*, when a state of it is drawn up, and laid before the council on their table.

TAPISE; Ταπεινω, *humilem reddo, demitto, de-primo*; to *sink down*; to *squat low*, as game does in hunting.

TARANTULA; *tarantula*; a large species of venomous spiders.

TARDY; Βραδύς, quasi Βαρδύς, *tardus*; *slow, creeping, crawling*.

TARES; “Belg. *teren, teeren*; Teut. *zebren*; *absumere*; quod sc. *frumentum absumit*; *teeren* autem parum deflexo sensu à Lat. *tero, terere* ortum ducit: Skinn.”—we have too often seen that the Lat. is the farthest of the Dr’s. etym.; and now must observe, that the Lat. *tero* is derived à Gr. Τερω, Τερω, τερῶ, inde Τριβω, and that is the reason why the Lat. *tero* forms *trivi, tritum*; to *rub, waste, consume*.

TARGET; Skinn. says, “vel, quod Menagio verisimilius, fit à Lat. *tergus*; quia sc. olim clypei ex lignis, coriis, seu *tergoribus boum cœperts*, conficiebantur: et huic sane etymo prorsus acquiesco:”—and we might have done so too, if *tergus* had been the original word:—but Voss. tells us, that “*tergus et tergum* differunt (as to signification, but not as to etym.) illo *dorsum* significatur, hoc *tota pellis*: et *tergus* autem ab Æol. Τερφος, pro Στερφος, quod Ionicum, ac idem est ac Βυρσα, δερμα:”—*the skin or hide of any beast*; with which they used to cover *targets, or shields*.

TARNISH; “nescio an hoc à Lat. *termes, vermiculus* quidam: Skinn. as quoted by Lye:”—but why this latter gentleman should implicitly adopt a mistake of the Dr’s. without any farther inquiry, is a point he could best have accounted for:—but Voss. informs us, that *termes, et tarmes*, are very different; at longe aliud est *tarmes*, nempe *vermiculi genus, exedens carnem*, ut scribit Festus, sive *ligna rodens*, et idem fit ac Θριψ, pro

quâ sententiâ facit illud Vitruvii; sed ea (de abiete sermo est) quod habet in se plus caloris, procreat, et alit termitem, ab eoque vitiaitur: ac putabat Jos. Scal. similiter usum Plautum: Mostell. act. iii. sc. 11;

Ambo posses ab infimo tarmes fecat: in vulgatis Plauti codicibus pro *tarmes* legitur *trames*: so that *to tarnish* signifies *to corrupt, spoil*, or any ways *destroy* the beauty or strength of things; a metaphor taken from this insect.

TAR-PALLING; commonly written, and pronounced *tar-pawling*; an expression half Sax. half Gr.; for *tar* is Sax. or Belg. and *palling*, or *pawling*, is derived à *pallium*; q. d. *pallium pice liquidâ illitum*; "*pallium* vel à Lat. *palam*; vel ab Hebræo: Voss."—but a *pall*, or *covering*, is Gr.

TARR *bim on*; Θαρρην, *confido*; *bono animo esse*; *to cheer bim up, to hearten bim on*.

TARRAGON; Δρακονίσιον, *tarragona*, quasi *dragona*; *the name of an herb*.

TARRY; *loiter*; Βραδύς, by transposition Βαρυς, *tardus*; *slow*: vel à Τηρω, *expello, observo*; *to wait for, stay for, look for*.

TART, *acid*; "Αλαθηςος, Hom. II. A. 223. from the middle of the word; which is no unusual thing: Casaub. and Upt."—*acerbus, asper; sharp, rough, sour, and acid*.

TART, or *pye*; Αρτος-τυρος, *panis, et caseus*; *bread and cheese*; or as we sometimes call it a *cheese-cake*, or any such light edible.

* **TARTAR**, "*tartarum*; *tartar*; *the hard crust, or gravelly substance, that sticketh to the inside of wine vessels*: Litt. and Ainsw."—but give no reason why it received that appellation, rather than any other:—see the Sax. Alph.

TARTARUS; Ταρταρος; *Tartarus*, profundissimus inferorum locus; *a pit in the infernal regions*; so called "ὕπο ψυχρότης, και τὸ ριγνίλα παλλισθαι και τρεμειν: *Tartarus* à frigore appellatus est; et qui horrore concutiantur, ac tremunt; sole enim caret, Servius, Lactantius: vel cum Martinio statue per reduplicationem fieri à Τηρασαι, quia illic impii Τηρωσαι, hoc est *custodiantur*: Voss."

TASK, Τασσω, *ordino*; *an ordered work*; *laid out in due form*.

TASSELS; Skinn. derives them "à Lat. *texta*; *attexta*; est enim vestis additamentum; et quasi *appendix*:"—then they may originate à Τασσω, Ταξω, *taxo*; *to weave*; as if they were ornaments *woven* to the piece;—this seems to be a more natural supposition than that of Voss. "ita magis mihi verisimile est ut à Πασσαλος, *palus*; ita *saxillus*, à *tago*, pro *tango*; sit *taxi*; unde *taxus*, à quo *taxulus*; unde *taxillus*:"—but still *tango* derives à Θιγω.—If Voss. thinks it is derived

à Παλλω, *to vibrate*: and that is a very natural deriv. since, as Lye observes, *tasselli* sunt *glândes*, five *nodi*, ex auro, et serico multiplici confecti, dependentes (ac *vibrantes*) de vestium angulis.

TASTE; all our etymol. allow, that this word originates à *tango*; unde quasi *tasso, taxo, tasso*; i. e. *leviter tangere*; according to Menagius:—but that great critic, and his followers, ought to have considered, that *tango*, according to Voss. is derived à Θιγω, aut Θιγγανω, *tango*; *tasse* being of the same import with *tang*; tho' generally the latter is understood in a deficient sense.

TATTERS: "Sax. *tættecán*," says Skinn.—but perhaps it should have been printed *tæt-tepan*: Lye derives *tatter* "ab Armor. *tatri*; *segmentina*; and then refers to *tottered*, which he derives à Sax. *totæpan*; *disruptus, laceratus*:"—perhaps they are all but various dialects of Σπαρσσω, *lacero*; *to tear in pieces*.

TAVE: "vett. Belg. *dooven*; *insanire, delirare*: Lye:"—but Skinn. writes it, "Belg. *tobben, toppen, daven*; Teut. *toben*; *furere*: alludunt Τυβαν, *verbero*; Σοβαν, *abigo, expello, insolenter incedo*; Ψοφω, *sono, strepo*:"—but what connexion these two last Gr. words can have with *insanire*, vel *furere*, is not easy to suppose; unless it be to rave aloud.

TAUGHT; past tense, and particip. of **TEACH**: Gr.

TAUNT, "*increpare*: Casaub. derivat à Τωταζεν, *mordacibus incessere dieteris*: Jun."—"*Skinnerus autem*," says Lye: "à Gall. *tanfer*; *reprehendere, increpare*; et hoc à Lat. *tentare*: vel à *taint*, pro *attaint*: cur non à Belg. *tanden*; *proferre dentes, dentire, impetere*; quod à *tand*; *dens*?—hanc à Minsevio originationem, etiam si Skinnero repudiatam, priori præferendam censeo:"—and so will every one; but then we ought not to stop there; for neither the Belg. *tanden*, nor even the Lat. *dentes*, are originals; but both are derived ab Οδως, Οδοσος, *dens, dentis*; *a tooth*; *to shew the teeth, to snarl, to sneer*.

TAURUS; Ταυρος, *taurus*; *a bull*; also the constellation so called.

TAUTO-LOGY; Ταυτο-λογία, *tautologia*, vitium sermonis; quando res eadem pluribus; et plane eadem significantibus, verbis redditur; *repeated repetition of one and the self-same thing the self-same way, over and over, again and again*.

TAW; "Sax. *tapian*; *coria subigere, depesere*; Belg. *toewen*; *premere, macerare*: Skinn."—"Belg. *leer-touwer, a leather-dresser*: Jun."—since then all these words relate to *pulling, dragging*, and *tugging about*, as the tanner does the hides, in order to render them soft, and pliant, they seem to be but various dialects of Ταυω, *tendo, teneo*; τρον,

teon, teofe, tofe, teaze, tow, towfe, tau, and TUG :—consequently Gr.

TAWNY; Ταυω, vel Ταυμι, *expando*; *to open, expand, and stretch*; as tanners do their leather, before they colour it:—see TAN: Gr.

TAX, or *accuse*; Τιγω, Τιγγαω, *tango, taxum*; *to attain*.

TAX, or *tribute*; Τασω, Ταξω, *ordino, statuo*; Ταξις, *ordinatio*; *an appointing or ordering a tribute, subsidy, &c.*; also two officers annually chosen at Cambridge, to regulate the true gage of weights and measures; they first originated from the *taxing*, or rating the rents of houses.

TEACH; Jun. derives it à Δακω, pro Δακνυμι, *ostendo, monstro*; nam *docentes monstrant*: alii referunt ad Δοκω, unde Δογματα, *decreta*: Casaub. derivat à Διδασκω, *docere*: and Skinn. derives it “à Sax. *tæcan, docere*.”—it is true, all these words signify *to teach*:—but Casaub. above, seems to have given the best deriv. viz. à Διδασκω, *doceo*; whence *teach*, and *taught*; for the Northern nations continually changed Δ into T; as Δαμω, *domo*; *to Tame, &c. &c.*

TEAL; “Belg. Holl. *teelingb*; *querquedula, boscas minor*; hoc forte à verbo *teelen*; *gignere, procreare*; ob numerosam quam edit prolem: Skinn.” *the wild duck, and drake, called teal*, on account of their numerous progeny:—but if the Dr’s. definition amounts to any thing, this word is intirely Gr. and derived as in the art. TEEM; of which it seems to be but a various dialect.

TEAR *in pieces*; Σπαρῶσω, *lacero*; *to pull asunder*.

TEAR and roar; “*a tearing voice*; felicissime alludit Τορον φθγγμα, à Τερω, *terebro, perforo*; i. e. *vox aërem terebrans*: Skinn.” *a penetrating voice, that pierces the air*.

TEARS; “Δακρυα, *lacrymæ*: by changing Δ into T; and then by contract. Upt.”

TEAT; “Τιθος, *mamma*; *a breast, or nipple*: Casaub. and Upt.”

TEAZE; Διζω, *dubito, ambigo*; *to doubt, puzzle, perplex*: or else from Σιζω, *pungo*; *to urge, gall, or goad*.

TECHNICAL; Τεχνη, *ars technica*; *an art, calling, or trade*.

TECHY; commonly written *tetchy*; “*he took a tetch*, seems to be only a various dialect for *souch*; inclinable to be *touched* with whatever is said, or done: Ray:” in the art. *mistecht*:—but TOUCH is Gr.

TEDIOUS; Ανδω, *tædio afficio*; *I am weary*; *tædet, it grieves me*: R. Ηδω, *suavis, insuavis*; *unpleasant*.

TEEM: all our dict. make a distinction be-

tween *a team of horses* and *a team of ducks*, or *to teem*, or *pour out*; but etym. knows of no such distinction in orthogr.; for as they both signify the same thing, and as they both convey the same idea, so they both originate from the same root; viz. “Στημων, ρυμος, *temo*; *the pole of a coach*; also *horses drawing in a strait line*; dicitur ergo quasi *tendo*, à Ταυω, *extendo*; quia in jugo Αποσενῶσαι, *extenditur*; *stretcht out*: hinc fortè Angl. *a duck with her teem*, dicitur *anas longam pullorum lineam post se trabens*; et quoniam hi pulli matrem suam prosequuntur singulatim nantes, et justum aliquod interstitium servantes inter se, fortasse proluxa series equorum jugalium iisdem Anglis ab hac similitudine sobolis anatinæ *a team of horses* nuncupatur: Jun.”—and from hence likewise seem to have sprung the ideas of *teeming out water* in a long stream; and *a teeming woman*, who has a numerous offspring walking after her in a long comely train.

TEENS, a contraction of *thirteen, fourteen, fifteen, &c.* and consequently derived à Δεκα, *decem*; *ten*.

TEGUMENT; “Στεγω, abjecto Σ, *tego*; *to cover, conceal*; ut à Σφαλλω, *fallo*: Voff.”

TEIL-tree; Τηλι, Τηλα, sive Τηλοθι, *procul*; unde *telum*; *tela* proprie dici videntur ea, quæ *missilia* sunt: vel à Βελος, *telum, απο τῆ Βαλλισθαι*: ac *telia* dicitur, quòd lignum ejus ad *telorum* usum sit utile, ob levitatem ejus:—there is, however, another deriv. by Martinius, viz. à Πηλον, quasi Τηλον, *penna*; nempe ob foliola albicantia, *pennas* referentia; et Τηλιαι, *αιγιεροι, populus, alnus*; *a species of poplar, or alder-tree*: Hesych.

TELE-SCOPE; Τηλος, *finis*; et Σκοπω, *video*; *an optical instrument, to discover objects at a distance*.

TELL; or *number*; “Τηλω, *pendo, numero*; Casaub.” *to reckon, number*.

TELL, *to talk* } “Τηλλω, Ενῆλλω, *mando, faci-*
TELL-tale } *endum injungo*: Casaub.”—“*to*
enjoin, command, relate.” Verft. supposes it to be Sax.

TEMERITY; Τολμερω, vel Αθιμερω, *temere, temeritas, audacter*; *boldly, rashly*: vel à Μεθυ, per metath. *temetum, temulentum*; *intoxicated*; *beadstrong, violent*.

TEMPER } Τυπω, *sumigo*: vel à Θαλω,
TEMPERANCE } *foveo*; unde Θαλω, *tepor*; unde *temperantia*; *moderate heat, and warmth*.

TEMPEST; Τημος, *tunc, tempus, tempestas*; *time, season, weather*; also *storm, wind, hurricane*.

TEMPLE; Τεμβειν, et Τεμμαιν, *honorare*; unde Τεμενος, Τεμενον, *templum*; *a place of public worship*: “others derive it à Τεμνω, *seco*; τὸ ἀποτίμημενον, και ἀφορισμενον ἰδια χωριον: et generatim sumitur

fumitur pro *portione agri ab aliis refecti*; tamen plurimum dicitur de agro, qui deo alicui, vel heroi, fit sacratu; atque ab eâ *Τῆμεν* notione *templum* vocatur; a certain *portion of ground set apart, separated, and consecrated to religious purposes*: *templum* enim veteres vocabant locum, qui ab omni parte adspici; vel ex quo omnis pars videri potest: Voss.—so justly applicable is that line in Pope's Universal Prayer;

To Thee, whose temple is all space:

—Clef. Voc. 67, n, gives us this Celtic deriv. of *templo*; viz. “*t' imp-ul*; any given *space* supposed, full of a divine spirit:”—but *imp* is most probably Gr.

TEMPLES of the head; “*tempus* vero cūm *Κροταφον*, *partem capitis* notat, à *Στεφαν*, et *Τερεθου* dicitur: If. Voss.” vel à *Τεμεν*, *τιμῶν*, *honorare*; Hesych. because *the temples of the head are the seat of honor*; being surrounded by crowns, diadems, and all the ornaments of regal dignity.

TEMPORAL; “*Τημος*, *tunc*, *tempus*; *time*: Voss.”

TEMPT; *Τεινω*, Æol. *Τεινω*, *tendo*, *tento*; *attempt*, *assail*, *assault*.

TEMULENCY; *Μεθυ*, per metath. *Θεμου*, *temetum*, *temulentum*; *intoxicated with strong wine*.

TEN, *Δεκα*, *decem*, *deni*; *ten*.

TEN-ABLE; *Τεινω*, Æol. *Τεινω*, *tendo*; veteres pro *teneo* dixerunt *teno*; unde *tetini*, pro *tenui*: unde *tenax*, *acis*; *to hold*, *occupy*, *possess*.

TENCH, *tinca*; *the fish so called*.

TEND; *Τεινω*, *tendo*; *an endeavour*, *a leaning toward*; *attention*, *inclination*.

TENDER, or *proffer*; *Τεινω*, *Τεινω*, *tendo*, *pro-tendo*; *to hold forth*; *to offer*, *to make advances*.

TENDER; *a small ship*, that AT-TENDS on a greater: Gr.

TENDER, *soft*; “*Τεινω*, by transp. *Τεινω*, *tener*; *mild*, *gentle*, *easy*: Upt.”

TENDON; *Τεινω*, *tendo*, *tendines*; *muscles*, *nerves*, or *fibres*.

TENDRIL; “Fr. Gall. *tendrillon*; *capreolus vitis*: Minsh. despectit à *tenendo*, quia *uvas tenet*; *mallet*,” says Skinn. “à *tendendo*:”—then the Dr's. *mallet* amounts to just nothing; for both *tenendo*, and *tendendo*, originate à *Τεινω*, *teneo*, et *tendo*; not for the reason here given by Minsh. *quia uvas tenet*; but because *the tendrils of a vine extend to*, and lay hold on all things.

TENEBOUS, “*Ανοργος*, quasi *densa*; *tenebrae*; *dark*, *gloomy*: vel quod *αναλογισμερον*, ut à *verto*, *vertebrae*; à *salio*, *salebrae*; à *lateo*, *latebrae*; et à *scateo*, *scatebrae*; ita quoque à *teneo*, *tenebrae*; non quidem quod *umbras teneant*, quarum nominis rationem afferet Isidor. sed potius quod homines in *tenebris* quasi *teneantur*, nec libere se commovere audeant; metuentes ne impin-

gant usquam, vel è locis superioribus decidant: Voss.”—and this may, perhaps, account for that terror which is generally apprehended at being alone in the dark; not arising from any real terror in darkness itself, but as it deprives us of so much light to guide, and protect ourselves from the danger of running against any opposite body, or of falling over it, or tumbling down some precipice, if we advance a step or two; and therefore we are, as it were, *held*, *stopped*, and *restrained* from going any farther, till the light comes; and then all our fears are over:—Clef. Voc. 169^s and 191, n, derives *tenebrae* from the Celt. thus;

tein; *fire*; *light*, or *the sun* } “*ten-eb-r-a*;
ebb; *privation* } *darkness*; or
ur; *time*; or *the hour* } *the hour of*
a; *idiomatic*; as in *hora* } *evening*:”—

to trace the word farther, we shall find, that every one of its component parts are Gr.; thus, *tein*, *tan*, or *tine* (*tine* the slant lightning, says Milton) originates from *Τιν-θαλεος*, *callidus*, *fervidus*; *to kindle*; for *ebb*, see EVE; for *ur*, see HOUR: Gr.

TENNIS; “accipe quod Celtæ, omnium in hac arte peritissimi,” says Skinn. “dicere solent, cūm pilam percutiunt, *tenez*: vel à Fr. Gall. *tente*; *tentorium*; quia sc. sub *tentoriis* plerumque luditur:”—from both which explanations the Dr. ought to have found that it was Gr.: see TENACIOUS, and TENT: both Gr.

TENOR; *Τεινω*, *tendo*; veteres pro *tenor* dixerunt *tonor*, quasi à *Τονος*, *sonus*; *an order*, *continuance*, *constant course*; also *the tone*, or *accent of a word*.

TENSE, *Τημος*, *tunc*, *tempus*; *the time of action*.

TENSION

TENT

TENTER-book

} *Τεινω*, *tendo*, *tento*, *tentare*; *to stretch*.

TENT-wine; “Hisp. *vino tento*, *vinum tinctum*; sic dictum vinum è Gallæcia Hispaniæ nobis advectum à *rubidine valde saturâ*, et *insigni*: Skinn. as quoted by Lye:”—but neither of them would trace it to the Gr. tho' the deriv. was so easy; viz. *Οινον Τεινωλον*, *vinum tinctum*; *tent-wine*, or rather *tent-wine*; as if it was artificially tinged of a deep red color.

TENT for a wound; “videri potest *tente* nomen à *tentando* desumptum; quod primus potiorque ejus usus olim fuerit vulneris modum profunditatemque *pertentare*: Lye:”—but this is not going far enough; for we have seen that *tento* originates à *Τεινω*, *tendo*, *tento*.

TENUITY; *Τελαρος*, à *Τεινω*, *tendo*; unde *tenuis*, *tenuitas*; *slim*, *taper*, *slender*; as if *stretcht out* into length without breadth.

TEPID; *Τυπω*, *tepeo*, *fumigo*: vel à *Θαλω*, *foveo*, *calefacio*; *to warm*, *cherish*, *comfort*.

TEREBRATION; Τερεω, à Τερα, *tero, terebro*; *to bore through*.

TER-GEMINI; Τρις-νημειοις *ter-gemini, ter-conjuncti*; *three joined in a birth*: R. Απλω, *jungo*; *to join, unite*.

TERGI-VERSATION: “Τερος, Æol. pro Τερεος, quod Ionicum, et idem est ac βυρα, *corium pellis, dorsum*: et Τερω, quasi Περω, *verto, versatio*: Voss.”—*tergum-versare*; *to turn the back, like a coward in the day of battle*.

TERM; Τερμα, Τερμνος, *terminus, meta*; *an end, boundary, or goal*.

TERM-time: Clcl. Voc. 13, n, tells us, that “*term-time* is only a contraction of *tigbearm-time*; expressing the ceremony of crowning the Druidical May-pole with the garland; as a symbol of opening the sessions; which ceremony was always performed by the sheriff, who was antiently called *the tircan*; (the *c* converting into *g*, and then aspirating, by a general rule) forms *tigbearm*.”—and this, he supposes to be the etimon of Τυραννος, *tyrannus*; which being granted, we need not dispute the priority.

TER-MAGANT } “quidam, iique non in-

TER-MEGANT } docti viri, factum volunt

ex ter-magnus: Lye:”—and why this gentleman should reject that deriv. would not be so easy to say, since he has gained no advantage by it:—but “*mihi videtur*, continues he, *esse purum putum Saxonicum, à particulâ τυρ*; quæ adjectivis præposita significationem intendit, quasi ad *tertium* gradum; et *maza, vel maza, potens, compositum*; prorsus, ut ab *eadiç, beatus; happy, fit τυρ-eadiç, beatissimus; most happy, (or rather thrice-happy)* sic à *maza* fit *τυρ-maza, potentissimus; most powerful (or thrice-powerful)* hæc prima sua significatio; nunc vero mirifice mutata transfertur ad denotandam *mulierem rixosam*; eam, quæ cuique sibi obviam facto strepitu, pugnaque verborum parata est ad concertandum:”—*a perfecti sbrew*: all this observation is very just; and, had the etym. been as just, we might have acquiesced in it; but it seems manifest, that both *ter-magnus*, and *τυρ-maza*, are derived à Τρις-μεγας, *ter-magnus*:—after which, all is plain; for it will undoubtedly be granted, that *magnus* and *potens*, that *magnates* and *potentes*, are the same.

TERMS, or *courses* } Τημος, *tunc, tempus; time,*

TERMS in law } *stated, and periodical.*

TERNARY; Τρεις, *tres, ternarius; three*; or *belonging to three*.

TERRA-firma } “vel à Τερω, i. e. Ξηραινω,

TERRACE } *siccò*; quomodo Hesych.

TERRÆ-filius } exp. Æol. Τερσελαι, Ξηραινωλαι.

TERRITORY } ὑπο ηλια, nempe à *siccitate*

id terra nomen datum: vel potius *serra* fuerit

ab *Ερα*, quomodo Græcis vocatur; unde fortasse *Ερεβος, Erebus*, quia *subterraneus*; nisi malis *Ερεβος*, esse ab *Ερεω*, *tego*: Voss.”—*the earth, ground, or soil*:—with regard to the last word of this art. viz. *territory*, it seems to be a compound; for the former part of which, this deriv. will only account: the latter is thus explained by Voss. de Permut. lit: “*territorium* dictum est, quasi *tritorium*, seu potius *Ερα-τριβω, terra-trita*; bubus et aratro: condituri enim civitates, tantum in dextrâ, vaccam in sinistra jungebant; et cincti ritu Gabino, i. e. togæ parte caput velati, parte succincti, tenebant stivam obliquam, ut glebæ omnes intrinsecus caderent; et ita sulco ducto, loca designabant murorum, aratrum suspendentes circa loca portarum: Servius, ad Æn. V. 755:—Clcl. Voc. 128, would derive “*earth, or terrestrial*, from the Celtic *tir*: or, p. 162, *ter* (for *ter*) *the earth*.”—which, surely, came from *Ερα, terra; the earth*.

TERROR; Ταρραω, *perterrascio, terribilis; struck with fear*; also *striking fear into any one*: Voss. derives it “à Τρεω, *tremo, terreo; to tremble, or be in a fright*.”—but perhaps it might be better to derive it à Ταρβαλεος, *terribilis; dreadful, horrible*.

TERSE; Τερια, Τερεω, Τερω, unde Τριβω, *tero, tersus; worn, scoured, brightened*; also *the wear and tear of any thing*.

TERTIAN; Τρεις, Τριος, *tertius; the third day, &c.*

TESSELLATED, Τασερα, *tessella, hoc est quatuor, quadrata; four*; also *four-square; checker-work, mosaic, wrought with small pieces of marble, cut four-square*.

TESTACEOUS, Τειρω, quæ notat Ξηραινω, *terreo, testus, testa, quasi testa; a burnt brick, tile, &c.*: also *the shell of a fish*.

TEST; “Θεσμος, *lex*; unde Θεσωρ, *testis, quasi thestis*, according to Scaliger; which was used in the antient tongue to express *witnesses*; and came from Θεσθαι, *ponere, deponere*: Nug.”—“non dubitandum,” says Voss. “quin *testis* veniat à Θεσωρ, quomodo antiquâ linguâ dicitur ὁ Μαρτυς, nempe à Θεσθαι, quia dicebant Μαρτυρες θεσθαι, ut apud Hesiod. Epy. A. 368;

Και τε κασιγνήτω γιλασας επι μαρτυρα θεσθαι: Θεσθαι undoubtedly conjugates à Θω, vel Τθημι, *pono*; unde aor. 2. med. infin. Θεσθαι: and no doubt but from hence, in all our law courts, *witnesses* are called *deponents*, who, by their *attestation, depostite* their evidence on oath, to the best of their knowledge, the truth, the whole truth, and nothing but the truth; so help them God: which *deposition* is sometimes received on *affirmation* only.

TETHER; “*jumentis lascivientis retinaculum*; forte à Lat. *tentor*; quia sc. *jumentum tenet, vel retinet, ne evagetur*: Skinn.”—consequently Gr. —Lyc. says, “*omnino pete ab Iceland. tinor; funis, quo equos, vel pecora, ligant: quod nullus dubito, quin factum sit ab Hib. tead; funis, fomiculus, restis*.”—but, since this *rope, or tether, or tedder, or teatber, or tead, is made use of to tie the cattle with, tether is very probably only another dialect for tied together*; consequently Gr.: see TIE: Gr.

TETRA-CHORD: Τετραχορδή, contracted to Τετραχορδος, *quatuor constructus chordis, tetra-chordum; a four-stringed instrument.*

TETRA-GON, Τετραγωνος, *tetra-gonus; a mathematical figure exactly four-square*: R. Τετρα, *quatuor*; et Γωνια, *angulus; an angle.*

TETRA-GRAMMATON, Τετραγραμματον, *tetragrammaton, ex quatuor literis constans; the ineffable name of God in Hebrew, consisting of these four letters, יהוה which the Jews held it unlawful to pronounce.*

TETRA-PTOTE, Τετραπτος, *tetra-ptoton; a noun declined with only four cases*: R. Τετρα, *quatuor*; et Πτος, *casus.*

TETR-ARCH; Τετραρχης, *tetrarches, ex Τετραρα, et Αρχης*: Litt. and Ainsw. very justly explain a *tetrarch by a governor of only a fourth part of a country*: and Voff. observes, that, Hen. Stephens in Ling. Gr. Thesaur. suspicatur *tetrarchen* dici, qui *quatuor provincias administrat*; sed omnino fallitur, says he, nam sic vocatur, qui Τετραδα, sive *quadrantem regionis pleno jure regit*: exempli gratia; Thessalia divisa erat in *quatuor Τετραδας*, sc. Θεσσαλιωτιν, Πελασγιωτιν, Φθιωτιν, Ηστιαωτιν: his singulis constituerat Philippus Macedo *dynastam, à quo pleno regerentur jure*; erant igitur *tetrarchie*:—and thus we find in Luke iii. 1, that in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate was governor of Judea, Herod *tetrarch* of Galilee; his brother Philip *tetrarch* of Iturea, and of the region of Trachonitis; and Lysanias was at the same time *tetrarch* of Abilene.

TETRA-STICH, Τετραστιχος, *tetrastichus, seu ex quatuor constans versibus*; an epigram of *four verses*: R. Τετρα, *quatuor*; et Στιχος, *versus.*

TETRA-SYL-LABLE, Τετρασυλλαβος, *tetrasyllabus, quatuor habens syllabas; a word consisting of four syllables.*

TETTER-worm; Αντω, quasi Ταντω, *tedio afficior; s. edet, teter, unde et tater scribendum nonnulli putant*: Skinn. has gone no farther than *tetrum*; unless it be to hint at another deriv. “*vel à tartaro chymicorum, quod Fr. Gall. tartre appellatur; quia sc. hic morbus à tartaro exusto cutem exedente ortus creditur*.”

Jun. has given us still another, viz. “*ex Τίλορα, præt. med. à Τορω, significante Τερω, terebro, penetrō; quoddam foeda sicæ squammosæque scabiei illuvies totam cutem perforat*.” it is in Latin generally called *impetigo*, and is a cutaneous disorder of the *leprous* tribe; so finely described by Shakespear, in his *Hamlet*; act i. sc. 8; where his father's ghost gives this account of his having been poisoned;

— sleeping within mine orchard,
My custom always in an afternoon,
Upon my secret hour thine uncle stole,
With juice of curfed Hebenon in a vial,
And in the porches of mine ears did pour
The leperous distillment, whose effect
Holds such an enmity with blood of man,
That, swift as quicksilver it courses through
The nat'ral lanes and allies of the body,
And with a sudden vigor it doth posset
And curd, like eager droppings into milk,
The thin, and wholesome blood: so did it
mine,
And a most instant TETTER bark'd about,
Most lazar like, with vile and loathsome crust
All my smooth body.

TEXT] Τακτω, Τακτω, *ordino*; quo fila
TEXTURE] artificiose junguntur; unde *teno*;
to weave; textus; the subject of a discourse.

THANE; “*Sax. ðegn, ðegen; vir fortis, nobilis, generosus; minister, servus, satrapa; hoc à verbo ðenian; servire, obsequi; quia sc. tales regis beneficiarii servi et satellites erant*: Run. Dan. *thegn; vir; i. e. regis vir, vel homo*: Casaubon desectit à Θης, *servus*: Skinn.”—and we may suppose, that the Dr. on no account, and on no consideration whatever, would admit that his barbarous and Gothic words above quoted, were derived from the Greek, though they all signified the same thing: there is however another deriv. from the Gr. which may deserve mentioning; viz. that ðegn, ðegen, and *thegn*, may originate à Δεινος, quasi Θεινος, ðegn, *dignus; idem quod Δειλος, Δειγμενος, gratus, acceptus; à Δειχομαι, capio; worthy, honourable, received into favor, highly accepted; also glory acquired*: and yet the former deriv. ought to be preferred; because, as Verst. observes, “*the prince of Wales, the kyng of England's eldest sonne, is wont to use for his poesie (after our ancient English speech) the words Ic dien, for Ich thian; i. e. I serve: where the reader is to remember, that d and th was in our ancient language indifferently used*.”—nay, it might not be amiss to join both these deriv. and compose the word *thane*, of Θης and Δειγμενος, contracted into Θειγμ, or the Run. Dan. *thegn*, and then converted into *thane*: see ICH THIEN.

THANKS;

THANKS; "Alman. *thankan*; Belg. *dancken*; *gratias agere*; videtur esse à Sax. *ðencean*; *cogitare, meminisse*: Jun."—then it is a wonder that this great etymol. did not derive it from *think*, which he himself acknowledges, after Casaub. to be Gr.; meaning by *thanks* to think of a favor with a grateful remembrance; to call to mind, to recollect a favor done: and therefore to return our *thanks*, is to renew our *thoughts* of a favor past: see **THINK**: Gr.

THANUM-FOORTH, "*thence-foorth*: Verft."—but both are Gr.

THAT: "Sax. *ðæt*; Belg. *dat*; *iste, istud; illud*: Skinn. and Lye:"—it seems to originate ab *Θατε, Os, is, ea, id*; quasi *ad*; by transposition *dat*; *ibat*.

THATCH; "*tectum* culmis consternere, vel stramine *contegere*: Jun."—to which Lye adds; "Sax. *ðeccian, beðeccan*; Suec. *tacka*; est à Sax. *ðac, et ðæt*; *tectum*:"—but, are not all these Northern words evidently derived from the first syllable of *tec-tum*? and is not *tectum* derived à *tego*? and is not *tego* derived à *Στεγω, tego*; abjecto *Σ*?—all signifying to cover with any materials; the only point is to determine in which language it signified to cover first: however here it signifies to cover with straw, sedge, rushes, reed; so grandly expressed by Virgil in his admirable description of Æneas' shield: Æn. VIII. 654;

Romuleoque recens horrebat regia culmo.

THAW; "Belg. *dawwe, douw*; Teut. *taw*; *ros*: Belg. *doyen*; *degelare, regelare*; Teut. *tawen*; *rorare*: vide *dew*: alludit Gr. *Θεω*: Skinn."—properly speaking, *Θεω* signifies *curro*; and thus we sometimes say of ice, when it begins to *thaw*; and of metals, when they begin to melt, that they *run*:—if we are to refer *thaw* to *dew*, the Dr. tells us, under that art. that alludit Gr. *Δεω, rigo*; to water, or to moisten; as ice, and snow, when they begin to melt:—Clef. Way. 52, would derive "*thaw* from *the-aw*, q. d. *the water returns*; or *the ice, and snow, liquifies*:"—but *aw, eau, and thaw*, do all originate ab *ἄ-δωρ, aqua*; *water*.

THE; "Belg. *de*; Teut. *die*; articulus; ut *le, Fr. Gall. et ó, ñ, τó*; Gr.: Fran. Jun. *de* deflectit à *Δυνα*: Skinn."

THEAT; "*firm, staunch*; spoken of barrels, when they do not run: Ray:"—had this gentleman but considered, that *theat* was no more than a different orthogr. of *thight*; and that they both of them were only a various dialect of **TIGHT**, he might have seen that they were all Gr.

THEATRE; "*Θεατρον, theatrum*; the place where plays are acted: R. *Θιαομαι, video*; to see: Nug."

THEIST; *Θεος, Deus*; *God*; one who acknowledges the being of a *God*; but rejects Revelation.

THEME; "*Θεμα, thema*; a subject, or argument: R. *Τθημι, pono*: Nug." to lay down a position; to give a subject to write on.

THEN; "*Ἵταν, per aphær. Belg. dan*; Alm. *thán*; *tunc, tum, cum*: Jun." *when, afterwards*; *after that*.

THENCE; "Minshew dictum putat quasi *there bence*; says Skinn." without giving any deriv. and therefore it is probable he rested in this; but it seems to be derived from the foregoing art. when it relates to time; as when we say *thence forward*; *after*, or *from that time*.

THEO-CRITUS; *Θεοκριτος, Theocritus*; "a proper name," says Nug. "which signifies *the judgement of God*: R. *Θεος, Deus*; and *Λεγω, dico*; *Λογος, sermo*:"—here must certainly be some mistake, either in the original, or the copy, or the compositor, or in somebody; for we cannot suppose, that the Dr. himself could possibly derive *Theo-critus* à *Θεος-λεγω*:—he must undoubtedly have intended to say, *Θεος-κρινω, judico*; *Theo-critus*; à *κρινω, unde κρινης, judex*; et *κρισις, judicium*; *judgement*.

THEO-DORE } *Θεοδωρος, Theodorus*; *the gift*
THEO-DORIC } *of God*: R. *Θεος, Deus*; et *Δωρον, donum*; *a gift*: Verft. p. 251, under the art. *deuight-ric*, says, "it is now vulgarly in the Netherlands written *dieric*; and in Latin, and after the Latin, I know not with what reason, made *Theodorus*, and *Theodoric*:"—but here the good old gentleman is evidently mistaken; for *Theodorus* is not Latin, but Gr. as we have seen above.

THEO-DOSIUS; *Θεοδοσιος, Theodosius*; *the gift of God*: R. *Θεος, Deus*; et *Δοσις, donum*; *a gift*: R. *Διδωμι*.

THEO-LOGY; *Θεολογια, theologia*; *divinity*: R. *Θεος, Deus*; et *Λογος, sermo*; *a discourse, system, or treatise*.

THEO-PHILUS; "*Θεοφιλος, Theophilus*; *beloved of God*: R. *Θεος, Deus*; et *φιλω, amo*; to love: Nug."

THEOREM; "*Θεωρια, contemplation, consideration, speculation*: R. *Θιαομαι, video*: Nug."

THERAPEUTIC; *Θεραπευτικος, therapeutica*; *officiosus, obsequiosus*; *officiousness, obsequiousness*: R. *Θεραπευω, servio*; to be subservient.

THERIACAL; *Θηριακη, theriaca*; *treacle*; antidotus adversus venenum; a remedy against poison.

THERMO-METRE; *Θερμος, termæ*; *hot*; et *Μετρον, mensura*; *measure*: instrumentum philosophicum aeris temperamentum ostendens; a philosophical instrument, measuring the degree of

beat

beat in the air, and all other bodies; a *beat-measurer*.

THESSALONICA; “Θεσσαλονικη, a city of Macedonia, which took its name from a *signal victory* obtained there by Philip king of Macedon; as much as to say, *victoria à Thessalis reportata*: R. Νικη, *victoria: Thessaly* before was called *Halia*, i. e. a *sea-port* or *maritime town*; ab Ἄλι, *alios, mare; the sea*.

THEY; “Sax. hi; illi; Teut. *sie*; Sax. autem hi, à Lat. *bi*, vel *ii*, satis manifeste ortum ducit: Skinn.”—and yet the Dr. could not, or would not, see that the Lat. *bi* as *satis manifeste ortum ducit* à Gr. Oi, *bi; these*.

THICK } “Πυκα, Πυκινος, *spissus, densus*;

THICKET } unde Sax. *dicce*, et *diccettu*; *loca spinis condensa, dumetum*; a place *thick-set* with thorns: Skinn.”

THIEF; “Sax. *ðeof*; Belg. *dief*; Teut. *dieb*; *fur*: Skinn.”—and yet the Dr. in his own language, tho’ an etymol. writes it *theef*:—but there is something more material to add from Jun. viz. “omnia singularum habent affinitatem cum Διφῶν, quod Hefych. exp. ζήλειν, ψηλαφῶν, κρουῶν, *querere, contredando perscrutari, investigare*; unde τοιχω-διφῶν, idem quod τοιχω-ρυχος, *effractor parietum, fur nocturnus*:”—any one who breaks thro’ walls; a *nighly house-breaker, a thief*.

THIMBLE; “*digitale*; quasi *pollicare*: Minsh. dictum putat quasi *thumb-bell*, in forma campanæ simili; et citat vocem Belg. *duym-belle*, idem signantem; sed apud Kilianum non invenio: Skinn.”—but under the art. *thumb*, the Dr. either did find it, or borrowed it without recollecting the author’s name; for there he says, “*thumb*, à Belg. *duym*”:—let me only observe, that this deriv. appears odd, that it should be called a *thumb-bell*, because worn on *the finger*:—THUMB however is Gr.

THIN, “Τεινειν, *tendere, tenuis*; ut proprie sit idem quod Τελανος, *extensus, porrectus*; nam quæ *extenduntur*, ea *attenuantur*; ut hquet in pannis, laminis, atque aliis: Voss.” *sine, slender, slim; stretcht out*.

THINE; “Σου, Dor. Τεου, *tuum*: Upt.”—*yours, belonging to you*.

THING; “Τι, Τίνα, *aliquid*; by changing T into TH: Upt.”—*something, any-thing, no-thing*:—Clel. Way. 52, gives a much better deriv. from the Celtic particle *the*, and the old word *en* (quasi *the-en*) which signifies *entity*:—consequently Gr. from Εἶμι, the participle of which is *ων, εσα, εν, ens*; unde *en; being, entity*.

THINK; “Δοκειν, *videri*; quasi *dink*; Δοκει μοι, *metbinketb*: Casaub.”—Clel. Way. 52, says, that “*think* is composed of no less than three

syllables, *the-en-ak*, i. e. in a paraphrastic translation, I do *make the thing* out to be so: *ak* is radical to *make*, of *ago*:—but if *ak* gives origin to *ag-o*, it is Gr.: see AGENT, and MAKE: and *en*, as in the foregoing art. is Gr. likewise.

THIRD, Τρίτος, *tertius; the third*: R. Τρεῖς, *three*.

THIRST; “Θερω, fut. Θερῶ, Æol. Θερσω, Θερσομενος, *calefacio; causa fitis est aestas, calorque*: Upt.”—*hot and dry*.

THIRTEEN } Τριςκαιδεκα, *tredecim* } Belg. *der-*

THIRTY } Τριακοσια, *triginta* } *tig*.

THIS, Οσχε, Ος, *is; that*.

THIS-TLE, Δυσθαλης, *infeliciter virens; ill-growing weed*:—“à Germ. *distel*: vide, inquit Wachterus, annon *carduus* sic dictus est, quod tangentes *pungat*; à Sax. *ðyðan, pungere*; ut primò fuerit *thydsel*, à medio derivandi *sel*, et postea transposito sibilo *thysel*:”—this seems as if *thistle* was compounded of *Δυς, male*; and *Σίγη, pungo*; to signify the *ill-stinging* plant.

THOLE; “*tolerare, perferre*: Lye:”—see TOLERATE: Gr.

THOMAS, “Θωμας, *Thomas*, à Θαυμασος, *mirabilis; admirable*: R. Θαυμαζω, *miror; to wonder*: Nug.”

THORN, “origo vocis videtur petenda à Τορος, *penetrans, acumine suo pertransiens*: alii tamen potius habent deducere à Τυραν, quod idem est cum Τυραν, *molestiâ afficere, cruciare, vexare*: sic Τυρα accepit is, qui argumentum scripsit Oedipodis tyranni Sophoclei, tanquam ex eo derivatum sit Τυραννος: dictus est Τυραννος, inquit, καλα τὸ θυμον, quasi Τυρων τως λαυς, και ανιας επιφερων, *to pierce, gall, or goad the people*: Lye.”

THORN-EY-abby: Clel. Voc. 67, n, plainly and evidently shews, that “two such minsters as *Westminster*, and *Ely*, could not possibly have agreed to receive the name of *Tberney* from the weak supposition of their having a few, or even a number of *thorn-bushes* growing round them:” he therefore, with much greater reason, derives the name of *Tborney* as “a variation of *carney*, or *carn-ey*; *the church*, which also included a place of *justice*:”—and in p. 129, he says, “in Britany, in France, at a place called *Carnac*, there exist to this day the ruins of an ancient *carney*, or *place of judicature*, whence it takes its name; as *Westminster-abby* was once called *the thorney* (*the carn-ey*) *abby*, from that circumstance: and I repeat this with pleasure, as it may satisfy some readers to find, that the very spot in which (or very near which) the law is at this instant administered (in *Westminster-hall*) was in all human probability the very spot in which the ancient Britons, or Celts, held their courts of justice,

justice, for ages before the Roman invasion, or before the Saxon re-vindication of the territories of their British ancestors; that is to say, if they were the *Æstii*, or a branch of the *Æstii*, as there are great reasons for believing they were:—but still the etym. is Gr.; for if *carn*, *kern*, *kirn*, and *kirk*, be the same, then they all originate à *Κίρκος*, *circus*; a circle, the form of the structure in which the antient *carns* were raised: and *ey* we have seen is Gr.

THOROUGH-fare: both Verft. and Lye derive this word à Sax. *þurh*, vel *þurh*; *per*; et *þapan*; *ire*; *to go through*, a passage, through which we may go: Verft. indeed writes it “*dure*, and *durb-fare*, or *thorow-passage*:”—their interpretations are proper, but their etym. dubious; for *þurh*, and *dure*, like our word *door*, are evidently derived à *Θύρα*, *janua*; a way, or passage through.

TH-ORPE: “Sax. *þorpe*; Belg. *dorp*; Alman. *thorf*; *pagns*, *oppidum*: Verft. Jun. and Skinn.”—but Cl. Way. 52, following the genius of our language (and indeed the genius of all the Northern tongues, which delight in contractions, and transpositions) tells us, that “*thorpe* is only a contraction of *the urb*; *the town*; signifying a small country village near some great town.”—only now this great etymol. has not gone far enough; for *urbs* is Gr.: see **SUB-URBS**: Gr.

THORRUKE, “fortasse non incommode referas ad illud *Τορριμον*, quod Hesych. exp. βαρυ και μισηλον, *grave*, et *odiosum*: Jun.”—a sink, which always smells strong, and odious.

THOSE, *Ous*, *bos*, *eos*, *quos*; *whom*.

THOU; *Συ*, *tu*; *you*; and *Σε*, *te*; *thee*.

THOUGHT, the subst. past tense, and particip. of **THINK**: Gr.

THOUSAND, “*Δεκα*, *decem*; *ten*; et *εκατον*, *centum*; a hundred: Upt.”

THOWLS: Johnson quotes Ainsw. for calling *the thowls*, pieces of timber; at which every captain in the navy would smile: whereas both Litt. and Ainsw. very properly call them *scalmi*; round pieces of wood, whereat the oars hung by a loop of leather:—in short, they are two little sticks, stuck up in the sides of the boat, for the oars to play in: “*ni fallor*,” says Skinn. “male corruptum à Lat. et Gr. *tholus*:” but what connexion there may be between them, is not very discernible; for *tholus*, says Litt. proprie est umbilicus testudinis in templis, ex quo donaria suspendi solebant.

THRAL } “Sax. *þræl*; Dan. *træl*;

THRALDOM } *servus*, *mancipium*; à Gr. *Θυραυλων*, ut olim sc. signaverit *vilissimum mancipium*,

ad gregum et armentorum custodiam sub dio excubare solitum: Skinn.”—to which let me add from Jun. *Θυραυλος*, ante januam excubans, foris pernoctans: Hesych. certe *Θυραυλοι*, exp. τῶν ποιμενῶν οἱ αποκοιστοι, illi inter pastores, qui extra ædes secubant; unde mox sequitur *Θυραυλασι*, προ *Θυρῶν διατριβησι*, et *Θυραλλειν*, εξω *Θυρῶν αυλιζεσθαι*: one who like a slave was forced to keep watch in open air, and sleep without doors, abroad, out of the house.

THRASH, “in the Western dialect *to drash*, απο τῆ Δραγμαειν, *manipulos colligere*: *Δραγμα*, *manipulus*; abusive pro *ipsâ segete*: Il. A. 69; τὰ δε *Δραγμαλα ταρφα πιπλε*, *manipuli vero crebri cadunt*: Upt.”—this is scarce applicable to our idea of *thrashing out corn*; besides, Homer is there describing *the reaper*, not *the thrasher*; and therefore, with Jun. we might derive *thrash* à *Θραω*, *Θραωσκω*, *ferio*, *frango*; *to beat*, or *break*; *frumentum spicis excutere*, *excutere granum flagellis*:—Skinn. derives it “à *Τρυχω*, *Τρω*, *tero*, *attero*,” but this belongs rather to *treading out the corn*, than *thrashing it*; as the orthogr. itself points out.

THRASONICAL, *Θρασος*, *audax*; à *Θαρσος*, *ferox*; *Thraso*; a *bragadocio*.

THRAVE: Skinn. and Lye tell us, that *thrave* signifies *urgere*; and would derive it à Sax. *þraþian*, or *þræþan*; *to drive*:—which is Gr.

THREAD:—“Germ. *drat*; *filum*; *Wachterus*; refer ad *dreben*; *torquere*; quia *filum* è colo *torquendo* ducitur:”—if *dreben*, and *drat*, signify absolutely *torquere*, unconnectedly and independently of *trabere*, the following must be given up: but both *dreben*, and *drat*, seem to convey the same idea as *draw*; and are very properly applied to *thread*, which is *drawn*, as well as *twisted* from the wheel; and therefore seems to be derived à *Δρα-γω*, *trabo*; *to draw*, or *be drawn out*; unde *drat*, quasi *thrat*; *thread*.

THREATEN: Verft. and Skinn. could only find that it came from the Sax. Belg. and Teut. tongues; but Jun. says, “fortasse sunt à *Θρεω*, vel *Θρεομαι*, *tumultuose vociferor*; *to speak with vehemence*, or *batle aloud*: nisi malis ab *Αθρει*, *απειλαι και αναρσεις*, Hesych. *minæ*, et *insurrectiones adversus aliquem*:”—to utter denunciations against any one.

THREE } *Τρεις*, *tres*; *three*.

THRICE }

THREN-ODY, *Θρηνοδια*, *threnodia*; *lugubris cantus*, *lamentum*; a funeral dirge: R. *Θρηνος*, *planctus*; et *Ωδη*, *cantus*; a mournful ode.

THRESHOLD: “Casaub. arbitratur compositum ex *Θυρα*, *janua*, et *Ουδος*, *terra*, *pavimentum*; q. d. *pavimentum januæ*; est enim pars inferior

janua, et solo proxima; superliminari opposita:—but this deriv. pleased neither Jun. nor Skinn.; their opinions therefore are referred to the Sax. Alph. which however terminate at last in the Gr.

THRIFT, “*frugalitas; ita fortasse nuncuparunt hanc virtutem, quod sit præter cæteras* *Θρεψιμα, alendi, ac nutriendi vi prædita; siquidem nihil unquam deesse potest hominibus frugi, atque instructis magno parcimonix vectigali:* R. *Τρεψω, nutrio; to nourish, grow, increase:* Jun.”

THROAT, *Τραχηλος, collum, cervix; the neck.*

THROB, *Θρουβω, tumultuor, perturbo; to beat quick, like the pulse.*

THRODDEN: Lye derives it ab Iceland. *thraea; cresco, augeo; throast; invalescere, incrementa capere:*—from all which it seems to be only another dialect for the particip. *thruven*; consequently Gr.: see **THRIFT**: Gr.

THRONE; “*Θρονος, thronus: Nug.*—a regal seat; the chair of royalty: R. *Θρωω, sedeo; to sit down:* verbum rarissimum, says Hederic; occurrit *Θρονασθαι*, apud Athenæum, ex Phileta:—Ciel. Way. 75, n; and Voc. 24, n, with all his usual sagacity, tells us, that “*throne* is but a contraction of *tir-bone*; *high-ground*; it answers to the *suggestum* of the Romans:”—this is indeed giving us a very primitive idea both of the Celtic and Latin words; for both the *tir-bone*, and the *suggestum*, were nothing more than mounds, or hillocks of earth, sometimes formed naturally, but oftener *thrown up by hand occasionally*, in order to elevate the general while haranguing his army: this might lead us to suppose, that *tir*, or *ter*, originated ab *Ερα, terra; the earth*, or *ground*; and that *bone* was but a contraction of either *beightened*, or else of *boven*, i. e. **HEAPED**, or **HEAVED-up**: Gr.

THRONG; “*Θροος, Θρος, clamor, tumultus:* Casaub. and Upt.”

THROWES: Skinn. and Lye think this word is pure Sax. “*Θροπιαν; jacere, pati; q. d. mulieris passionis, labores puerperæ:*”—but Casaub. deflectit à *Θρωω, salio; to express the starts, springs, and contorsions of a woman in labor: vel à Θυρος, impetuofus; to express the intenseness, and sharpness of her pains.*

THRUMS; “*Sax. τρυμ, ζετρυμ; nodus: vel à Teut. truncken; trudere, premere: alludunt Θρομβος, et Θρομβωω, frustum rei in unam massam concretæ: Skinn.*”—but surely *thruns* are as much *thruns* when they are *scattered*, and *thrown about*, as when they are in unam massam *concretæ*: this is therefore but a puerile deriv.—we might rather suppose, *thruns* were derived à *Θρυμμαλα*, which, tho’ Hesych. applies to *κλασμαλα τῷ ἀφῆ*, may signify *κλασμαλα* of any kind; and then *thruns*,

or *pickings*, may be here used to signify *thrust ends*, or *scraps of refuse yarn*, which are *picked out* from the loom, spinning wheel, &c.

THRUSH, a disease: Ciel. Way. 51, says; the “*thrush* is a mungrel corruption of two words coalited, *the* and *rouge:*”—but **ROUGE** is Gr.

THRUST, *Τρωω, tero, trudo; d inserto; ut à τεινω, tendo; à τομαιν, tondeo; to shove, push, or croud:* Skinn. derives it à *Θραυω, Θραυσιω, contundo.*

THRUTCH; “*various dialect for thrust, or croud down; as heap, and thrutch; Maxfield measure: Ray:*”—then it may be derived from the foregoing root, in the sense of “*good measure, pressed down, and shaken together, and running over:*” Luke vi. 38.

THUMB; “*Martinius,*” as quoted by Jun. “*derivat à Δαμῆν, domare; quod ejus robore domamus ea, quæ nos aliquâ perficiendi difficultate cruciant: unde et ἀνιχεῖν dicitur Græcis, quod solus tantum polleat, quantum reliqua manus cum omnibus digitis: Jun.*”—*the strongest* of the five fingers, and called *the thumb*, because by its prevalence we are able *to manage, govern, and subdue* the greatest weights; and by its power are able to do more, than with all the other fingers together.

THUMP; “*Δυπος: Hom. Il. Δ. 455; δυπνοε, sonuit: vel à Τυπη, percussio: Hom. Il. E. 887; τυπησι, iñibus: R. Τυπηω, verbero: Casaub. and Upt.*”

THUNDER: “*Sax. ðunder; Belg. and Teut. donder; tonitru: omnia à Lat. tonare; et hoc à nomine tonus: Skinn.*”—strange! that the Dr. would not derive *tonus* à *Τονος, sonus; any loud noise: vel à Τονθορος, murmur; a deep rumbling noise.*

THUNNY; *Θυννος, thynnus; a fish so called:* Hederic is so very profuse on this word, as to give us no less than fifteen articles relating to this fish.

THURIBULUM, *Θυον, vel Θυος, thus, thuris, thuribulum; an aromatic gum, called frankincense; απο τῷ Θυεν, i. e. Θυωω, rebus odoratis suffio; a sweet-smelling savour.*

THURS-day: it is something so uncommon to find Skinn. advancing beyond the Sax. lang. that it really appears a phænomenon; however these are the Dr’s. words: “*Thursday, Sax. ðunnesdæg (quasi ðunderdæg) Belg. Donderdag; Teut. Donnerstag; Dan. Thorisdag; dies Jovis, i. e. Tonantis, seu Tonitru: Verst. à Thor, præcipuo Saxonum Ethnicorum deo, deflectit; quem ex statuæ formâ eundem cum Jove (tonante) seu rege cæli fuisse constat: ab eodem Thor, oriantur; Dan. Torden; tonitru; et Torvener; tono: si Græcis fiderem (but still troubled with scruples of*

conscience) hunc Gothorum deum *Tbor* deducere à *Θυρος*, *impetuofus*; cui feliciter etiam consonat Teut. *Tbor*; *infanus*; *impetuous*, *violent*, *raging*:"—to which let me only add from Lye, "in libello M.S. sic scribitur de *Tbor*, Othoni filio; mensis Martius ab eo vocatur *Tbormaaner*, mensis *Tboronis*; et dies Jovis (*Tburfday*) *Tborfdag*, five dies *Tboronis*:"—so that the appellation properly signifies *the Thunderer's day*, or *Thursday*.

THUS; *Ως*, quasi *Σως*: unde Fr. Theotisc. *sus*; Sax. *ður*; *sic*; *so*; *in this*, or *the like manner*.

THUUF; *vexilli genus*: see TUFT; Gr.

THWACK, seems to be only an abbreviation of *Βακ-ίρον*, *bac-culus*, aut *bac-illus*; *a stick*, or *staff to strike with*.

THWART; "*Δυερον*, quasi *Δυερί-ον*: unde Belg. *dwers*; Dan. *tuer*; Sax. *ἄπρῃ*; *adversus*, *transversus*, *obliquus*: *Δυερον* Suidæ exp. *βλαβερον*, *επιβλαβες*, *noxium*: Hesychio quoque *Δυερος* est *επιπνοος*, *laboriosus*; à *Δυη*, *δυστυχία*, *ταλαιπωρία*, *infortunium*, *miseria*: Jun." *any incident that happens contrary*.

THYME; "*Θυμος*, *thymum*, *thyme*; *the herb*: Nug."—commonly called *time*, or *tyme*; *a sweet smelling herb*, both *wild*, and *cultivated*.

TIAR; *Τιαρα*, *tiara*; *capitis gestamen apud Persas*; *a Persian diadem*: "*pileus autem erat acuminatus*; Clarif. Relandus," says Hutchinson in his first Index to Xenophon's *Cyropaideia*, "*à tir*; *sagitta*; ob figuram *tiaræ sagittiformem*, *five acuminatam*, *et nonnunquam apicibus distinctam*, posse derivari conjicit:"—Dionys. mentions these *apices* in the second book of his *Roman Antiq.* sec. 70; and Virgil mentions them, *Æn.* II. 683; and *Æn.* VIII. 664:—"if ever this word *tiar*," says Clel. Voc. 44, n, "*penetrated into Persia*, or was known in their antient *Pehlavi* tongue, it undoubtedly pervaded so far by means of the Northern conquests:"—but unless we could fix the date of those conquests, it would be impossible to say any thing on the antiquity of this word; which will scarce be found to have existed above 2000 years before Christ, the period known for the founding the kingdom of Sicyon in Greece; whatever language those founders spoke.

TIBIAL } "*Τυπίω*, *percutio*; unde
TIBICINATION } *Τυπος*, *vestigium*, *quod reliquit τὸ Τυψαι*: à *Τυπος*, *tubus*; à *tubus*; *tibia*; proprie in animali *os cruris suræ oppositum*; ita dictum si Papiam audimus, quasi *tubia*, quia *tubam* referat: à *tibia*, *tibicen*: Voss."—*the fine bone of the leg*, formed like a small *tube*.

TICK-TACK: "Fr. Gall. *tritac*; Ital. *triccbe* *tracche*; forte à lege *lusus*, *touch and take*:

Skinn."—but they happen to be both Gr.: "vel potius," adds the Dr. "quoniam vox levi discrimine etiam Gallica, et Italica est, à strepitu, quem victoris latrunculus edit, dum victi solitarium latrunculum ferit, et quasi vi sede sua dimovet:"—still it may be Gr.

TICKET; an abbreviation of *Τίτλος*, *titulus*; *the title* fixt to any thing.

TICKING: "*per quamdam transpositionem facta ex Κοίτη*, *cubile*; et Gall. sine ullâ metath. *coite* dixerunt: Glossatoris tamen verba, quæ hoc in loco de voce *teca* subjungit, propemodum mendocent, ut credam eum censuisse *ziecbe* deductum esse ex *Θηκα*, *theca*; ut *ziecbe* primâ olim acceptione non tam culcitram ipsam denotaverit, quam exterius illud *receptaculum*, cui tomenta infarciebant: Lye, under *tike*:"—properly speaking, *the covering*, which contains the down of a feather bed.

TICKLE, may be derived either from *Θιγω*, *tango*, *taelus*, quasi *tackle*: or else quasi *tittle*, from TITILLATION: Gr.

TIDY: under the art. *tit*, Upton, being misled by a similarity of sound, has derived our expression *a tydie girl* from *Τύθος*, *parvus*; *little*:—but *tydie*, or rather *tidy*, carries no such idea in our lang.; for with us it seems to signify *neat*, *clean*, *clever*: as therefore it has no relation to size, for *a tall woman* may be *neat*, and *a little girl* may be *a slut*; it would be better to suppose, that *tidy* is only a contraction of *ni-tida*; *neat-tidy*; and consequently derived à *Νιζω*, *Νιπίω*, *lavo*; "*nam lota nitent*; et *lautum* pro *nitido*, atque *eleganti* accipitur: Voss."—Jun. and Skinn. likewise give us the idea of *neat*, and *clean*; but then they derive *tidy* from the Sax.; whereas it seems rather to be Gr. through the Lat. lang.

TIE; "*Δεω*, quasi *Τεω*, *ligo*; *to bind*, or *fasten with a cord*, *string*, &c.: Casaub. and Upt."—Clel. Voc. 121, n, would derive our word *tie* from "*the Celtic ee*, or *i*, with the *l*, or *t*, prepositive *l'ee*, or *t'ie*:"—but it seems rather to descend either from *Δεω*, as above; or from *Δυγω*, *ligo*; *to bind*, or *fasten*.

TIER } commonly written *tire*, and *at-*
TIER-woman } *tire*; but Clel. Voc. 44, 5, derives it, and writes it much better *tier*, or *tiar*, from the Græco-Persico *Τιαρα*, or from the Celtic *tiar*: "*if this word*," says he, "*ever penetrated into Persia*, or was known in their antient *Pehlavi* tongue, it undoubtedly pervaded so far by means of the Northern conquests:"—but, as we just now observed, in the art. TIAR, unless we could fix the date of those conquests, it would be impossible to say any thing on the antiquity of this word: and therefore perhaps it might be better

to adopt the former opinion of that gentleman in Way. 80; where he supposes, that "*tier, at-tire, and tier woman, are expressive of what is tied around one; meaning any garb, robe, &c.*"—and then *ar, and er,* would originate à Περῖ, in the sense of ἀμφί, *circum; around*:—and TIE, as we have just now seen, is Gr. likewise:—let me only add that remarkable passage in scripture, 2 Kings ix. 30, where Jezebel is described as "having *tired* (or rather *tiered*) her head, and looking out at a window:"—where by the way, what has been rendered in English by *tired her head*, is expressed in the Septuagint only by ἠγαθῶν τὴν κεφαλὴν αὐτῆς, *caput composit; she combed her hair, i. e. she decked, she graced, she ornamented her head.*

TIERS, or worse still TIERCE; transposed by the modern French, with a design of giving this word the air of originality; but evidently borrowed, perverted, and transposed from Τρεῖς, *tres; three.*

TIFF, *take amiss* } Τυφος, *fastus, superbia*; to

TIFF, or *dress out* } shew a resentment at any thing, said, or done: also *to deck, or dress out superbly.*

TIFFENY; "*sericum tenuissimum, et mol-
lissimum; nebula bombycina; à Fr. Gall. tifer,
tiffer; ornare: q. d. sericum ornamentis et pompæ
idoneum: alludit saltem Gr. Τυφος, fastus, super-
bia: Skinn.*"—*to deck and dress out in the finest,
thinnest silks, to display all the pride of beauty.*

TIGER; Τίγρις, *tigris; a noble wild beast, of
the lion, leopard, and panther species; brought
from Africa.*

TIGHT, *neat, and spruce; as a tight girl;*
perhaps only another dialect for *digbt; deckt, or
dressed out neat and clever: see DECK, or
adorn: Gr.*

TIGHT, *stopt-close; "Teut. dicht; Στεγανον,
sartum tectum; ut opponitur foraminulento, vel
futili, quod liquorem transfundit; a leak: utrum-
que ni fallor à Lat. tectum: Skinn."*—but *tectum,*
whether substantive, or particip. is derived à Στεγω,
*tego; to cover; unde Στεγανον, as above; to sig-
nify any thing covered, or stopt up close.*

TIKE, commonly called a *tick; "videtur esse
à Τηκω, attenuo, macero; ricinus, vermis (or ra-
ther pediculus) caninas (and ovinas) aures, &c.
infestans; quod hi vermes (or pediculi) ovibus
(canibusque) maciem inducant, nisi opportunis
medicamentis tempestive tollantur: Jun."*—an
intolerable filthy creature, like a *bug, which in-
fests sheep, dogs, &c.*

TILE, Στεγω, *tego, to cover; unde tegula, quod
teget ædes; the covering of a house.*

TILL, or *drawer; perhaps derived à tiroir,*

*petite caisse ou layette emboîtée dans une table,
une armoire, &c. which seems to be but another
derivation, and contraction of trahitur, i. e.
a drawer, or small box, which is pulled or drawn
out from under a counter, and into which shop-
keepers drop their current cash:—consequently
Gr. à Δραω: see DRAWER: Gr.*

TILL *the ground; Πηλος, Τεσμα, tellus; the
earth, to plow the soil.*

TILLER; "*nescio an à Belg. tillen; levare,
tollere, movere à loco; à mobilitate scilicet, says
Skinn.*"—and yet did not see that it might have
been very easily derived à Τίλλω, *vello, vellico; to
pluck, or pull out of its place; the tiller being the
handle of the rudder, by which the ship is
moved and turned, by plucking or pulling the rud-
der out of its former direction.*

TILT, or *covering of boats, waggons, &c.*
"*Sax. zetelb; Alman. gezelt; origo non in-
commode videtur peti posse à Ζελλων, quod
Hesych. et etymol. exp. Βαλλων, jacere; nihil
enim dixeris tentoria, vel tabernacula, quàm vela,
vel afferes opere tumultuario in perticas ad hoc
ipsum adaptatas injecti: hanc palos solo infi-
gendi, et vela superinjiciendi rationem videntur
aptissimo loquendi modo designare Saxonica mo-
numenta, quotiescunque de figendis tentoriis, &c.
incidit sermo: Jun."* a kind of *tent, or covering
from the weather, &c.*

TILT, *to raise a vessel: "Belg. tillen; tollere:
Skinn."*—but *tollo* originates à Ταλαω, *tollo,
sustineo; to lift, or raise up the hinder part of the
cask, in order to slope the vessel, and the liquor in it.*

TIMBREL, Τυμπανον, *tympanum; a drum.*

TIME; Τημος *tempus, nunc, tunc, tum: years,
months, days, &c.*

TIMOROUS, Δειμος, Δειμος, *timor; fear, dread,
apprehension.*

TIMO-CRACY, Τιμοκρασια, *dominatus, in quo
à censu magistratus creantur; a government in
which the wealthiest rule: R. Τιμη, honor, et
Κρατες, potentia.*

TIN, Στεζω, *stiko; unde stannum; tin.*

TINCTURE, Τεγω, Τεχλος, *tingo, tinctus;
stained, coloured.*

TINDER } Τυθαλεος, *validus, fervidus; bot,
TINE } glowing: Milton X. 1075, *tine the
flant lightning: Upt."**

TINES of a *fork; Οδως, οδοντος, dens, dentis:
"barrow-tines, occæ dentes; Succ. barwotinne,
sunt ab Iceland. tinna, diminutivum τῆ tan; dens;
ad quod non dubito," says Lye, "referre the
tines of horns apud Skinn. et pro iron tynes, quod
ex Comenio affert, lægere iron tynes, ferrei styli,
seu dentes:"—this just correction is made on the
Dr's. last article, under the letter T; but it is*

something

something remarkable, that Lye should not have taken notice of the extraordinary manner in which the Dr. has explained these *iron tynes*, or rather *iron tynes*, which he himself, or Comenius, has properly called "*styli ferrei*; nescio an," says the Dr. "à Sax. *tynan*; *accendere*; quia fortasse *styli*, quos ille innuit, in usum *foci* comparati sunt: interim me vocem nec audisse unquam, nec legisse profiteor:"—but that the Dr. should never have heard, or read, of *the tines of a fork*, or *the tines of a barrow*, is wonderful indeed.

TINGE, "Τίγγω, *tingo*; *to tinge*: Nug."—*to dye, stain, or colour*.

TINKER } Τονος, vel Τεννα, *eleven*, Hesych.

TINKLE } *tinnio, tinnitus*; *to make a small sprill sound, like the clear ringing of a silver bell*.

TINSEL; "*pannus, seu sericum metalli aurei, seu argentei coloris contextum*: credo à Gall. *estincelle*; *scintilla*; *estinciller*; *scintillare*; (if there be any such modern French words; they seem to be rather Fr. Gall.) q. d. *pannus scintillans, seu micans*: Skinn. as quoted by Lye:"—but neither of them would give us the true original word:—let us then hear Voss.; *scintilla*, quasi *spintilla*, à Σπινθηρ, quod idem: *a spark of fire*; and here used to signify *a sparkling, glittering manufacture of silk*.

TINY *mouse*, Τεναν, *tendere*; ut proprie sit idem quod Τέλανος, *extensus, exporrectus*; nam quæ *extenduntur*, ea *attenuantur*; *the little, slim, slender mouse*: unless we may derive it from Τύλλος, *parvus*:—tho' Lye says, "*nullus dubito quin sit à Τυπος, vel Τυπος, quod idem notat*: Hesych."

TIP: perhaps but a various dialect for TOP: Gr.

TIPPLE, "Διψιος, Διψιδης, *siticulosus, sitim suam avidè atque inconsulte sedare cupiens*: Jun."—one who is always *thirsty*, and consequently always *drinking*.

TIRE, *fatigue*; "Τρω, *attero, vexo*; Αλεψων, *indomita*; Minervæ epithet. apud Hom. Upt."—that Τρω, signifies *to tire*; and that Αλεψων signifies *untired, unwearied, unsubdued*, every one will allow; but it may be very much doubted whether Τρω gives origin to *tire*; and therefore it might be better with Casaub. to derive *tire* à Τρω, *infesto, molestiâ afficio*; *to be turmoiled, or fatigued*: also *to teaze, infest, molest*: vel à Τρω, *tero, to wear*; or *wear*.

TIRO; "Τρω, *tero*: vel à Τρω, *torno*: ergo non per *y, tyro*; sed per *i, tiro*; ut est in Pandectis Florent. imo et antiq. inscript. in quo perperam sententiam mutavit Manutius, falsa inscriptione deceptus: est vero *tiro*, Νεολεξιος, Νεογαλειος, dicitur ex Becmanni mente à Τρω, quia etiamnum *tener, ac rudis*; nam opponitur

veterano: malim tamen," continet Voss. "*tiro, quia se primùm terit, i. e. exercet*:"—a *young practitioner, a cadet, a fresh-man*; one who is but just beginning to learn the rudiments of any science.

TISSUE: "Hiccius derivat ab Angl.-Norman. *io, tis*; *texo*; quod *tis* fieri videtur à *texo, textura opus*: Lye:"—but *texo* originates à Τάσσω, Τάξω, *texo*; *to weave*:—which seems to be too general a deriv.

TIT; "Τύλλος, *parvus*; *little*: Casaub. and Upt." who quotes Hom. Il. Z. (222)—*επι μ' ετι τυλλον, εοβια*: (there ought to have been no comma after *τυλλον*) *me adhuc parvulum existentem*: *a tit to ride on*; Τύλλος *πυδος, equus parvulus*; *a little dapper nag*.

TIT-BIT; from the foregoing root: Gr.

TIT-MOUSE: why this *bird* should have acquired the name of *tit-mouse*, is not easy to say; for since this name relates either to its *diminutive size*, or to *the smallness of its note*, we might suppose that *tit* alone would have answered either of those purposes; particularly since we find him sometimes called *the tom-tit*:—when therefore Upton, in his art. *tit*, calls the *tit-mouse* Τύλλος μύς, we must not suppose that he intended to give us the proper name of this bird in Gr.; for the proper name in Gr. is *Αιγυθαιος*, and in Latin *parus*, perhaps a contraction of *parvus*: or else, says he, it was called *tit-mouse* *απο τῷ Τίλλων, à voce quam edunt*:—but this relates only to *tit*; and leaves the poor *mouse* to explain itself:—Willoughby says, the Germans, as well as we English, call them *mice*; because, like *mice*, they creep into the holes of trees: and sometimes they are called *the muskin*; or little birds as *small as mice*.

TIT for TAT, only a various dialect of THIS for THAT; consequently Gr.

TITAN; "Τινθαλειος, *calidus, fervidus*; *titan, i. e. domus ignis*; Seneca, *ardens Titan laxavit fervidum diem*: Upt." under the art. *tine*:—Ciel. Voc. 95, admits of this signification, but tells us, that it is derived from *ti, mansion*; and *tan, or tein, fire* (*tine the slant lightning*, says Milton) and in his note, Cleland says, that "*tan* likewise signifies *the earth*; thus *Britannia, Lusitania, Mauritania, &c.*"—it is indeed very remarkable, that *tan* in the Celtic should signify two elements so totally opposite, as *earth* and *fire*: but then it takes two different roots: when it signifies *earth* it originates à Τανω, *extendo, porrigo*; as when we say, *extent of country*: but when it signifies *fire*, it originates à Τινθαλειος, *calidus, fervidus*; *bot, glowing*.

TITHES, Δεκα, *decem, deni*; *ten, tenth, tisbe, the tenth part*.

TITILLATION,

TITILLATION, Τίλλω, *vellico*; to pull gently, to tickle.

TITLE; Τίτλος, *titulus*; which we not only meet (with) in St. John, ch. xix; but also in Hesych. ; and which, according to Scal. comes from Τίω, *honoro*; whereof they first made Τίος, and afterwards Τίλος, *titulus*: omnino vero *titulus* est à Τίος, quod απο τῆ Τίαν, unde Τίτην, says Voss.: and he moreover observes, that this etym. has been followed by the two Scal. to whom we also join H. Stephen: Nug."—it is true, Voss. acknowledges, that *titulus* is derived from Τίαν, but then he afterwards adds, "nec tamen tam à Τίω esse arbitror, quam à Τίλω, quod per reduplicationem à priori factum: sane Hesychio, Τίλω, τιμῶ."

TITTLE; Τυθός, *parvus*; little tittle, or small dot.

TITTY, Τυθός, *parvulus quidem*: Odyss. XV. 380.

TITU-BATION, Τύττω-βαω, *parum-co, titubo*; to walk unsteadily, to stumble, to totter.

TMESIS; Τμησις, *tmesis*; *sectio*; dividing a word into two parts, by the interposition of others; as απο-κλιῖα τυχεα-δευσαι, pro απο-δευσαι, *ex-inclutis armis -vere*; pro *exuere*: R. Τεμνω, pro Τρωω, *feco*; to cut, or divide.

TO: Casaub. p. 197, 8, has very justly observed, that "jam infinitivorum Græcorum terminatio inter alia, et præ aliis usitatissima est in εἶν, ut Τυπῆ-εἶν: — Saxoniorum, ut hodieque Belgarum et Germanorum, in *an*, vel *en*, ut *pet-tan, ponere*; *syll-en, dare*:"—but it is purely the characteristic of the English tongue alone to make use of the particle **TO** for the sign of the infinitive mood; in the very same manner as the Greeks themselves; for thus Casaub. proceeds; "et ut Græci infinitivis vulgo præponunt atticulum neutrum τὸ, ut τὸ εσθιαν, τὸ Πιναν, ita Angli vulgo *to eat, to drink*: si hoc tam notabile omissem, non unus fortasse oscitantium reprehendisset:"—and indeed the conformity is very remarkable.

TOD of wool: "Minsevius declinat à Flandr. *todderen; neßere*:—possem,"—says Skinn. "et non minus speciose deflectere à Lat. *tondere*:"—possem quoque non minus speciosa deflectere à Lat. *tondeo*, à Gr. Τομαω, *feco*, inserto δ, quasi Τομδαω, *tondeo*; to clip, cut, or shear the wool; unde *tod*," as the Dr. observes, "eliso n, *tondeo*, quasi *todeo*; a *tod* of wool being," continues he, "quantum lanæ *tondendo* à duobus ovium paribus, i. e. quatuor ovibus auferri potest.

TODRIFENE: Verft. has given so strange an appearance to this word, that it is no wonder he took it for Sax.; but since he tells us it signifies *driven away, or dispersed*, it certainly means no more than **TO DRIVE**:—consequently Gr.

TOES: "derivata videntur ab illo Τανω, *extendo*, quod pleraque tempora mutuatur ab inusit. Τανω:—ratio derivationis fuerit forte, quod *digiti pedis* ipsum pedem quasi producant: vel potius quod brevior atque humili corpore prodi in extremos pedum digitos *assurgere* soleant, ut speciem aliquam addant corpusculo, ac staturam qualicunque ratione *extendant*: Jun."—it is very seldom that this great critic produces so weak a reason for any of his etymologies.

TOGETHER, means no more than as we sometimes repeat it, *to gather together*; and therefore Casaub. has very justly derived it ab Αγαρω, *colligo*; to collect, or unite in a body:—this deriv. was evident enough to Skinn.;—but he chose to fly to the Sax, *gaderian*; *colligere*; and shove the Gr. etym. on Casaub. in hopes to get rid of it; and yet he writes *τογαδερε*; Belg. *gader te gader*: all which are evidently derived from *gather*; and consequently from Αγαρω.

TOIL, or labor; Οσλος, à Τλωω, *patior, sustineo*; to bear, endure: Casaub. and Upr."—tho' Casaub. has added another; viz. Τυλη, *callus*, qualis ex multo labore solet provenire; *the callous substance produced by hard labor*.

TOIL, or net; "tela quod et in Actio scripsit Pontanus, et ex eo Erythræus in Indice Virgiliano prius fuit *textura*, à *texo*: Voss."—but *texo* he himself derives "à Τάσσω, Τάσσω, Τάξω, Τάξει, *ordine*, quo fila artificiose junguntur:"—a *web, net, or toil*; to weave, knit, or join.

T-OILET; τὸ Εἰλειον, *involucrum*; from whence also comes the Latin word *tela*: R. Εἰλω, *volvo*: Nug."—this is another instance, in which the Gr. article is united with the substantive; a circumstance which seldom happens in English, tho' often in Gr.: *toilet* quasi τὸ Εἰλεῖ, *involucrum*, meaning a lady's dressing table, which is generally covered over with some fine linen cloth, &c.

TOKEN, Δεικνυμι, *ostendo*; to shew; unde Sax. *tacnian*; Teut. *doycbene, indicia*; marks, signs, significations:—Ciel. Way. 53, derives *token* more simply from "to ken, to kenow, or to know, i. e. any thing sent, by which to know the truth of a message; a *credential*:"—but to **KEN** is Gr.

TOLERATE; Ταλαω, Ταλω, *tollo, suffero*; to bear, sustain, support: vel à Τελαω, *sustineo*; unde *tellus*, quia nempe omnia *sustinet*; ac ab eâdem voce dicuntur, *telamones*, qui Αἰλαντες, itidem παρω τὸ Τληναι, *to support, permit*: vel à Τελλω.

TOLL the bell; perhaps only another dialect for *knoll*:—consequently Gr.

TOLL, or tax; Τελος, Τελωνεω, *vestigal*; unde Τελω, *censo*: Casaub."

TOMB; Τυμβος, *vestrum, fossa, sepulchrum*: from

from hence also comes the word *catatombs*, *cata-tumbæ*, taken from *Κατω*, or *Κατω*, *infra*, which is a *subterraneous place*, whither it is supposed the primitive Christians retired, during the persecution, and where they buried the martyrs: but now it is customary to say *catacombs*: Nug."—the reason why *Τυμβος*, *tumulus*, was made choice of to express a *burying grave*, is quia est *eminentior terra*, sive *terræ agestum*; *rising*, or *swelling earth*, as all graves seem to be; over which, at last, monuments were erected: à *Τυμβος* est *tumeco*; *to rise*, *to swell*: tho' Voss. de Permut. lit. is of opinion, that *tumeco* originates à *Φυμα*, *fumor*:—and so it may in some instances.

TOM-BOY: Verft. under the art. *tumbe*, p. 234, has given so curious a definition of this word, as no doubt will please the reader: "*tumbe*; *to dance*; *tumbod*; *danced*; heerof wee yet call a wenche that *skippetb*, and *leapetb* lyke a *boy*, a *tombboy*: our name also of *tumbling* cometh heerhence:"—so far he is right; but then we shall see presently that *tumble* is Gr.; and **BOY** is the same.

TOME; "*Τομος*, *tomus*; and this from *Τεμνω*, perf. med. *Τέτομαι*, *to cut*, *to part*: Nug."—as when the works of an author are *divided* into several volumes, any one of those volumes is called a *tome*, or a *division*, or a *part of those works*; i. e. *Τομη*, *sectio*; à *Τεμνω*.

TOPE; "*Τονος*, *tonus*; and this from *Τενω*, *tendo*: Nug."—*to stretch*; because, when a string, or wire is *stretched*, it utters a *sound*.

TONGS; "*Sax.* *tong*; *Belg.* *tongbe*; *Dan.* *tang*; *forceps*: omnia forte ab Ital. *tengo*, *teneo*; quia sc. per illos quidvis *tenemus*: Skinn."—but we have already seen, that *teneo* originates à *Τενω*, *tendo*; unde *teneo*; *to hold*, or *grasp any thing*.

TONGUE; "*Φθουγγος*, *sonus*; viz. *soni instrumentum*, et causa: R. *Φθειγγομαι*, *loquor*; *to speak*: Casaub. and Upt."—*the grand organ of speech*.

TONSILS, *Ταλω*, *tollo*; unde *tonsa*, *tonsilla*; *the tonsils of the neck*; being certain kernels at the root of the tongue, which are the seat of that disorder called the mumps in children, or glanders in horses.

TONSOR } *Τομειν*, *tondere*; d inferto, quasi

TONSURE } *Τομειν*: ut ab Æol. *τεμνω*, *tendo*: à *tondeo* est *tonsus*, *tonsor*; *a barber*, or *cutter of hair*, *a shaver*.

TOOL; by transposition from *Όλος*, vel *Όλημα*, *labor*; quasi *Όλος*:—"hinc etiam Anglis," says Jun. *tools* dicuntur instrumenta cuique officio debita, potissimum tamen ferrea:" and yet, perhaps, it might be better, if we were to derive *tool*, according to Cl. Voc. 198, n, from *selum*: only then, with Voss. we ought to trace

it up to the Gr. viz. à *Τηλε*, sive *Τηλε*, sive *Τηλοθι*, *procul*; properly signifying all *missive weapons*; but here used to signify all sorts of *iron instruments* for workmen of every tribe: or, perhaps, à *Κηλον*, but still in the sense of either a *javelin*, or a *tool*.

TOOTH; "*Sax.* *τοδ*; *Belg.* *tand*; *Iceland.* *tann*; originem videntur sumpsisse ex *Τενω*, vel *Τενω*, *comedo*: Lye:"—*to eat*, *to chew with*.

TOP, *to play with*: Skinn. after giving us all the Northern words for this well-known plaything, says; "nescio an liceat nostrum *top*, et cognatas Germanicas voces deflectere ab antiq. Lat. *toper*, *celeriter*:"—that there was such an antique Lat. word as *toper*, Voss. has shewn from Cæs. Scal. thus; "*semper* fuit *semio opere*; sicut *toper*, *toto opere*; *nuper*, *novo opere*: significat enim *toper* *citid*, et *expedit*; ita ut opera absoluta sit:" and then he adds, "*quemadmodum* Græcis *Ταχα*, ita et *topper* Latinis, et *cito* notat, et *fortasse*:"—so that *toper*, or *topper*, seems to relate more to *dispatch of business*, than to bear any connexion with the *sport*, and *pastime of boys*:—let me then offer another deriv. which has a reference more immediately to that darling amusement; and is taken from the well-known simile in Virgil:

Ceu quondam torto volitans sub verbere turbo,
Quem pueri magno in gyro vacua atria circum
Intenti ludo exercent; ille aësus habendâ
Curvatis fertur spatii; stupet inscia supra
Impubesque manus, mirata volubile buxum;

Dant animos *plage*: ——— Æn. VII. 378:
from hence it is plain that these young gentlemen were amusing themselves with what their successors at this day call *the swelping top*; and as it is well known that that *top* is *whipt into life* by a *lash*, or *thong*, it seems but reasonable to derive that *top* à *Τυπ-τω*, *verbero*; *to beat*, *whip*, or *lash into motion*.

TOP, or *summit*: Cl. Way. 52, tells us, that "*top* is derived from the Celt. *the-up* (*-per part*) or *summit*:"—but **UP** is Gr. ab *Τη-τε*, *super*; *upon*, or *above all*.

TOPAZ; *Τοπαζιος*, *topazius lapis*; *a precious stone*.

TOPER, by transposition from *Πότις*, *potor*, *potator*; *a drinker*; *a bibber*, or literally a *top-pot*.

TOPIC; *Τοπικη*, *Τοπικος*, *ars topica*, ostendens *Τοπος*, sive *locos*, è quibus argumenta desumenda sunt, ad aliquid vel probandum, vel amplificandum: an art, shewing *the heads*, or *chief places*, from whence the arguments are to be drawn, either for proving, or amplifying any subject.

TOPO-GRAPHY; *Τοπογραφια*, *topographia*; *locorum descriptio*; *the map of any particular place*: R. *Τοπος*, *locus*; and *Γραφω*, *scribo*.

TOPPLE-

TOPPLE-down } from the same origin with
TOPSY-TURVY } *top*, or *summit*; so far as
relates to the words *topple*, and *topsy*; but as for
the other part of that latter compound *turvy*, it
is thus derived by Lye: "Iceland. *tyrva*; *ob-*
ruere; *tyrva met steinum, obruere lapidibus*: Sax-
ones dixerunt *toppian mid stanum*; unde re-
servasse videntur Angli Boreal. suum *torfet*;
mori:"—these are, either of them, better than
Skinn's. supposing that *turvy* comes à *turf*, the
plural of which is *turves*; and *topsy-turvy*, says
he, signifies, "*vertices, seu capita in cespite, ca-*
pita bumi strata:"—but this they might be, if a
man was to lie along on the ground; which would
not express *topsy-turvy*; for that properly is hav-
ing the head downward, and the heels upward;
like a tumbler:—in short, all our etymol. and
diction. can explain this expression, and tell us
what it signifies, but none have given a satisfac-
tory deriv. of it, which, perhaps, is nothing more
than a contraction of *top* turned deorsum, *versus*;
top turn'd versus, or *topsy versy*; then *topsy tur-*
vy:—consequently Gr.

TOR; a contraction of *tower*; *Topsis, turris*;
a turret, tower, or fortified place; hence *Glas-*
tonbury tor.

TORCH, "*Torveuo, torqueo, tortum*; quidam
dici putant," says Jun. "quod ex *intortis, pice,*
resinâque inbutis funibus conficiatur: potest etiam
videri desumptum ex Tarpia, vel Tarpieua, sepelio,
exequias facio; quod *facum, tædarumque præci-*
puius olim in exequiis usus:"—the former seems to
be the more natural; because the latter is but an
accidental use of them: sometimes they are made
with wax, and then they are called *flambeaus*.

TORCULARIOUS, *Torvos, Torveuo, torqueo,*
torcularium; ipsum autem *torcular, si non cochleis*
torquetur, &c.—"torcular, quia eo uvæ, et olivæ
torquentur, ac premuntur: Voss."—*the screw-press*
for grapes, olives, apples, &c.

TORMENT; *Torveuo, torqueo, tortum, tor-*
mentum: "sane quæ nunc in *-mentum* desinunt, ea
veteres per *men* extulere; ut *augmen, pro aug-*
mentum; *documen, pro documentum*: Voss."—*a*
torture, pain.

TOROSITY; *Tispa, cujus præterit. med.*
Téopa, unde Topos, ut generatim sic dicatur quic-
quid rotundum est: tori quoque dicuntur in ani-
mali partes extantes carnosæ; nempe vel ob
rotunditatem; quia musculosæ illæ partes nervis,
quasi toris, seu funibus sint compactæ; browni-
ness, fullness of flesh; particularly those two swell-
ings, which are always observed at the chests of
horses; thus described by Virgil,

Luxuriatque toris animosum pectus: —

Geo. III. 81.

TORPID, "forte à *Tispa, oblecto*; ut præ-
prie de iis dicatur, qui voluptatibus immerfi
segnescunt, ac torpenti: Voss."—but Isaac derives
it "forte ex *Tarpoc, seu Topos*:"—which signi-
fy rather *fear, and trembling*, than *numbness,*
and *stupefaction*:—neither of these deriv. seem
satisfactory; and all the other etymol. have left
it out:—now, since the Gr. name for the *torpedo*
is *Naxia, vel Naxin*, it might lead us to suppose,
that that word was only a transposition of *Nixax,*
vel *Nuxax, torpor*: or else the word *torpor* is
purely Latin: *Nuxax* itself, Hederic tells us, is
compounded of *Nw*, in compositione privativum,
et *intensivum*; et *Kapoc, sopor, cum gravedine; a*
deep, or heavy sleep, numbness, or stupidity.

TORQUATED; *Torveuo, torqueo, torques,*
torquatus; a chain; which at first was twisted;
and afterwards composed of *links, or rings.*

TORRENT; "*Tispa, quæ notat Engeuuo, quod*
unda rapido impetu æstuet: Litt. and Ainsw."—but
it seems rather to descend à *Torveuo, torqueo*; unde
torrens quasi torquens; tearing, whirling, burry-
ing every thing along with it; in the same man-
ner as Virgil has so poetically described it in
the Second Æn. 304:

In segetem veluti cum flamma furentibus austris
Incidit; aut rapidus montano flumine torrens
Sternit agros, sternit sata læta, boumque labores,
Præcipitesque trahit sylvas.

TORRID; *Tispa, quæ notat Engeuuo, torreo,*
arefacio; to scorch, parch, burn: vel à Tispa: vel
potius Tispa, calefacio.

TORSION; *Torveuo, torqueo, torsum; twisted,*
wrested, distorted.

TORTOISE; *Tispa, quæ notat Engeuuo, torreo,*
tostus; unde testa et testudo; a tortoise, an am-
phibious animal, enveloped in a very hard shell.

TORVITY, *Tarpoc, taurus; unde torvus;*
bull-like, stern, and fierce.

TORY-RORY; "Teut. *Tbor; insanus; nisi*
quod suspicor," says Skinn. "Hibernicæ sit
originis;"—but *Tbor, Gothorum deus, he had*
deduced "à *Topoc, impetuosus; cui feliciter etiam*
consonat Teut. *Tbor; insanus*:"—one who acts
like a mad man, and roars like a bedlamite: or
else, perhaps, it may be derived à *Topon pherema,*
à *Tispa, terebro, perforo; i. e. vox aerem, vel*
aures terebrans; a voice, or noise, that pierces
the air, and the ears thro' and thro': the ear-pierc-
ing sife.

TOSS: "Casaub. putat desumptum ex *Topoc,*
coetus Bacchantium, et enthusiasticâ corporum
jastratione Baccho litantium; Topoc, choreas
ducere, et corpora cum quadam tripudiandi ve-
hementiâ, Bacchantium ritu, varie *jastrare*: Jun."
—but this is applicable to only one mode of

action; it would scarcely be proper when the word *tofs* is applied to *burl*, *cast*, or *throw*.

TOST, commonly written; and pronounced *toast*; like *boast*, *coast*, and *roast*; but derived à Τειρω, quæ notat ξηραινω, sicco; torreo, tostus; *parcbt*, *roasted*, *half burnt*.

TOTAL; Όλος, totus, totalis; *the whole*, *intire sum*.

TOTTER; Τυττον-βαιω, parùm-eo, titubo; *to walk unsteadily*, *to stumble*.

TOUCH, subst. } "Θιγω, Θιγγανω, tango, tac-
TOUCH, verb. } tus: Nug." *conjoined, united, in close contact*: hence *toucht* to the quick; easily *provoked*:—Clel. Voc. 10, 11, derives *touch* from "ich, ickt":—which visibly originates from *ictus*;—consequently Gr.: see **HIT**: Gr.

TO-VET; "sometimes written *tofet*; à Sax. tu, duo; et fat, mensuram, quæ duos peccos, seu congios continet: Ray:"—consequently Gr.: see **TWO**, and **VAT**: Gr.

TOUGH: "Σιυφελος, durus, asper: Casaub."—but Skinn. was so much displeas'd with this, that he could not help being witty upon it: "Σιυφελος, durus, asper; et sane satis durum, et asperum est etymon:"—let us then hear the Dr. "tough," says he, "à Sax. toh; credo à teon; irabere, ducere; quia sc. lenta omnia, ductilia sunt:"—from this very definition then, we might be induced to suppose, that both toh, and teon, originated à Τεινω, tendo, teneo; unde teon: tenax; tenacious, or tough.

TOW along; "Sax. teon, ducere, protrabere: Skinn."—probably Gr.: see **TUG**.

TOW, or *flax*; "Sax. top; Belg. touw; utrumque credo à Σιυπα, stupa: Skinn."—it seems rather to be only an abbreviation of *to-mentum*; i. e. à Θυμος, Τυμβος, tumeo: "verum tomenti etymon; de quo plane adsentio Isidoro," says Voss: "qui putat esse à tumeo; nempe quia eo tumeat culcita; ut à moveo est momentum; sic à tumeo est tumentum, vel tomentum:"—unde tow, *flax*, *hemp*, or any such light and soft substance to *stuff out mattresses*, and make them *swell*, and *rise up*.

TOWEL, or as it is sometimes more properly called *towle*, à Τωλη, culcita, lodix; a pillow, sheet, or any thing like a napkin: or, perhaps, it may be only a contraction of *mantile*, derived à Μαλ-τηλη, à Μαλ-τω, μασσω, idem quod mappa: vel à Μανδωα, mappæ, mantella; and from hence Μανδωλιον, mantelium; as if it was designed for an abbreviation of *manu-terium*; ubi manus terguntur; any piece of cloth to wipe the hands on.

TOWER, or rather, as Upt. writes it, "tour; Τυρσις, turris; a turret, tower, or fortified place: hence tor; *Glaffenbury tor*: Upt."

TOWN; Casaub. derives *town* ab Αγω, quasi a *stowm*, unde a *town*: but Upt. with more seeming plausibility, derives *town* "à Θιν, collis; a hill; nam oppida munita olim in collibus, et locis editioribus structa: apud Tacitum mons *Tau-nus* memoratur:"—because antiently *towns* were built on hills, and eminences.

TOYS: "quum vero (says Jun. under his art. *toies*) ex antecedentibus liqueat Dan. *toy* idem significare quod Teut. *tuych*; nullus quoque dubito quin *toy* factum sit ex *tuych*: antiquitatem *tuych* pro *armaturâ*, mirifice firmat notabilis affinitas, quam habet cum Τευχηα, arma:"—all kinds of *trinkets*.

TRABAL; Τραπηλ, trabes, vel trabs, trabalis; a beam.

TRACE for horses to draw by: Δρασσω, Δραγω, trabo; *to draw*, *drag*, or *pull*.

TRACE } a path; ab Ατραπος, via trita; ex Α,
TRACK } intensiva; et Τραπωω, calco; unde *trames*, *callis*, *semita*; a well-worn path; or track; and hence the sportsmen very properly call it *tracing a hare*; i. e. as Virgil calls it *auritosque sequi lepores*; to follow the print of her steps in the snow: or else our words *trace*, and *track*, may be, according to Casaub. desumpta ex Τροχος, rota; the impression which is left by the wheel.

TRACT-ABLE; Δρασσω, Δραγω, trabo, tractatus; any subject, or argument *banded*; or *discourse treated*; a *treatise*.

TRADE; "Minsh. deflectit à tradendo; but, mallem," says Skinn. "à tradendo:"—but then it would originate from the same root with the preceding art. to signify any art, manufacture, handicraft, or trade:—trade, however, seems more naturally to be derived à Τρωκίης, mercator; a merchant, or dealer in various articles.

TRA-DITION; Διδωμι, do; trado, traditio; a delivering down to posterity by word of mouth, or oral tradition.

TRA-DUCE; Δεικνυω, duco, traduco; *to deliver over* to shame, slander, &c.

TRAFFICK; "quidam suspicantur ab Arabibus mutuatum," says Jun. "sed cumtrato, ettratto, idem sint Hispanis, et Italis, quod traffic; videri potest inde factum verbum *traficare*; et contracte *traficare*: quæ sententia est propinquini mei: Is. Voss."—then let me hope to meet with pardon, if, after these great critics, I were to suppose, that *trato*, et *tratto*, originated à *trabus*, et *trabatus*; i. e. à Δρασσω, Δραγω, trabo, trasto; as we have just now seen, viz. all kind of *merchandise*; and *mercantile wares*, made, bought, or sold by hand.

TRAG-ACANTH; Τραγακανθα, tragacantha, bircina spina; a shrub, which produces gum *dragant*; commonly called *gum dragon*, or more properly *huck-*

buck-thorn; but why it obtained this latter appellation is somewhat remarkable, since etym. shews it is derived à Τραγος, *bircus*; a goat; and Ακανθα, *spina*; a thorn; and consequently ought to have been called *goat-thorn*, instead of *buck-thorn*.

TRAGEDY; Τραγωδία, *tragœdia*; a *tragedy*; quia præmium ejus, qui *tragœdiâ* vicisset, *bircus* esset; quem ille Baccho sacrificabat; unde Horatius, in *Arte Poetica*,

Carmine qui tragico vitem certavit ob bircum: according to modern ideas, a *tragedy* is a *mournful subject*; but it was very far from being such, according to the original institution; for *Thespis*, it seems, was the inventor of *tragedy*; and some think Τραγωδίαν dici, quasi Τετυγῶδιαν, à Τετυγες, *faces*: nondum enim usu *personarum* invento, actores *face* vini faciem perungebant, vasis, seu cadis *face* tenuis epotatis; quod idem Horatius docet, 275;

Ignotum tragica genus invenisse camene

Dicitur, et plausibus vexisse poemata Thespis,

Quæ canerent, agerensque, peruncti facibus ora: for it is but reasonable to suppose, that *Thespis*, having been the inventor of *tragedy*, must have lived before the introduction of the *tragic mask*; and accordingly we here find, that his actors made use of *the lees of wine*, instead of *masks*: which makes it the more extraordinary that Voss. who has quoted this very passage from Horace, should say, "alii Τραγωδίαν dici aiunt, quod scenici es perlinerent *face*, ante usum *personarum* à *Thespide inventarum*;" whereas Horace says directly the contrary; that *Thespis* made use of *the lees*; but does not say, that *Thespis* invented *the mask*; nay, Horace's very next words are,

Post hunc, (nempe Thespidem)

Personæ, Pallæque repertor honestæ

Æschylos, et modicis instravit pulpita tignis,

Et docuit magnumque loqui, nitique cothurno: From the manner in which *Thespis* (as in the former quotation from Horace) is described, as having carried his actors about in a waggon, and perhaps acting from thence, Clcl. Voc. 125, has been induced to derive " *tragedy* à *trabea*, an old Italian word for a *waggon*, or *tumbril*; a part of the Τραγωδία, a *song from a cart*, or *waggon*:"—but *trabea* certainly is derived à Δρασσω, Δραγῶ, *trabo*, unde *trabea*; to *drag*, or *draw* in a cart, or waggon.

TRAIL } Δρασσω, Δραγῶ, *trabo*; to *draw*, *drag*,

TRAIN } or *pull*.

TRAIN-oil: it may appear odd to deduce this article from the foregoing; and yet Skinn. has pointed out the way, tho' he has not availed himself of the opportunity; for he has said only, " *train-oil*, *oleum cetaceum*; à Fr. Gall. *traîne*;

traba; a *shed*; q. d. *oleum vilis*, quo sc. *trabarum rotas inungunt*:"—the derivation now was evident enough; and signifies *that oil*, and *grease*, which are made use of together for the greasing cart-wheels.

TRAITOR: this word is either derived from Διδωμι, *do*; unde *transdo*, contracted to *trado*, hinc *traditor*, *traditio*; a *delivering up*, or *surrendering by treachery*: or else, since Clcl. Voc. 119, does not admit of this deriv. it has been traced up to the Gr. thro' his own interpretation, in the art. BE-TRAY: Gr.

TRA-JECTION; ἵσω, ἵημι, *mitto*, *jacio*, *trajicio*; to *cast thro'*.

TRAMEL; quasi *dramel*; Δρασσω, Δραγῶ, *trabo*; to *draw*, a *drag-net*; also any *entanglement*, or *tether*.

TRA-MONTANE, Περαι-Βερος, *trans-mons*, *trans-montanus*; a person who lived *beyond the mountains*, meaning *the Alps*; a term of reproach given by the Romans to any foreigner.

TRAMP on foot, seems to be a contraction of *terra-ambulo*, quasi *ter-ambulo*, *tr-amb-ulo*, to *tramp*, or *walk on land*, or rather *walk on foot*:—consequently Gr.: or else it may be derived from the following art.

TRAMPLE; Τραπω, *calco*, speciatim *uvas* in lacu; to *tread out the grapes*: also to *walk up and down*.

TRANCE; "Fr. Gall. *transe*; animi diliquium; Λεπο-θυμος: à Lat. *transire*; q. d. *transitus in alium mundum*: Skinn."—now the Dr. should have produced the Gr. etym. as in the art. TRANS-IENT: Gr.

TRAN-QUILLITY; "mallet priorem partem vocis *trano*, quam *transio*, statuere: et quod ad posteriorem partem, non satis liquet; fitne ex eo, quod *tranæs quiete*; an quia *tranari quit*; sed non aliunde hæc colligi potest: Voss."—according to this etym. it would derive either from Περαι-νω, *no*, *nare*, *tranare*; et Κηραι, vel Κω, *quæ*, *quietus*: or from Περαι-νω, *tranare*; et *quæ*; meaning a *calm sea*, which may be sailed over quietly; and here used to signify a *placidity*, and *evenness of temper*.

TRANS-ACTION: see **ACTION**: Gr.—We have many other words in our language, beginning with this preposition **TRANS**, which will be more properly found under their respective articles; unless when the primitives themselves are not in use; as in the following words, when compounded.

TRANS-IENT } Περαι-Εημι, Εω, *trans-eo*; to
TRANS-ITION } *go*, or *pass over*; to *pass away*, or *be of short duration*.

TRANS-MO-GRAPHY; plainly derived from Περαι-μορφη-γραφο, meaning to *change the form*

form of any thing; to meta-morphise it; or rather metamorphose it.

TRANS-OM, abbreviated from Περαι-αμι, *transco*; unde *transstrum*, quasi *transitrum*; i. e. *trabes transverse*; beams that go across, run *abwart*.

TRAP-ball; "Τροπα, *lusus puerilis genus*, quod Stephanus describit; cui non absimilis, quem *trap* vocant Anglici pueri: Casaub."

TRAP, or *snare*; Nug. would derive our word *trap*, "à Τροπω, quasi Περλω, *verto*; because traps *turn about* when they are opened; from whence *trapa*, and *ad trapare*:"—these two last are unintelligible: Jun, indeed, says, "fuit et medii sæculi vocabulum *trappa*: Johannes Nicotus videtur Gallicum *trape* voluisse deducere à Τραπεζα, *mensa*: fortasse quod ad insidiosam machinam inconsulta animalcula, veluti *ad mensam instructissimam*, accurrant et illaqueantur:"—Skinn. is so far displeas'd with Casaub. who has given the same deriv. as to say, "*nescio quamobrem* deflectit à Τραπεζα:"—the *quamobrem* is evident and plain; because *traps* are for the most part made with a *flat piece of board*, called *the table*, on which is laid, or fastened some kind of food, to tempt the enemy into the snare.

TRAPE up and down; Ελεπαν, *versus sum*; to walk forwards in the streets for some way, and then *turn back again*: R. Τροπω, quasi Περλω, *verto*; to *turn*.

TRAPES; either from the foregoing root, or from the same origin with our word DRAB, or *common woman*.

TRAPEZIUM, Τραπεζιον, *trapezium*; *mensula*, *abaculus*; a *quadrangle*, or any little square figure, like a *table*: R. Τραπεζα, *mensa*; a *table*.

TRAPPINGS: "quasi *ter-happings*, or *ger-happings*, i. e. *ger-hap*, contracted to *garb*: Clel. Way. 80:"—only now *ger* is Gr.: see GYR-ATION: Gr.

TRASH, Τρωξ, *sex*, *scoria ferri*; *lees*, *settlings*, or any *refuse*.

TRAVEL; "Θλιβω, *premo*: or from Τρω, *terro*, *perforo*: from whence also comes *teriones*, in the ancient language for *boves*; quia solum *terunt*: *the ox is an animal made for labor*: Nug."—perhaps it might be better to derive *terro*, and *terianes*, unde *triones*, et *septen-triones*, not from Τρω, *perforo*; but from Τριβω, *terro*; neither are oxen called *teriones*, quia solum, sed *aream*, *terunt*, *perforant*; as in the sense of that passage in Deut. xxv. 4; *bovi trituranti os ne obturato*; "thou shalt not muzzle the ox that *treadeth out the corn*:"—Clel. Way. 35, derives our word *travels* as a contraction from *terr-ambles*, contracted first to *trambles*, then to *trables*, and at last to *travels*, or *journies by land*:"—but, would he have us suppose those two words to be Celtic?—they are both Gr.

TRA-VERSE; Περαι-τροπω, *trans-versa*, *trans-versus*; *abwart*.

TRA-VESTY; "Fr. Gall. *travesti*; Ital. *travestito*; *vestibus mutatis*, *ab oculis hominum absconditus*: q. d. Lat. *transvestitus*; i. e. Gr. Μιλημισμενος: Skinn."—(it should have been Μιλημισμενος) since the Dr. has been pleas'd to give us the Gr. signification of this word, it were to be wish'd he had likewise given us the Gr. etym. of it; but there he has fail'd us; for he certainly gave us Μιλημισμενος only as a synonymous term, not as a derivation of *trans-vestitus*:—Voss. then will derive that word for us, either from Εθης, *vestis*: vel à Laconico Βασυ, quod *vellus*, et *lanam* notat:—so that the works of an author being *travestied*, signifies the *sense or meaning* of that author being *put into so strange and ridiculous a clothing*, *dress*, or *garb*, as absolutely to pervert his design and intention; and has the same ridiculous appearance in print, as the dressing up the statues of Homer, or Virgil, in a merry Andrew's jacket, would have among an ignorant rabble; it might raise a contemptuous laughter in them, but indignation among the judicious.

TRAY, or *trough*: "Minsh. deflectit à Teut. *tragen*; Belg. *draghen*; *ferre*, *portare*: *malle*," says Skinn. "parum deflexo sensu, à Fr. Gall. *trayir*, *trayer*; utrumque à *traire une vasche*; *vaccam mulgere*; hoc à Lat. *trabere*: q. d. *lac vaccæ trahere*, seu *extrahere*:"—but even then it would be Gr. as we have already seen in the art. DRAG: Gr.:—but Jun. and Lye give us another, and a better etym. viz. *tray*, à *trulla*; which they would derive à Cymraic. *trychu*; *truncare*; *the body of a tree hollowed out*; quod *alvici*, ac *lintres olim nihil fuerint aliud quam arbores dissectæ, atque excavatæ*; Μαζυλα, *whole pieces of wood*:"—but then here again, as the Dr. has done in the foregoing art. they have given us only a synonymous Gr. word, instead of a Gr. deriv. which will, however, be found under the art. TROUGH: Gr.:—though perhaps it would be better still, to derive "*tray*, according to Wachterus, à *trua*; i. e. *terro*, *trivi*:"—but still it is Gr. viz. à Τρω, *terro*, *altero*; to *wear*, *rub*, or *scoop hollow*.

TREACHERY; "ridiculum est illud Minsevi etymon. à Τρω χηρας," says Skinn.—and he says true; but then the Dr. has not much improved upon him; for he tells us, that *treachery* is derived "parum deflexo sensu à Fr. Gall. *tricherie*; *impostura*, *deceptia*; hoc à verbo *tricher*; *imponere*, *fallere*, utrumque à Lat. *trica*:"—but this is being *tricky*, not *treacherous*; which undoubtedly is derived from the same root with TRAITOR, or BETRAY: Gr.

TREACLE;

TREACLE; “Θηριακη, *theriaca*; antidotus adversus venenum; confectio alexipharmica nobilissima et antiquissima; sic dicta,” says Skinn. “à vipera pulvere præcipuo ejus ingredienti:” — we must not presume to doubt the Dr’s. prescription; however, his following observation may be right; “*vipera autem Θηριον, i. e. fera, καὶ ἐχοχην dicitur* :” — Jun. writes it *triacle*; but common pronunciation is against him.

TREAD; Τρω, Τριβω, *tero, tritum*; to tread, or trample on.

TREASURE; Θησαυρος, *thesaurus*, quasi *tresaurus*; παρα τὸ εἰς Αὐριον τιθεσθαι, *a place to lay up money in till to-morrow*: vel potius, et quod verius puto, says Voss. “erit Θησαυρος, ex Θησω, seu Τιθεσθαι, et prisco Αυρος, vel Αυρον, unde Latinorum *aurum* :” i. e. Γαζοφυλακιον, *gazophilacium*; *a place to lodge money in*.

TREAT } Δρασσω, Δραγω, *trabo, tractatus*;
TREATISE } *to handle a subject; to write*
TREATY } *on any argument.*

TREBLE; Τρεις, *tres*; three, thrice.

TREE; “Δρυς, *quercus*; vel *quævis arbor*; by changing Δ into Τ; quasi Τρεις, Τρυ, *tree*: Casaub. and Upt.” — *an oak, or any other tree*.

TREEN-ware; “*earthen vessels*: Ray:” — without any deriv. tho’ it was only a Northern contraction of *treen*, from *terrene*; and yet it is possible this gentleman looked upon *treen* as an original Sax. word; as, no doubt, several other etymol. have in many other instances: — but **TERRENE** is Gr.

TRE-FOIL; Τρι-φυλλον, *trifolium*; *an herb or grass, so called from its leaves being divided into three parts*.

TRELLIS; “Fr. Gall. *treillis*; *cancelli, clatrum*; à verbo *treiller*; *cancellare, septum cancellatum*; quod Menagius deflectit à Lat. *trichila*, idem signante: et hoc à Gr. Θριξ, *trica*: Skinn.”

TREMBLE } “Τρειμων, *tremere*, à Τρω, *to shake*,
TREMOR } *or quake for fear*: Nug.”

TRENCH } these two words convey two

TRENCHER } different ideas; and yet both originate from the same root; either from Παν-ακω, *trans-seco*; or from Σχιζω, quasi Σχινδω, *scindo, trans-scindere*, contracted to *trench*; being a line, qui *trans campum ligone secatur, vel scinditur*; and a *trencher* being a flat piece of wood, either round, or square, on which our meat cultello *trans-secatur, aut trans-scinditur*: any thing cut across.

TRENDLE; *a mill-wheel, spinning wheel, &c.*; see **TRUNDLE**: Gr.

TREO } “*a tree*: Sax. Verft.” — certain-
TREOW } ly Gr.

TREPAN, or *betray*; Τρηπανον, *veterator, uaffer*; *an artful deceiver*.

TREPAN, in *surgery*; “Τρηπανω, Τρηπανιζω, *perforo*: Nug.” — none of my lexicons give me Τρηπανω, but all write it Τρηπαω, the infinitive mood of which forming Τρηπαω, *perforare*; it is a wonder the Dr. did not make choice of it.

TREPIDATION; “Τρεπω, quasi Περσω, *verto, in fugam vertere*; to turn, or put to flight: Fest. Litt. and Ainsw.” — it may rather be derived “à Τρω, Τρεμω, unde *trepido*, quod nec multum abit à Ταρβω, *tremo*: Voss.” — *to tremble, or shake*.

TRES-PASS, compounded of *trans*, and *passus*; i. e. *trans-gressus*; and consequently will take the same deriv. with **PASS**: Gr. *to pass over the due bounds, or trans-gress against the just rules of religion and morality*.

TRESSEL } Τριπυς, *tripes*; *a tripod, or trivet*;
TRESTLE } Ital. *trespido*; *a three-footed stool*; or else à Τραπιζα, *tabula*; *a table, with any number of feet*; or any flat board.

TRESSES; Θριξ, τριχος, *capillus, cirrus capillorum*; curled, or *crisped locks*; or what Milton has so finely called *the tangles of Naira’s hair*: Lycidas, 69.

TRET; “*vox mercatoria*,” says Skinn. “si bene memini illud quod ad compensandum mercium *detrimendum* assignatum forte à Lat. *tritum, vel attritum* :” — forte à Τριβω, *tero*; unde *tritum*.

TRIAL; either from Τρω, *tero*; or from Τριβω, *tero, trivi, tritum*; *to wear, or rub to the quick*; to be brought to the test, and proved by the touchstone of truth, and justice.

TRI-ANGLE; Τρι-αγκυλος, *triangulus*; *a triangle*; a figure with three angles: the proper Gr. word is Τριγωνος.

TRI-ARCHY; Τριαρχια, *triarchia*; *a triarchy*; a government of three persons: properly there are no such Gr. or Lat. words, tho’ they have Μωγαρχια, Ολιγαρχια, &c.

TRIBE; “Τριβυς, sive Τρισυς, unde Τρισυαρχια, ἡ αρχων τῆς Τριβυος: sic, ut suspicer, facit,” says Voss. “quod leviculâ tantum immutatione sit opus, litteræ λ, in β; Τριβυς, *tribus*; quæ in aliis quoque occurrit; ut cum à Τερεβρον dicitur *terebra, et terebrum*; à Λιτρα, *libra*: summa quoque est significationis affinitas, sive sequamur Pollucem, Eustathium, et Aristophanis scholiastem, qui aiunt Τριβυς idem esse quod Εθνος, ac Φαστριαν: sive Harpocratonem, Suidam et etymologum, qui esse docent Τριβην μοιραν τῆς Φαλης; et Varro dicit, ager Romanus primum divisus in partes tres, à quo *tribus* appellatæ; *a tribe, or ward*; being a third division of the Roman state; tho’ afterwards increased to *thirty-five*: R. Τρης, *tres*; *three*: Τριος, *tertius*; *the third*.

TRIBULATION, Τριβω, *tero*; *to rub, or tread out corn*; hence *tribula, tribulo*; *to thresh, or beat*

out corn with a flail; and with us it is metaphorically used to signify affliction, oppression, vexation, which frets, galls, and wears away the stoutest constitution.

TRICE; "forte à Dan. reyse; surgere, se erigere, attollere: q. d. tantillo temporis quanto quis se attollere potest: Skinn."—but as the Dr. says, under the art. ROCK *the cradle*, miror hominem Angl. (et physic.) à terrâ Danicâ usque arcessere, quod in Græciâ invenire potuit; for in a trice originates plainly, and simply à Τρεσ, tres; three; meaning so quick, and sudden, that you shall not count three before it is done.

TRICK, conjuring; "Εὐπρεχία, solertia, calliditas: Casaub."—any slight, art, or skill.

TRICK, or dress out; probably nothing more than a different dialect of *to rig*, contracted to *trig*, and then changed to *trick*:—consequently Gr.: see RIGGING: Gr.

TRICKLE-down } Τρεχω, curro, decurro; to

TRICKLE a hoop } run down drop after drop; also to run, as a boy does after his hoop.

TRI-DENT; Τρι-odus, Τριων, tri-dens; three-toothed, or three-tined fork.

TRIFLE; Φλυαρως, nugæ; argutia; subtilities: vel à Τρυφης, delicatus; deliciis deditus; a soft, delicate, insignificant fellow: or, lastly, it may be derived à Θριξ, Τριχος, unde Τριχες, crines; hairs, straws; things of no moment.

TRIG, probably nothing more than a contraction of *to rig*; like a ship in all her finery: see RIGGING: Gr.:—tho' Casaub. here would have us derive our expression to be trig "ab Εὐπρεχει, incurrit, convenit, quadrat, aptum est:" i. e. à Τρεχω, curro:—perhaps the former may be preferred.

TRIGGER of a gun } "à Θριξ, τριχος, a hair;

TRIGGER for a wheel } unde trica; which, as Nonnius observes, sunt impedimenta, implicationes; (hinc intricare, impedire, morari) dictæ quasi terica; quod pullos gallinaceos involvant, et impediunt capilla, pennæ, &c. pedibus implicata:—and now used to signify that little iron stop, which prevents the gun going off, till the fatal touch is given: and hence likewise used to signify the sufflamen, or stop (in some places called the nape), which entangles, or confines the wheel of any carriage, from rushing down a hill, or any steep place, too precipitately.

TRI-GON; Τριγων, Τριγωνος, trigonus, triangularis; of a triangular form.

TRI-GONO-METRY; "Τριγωνομετρία, trigonometria, trigonometry; the art of measuring triangles:—tho' none of our lex. or diction. give us either of these words, yet the deriv. of them is evident and plain.

TRILL; Τριβω, tero, terebellum; a wimble to

bore a hole with: hence used in music, to signify "vividus ille et penetrabilis vocem vibrassantium sonus, quia aures subinde, sc. quando in altum affurgit, perforat, et perterebrat: Skinn."—any shrill-sounding notes, when they are shaken cause the greater trillancy, or penetrability; or as Shakespear, in his *Othello*, Act III. sc. 8, has so properly called it *the ear-peircing sife*.

TRIM, neat, spruce; "Sax. ζετρύμμεδ; perfectus; vel ζετρύμπτum: Jun. and Skinn."—we might rather suppose, with Casaub. that it was only an abbrev. of Τε-τριμ-μαι, the præter. perf. pass. of Τριβω, tero, tritum; rubbed smooth, polished; or rendered anyways neat, fine.

TRINITY; Τριος, Τριάδος, Trinitas: R. Τρες, tres; three, the Trinity.

TRIO, from the same root; being a piece of music performed in three parts.

TRIP; "Τριποδιζω, (tripedio, in Hederic, should have been tripudio;) and Τριποδιαζω, (there is no such verb) tripudiare: Horace,

Gaudet invisam pepulisse fossor

Ter pede terram: —————

and trip the pert fairies: Milton: Upt."—to dance, skip, or bound; also to stumble, or make a false step; unless we may derive it, in this latter sense, à Ηπιω, quasi Τεπιω, cado; to fall, or nearly to fall.

TRIPLE; "Gall. tripes; Ital. et Hisp. tripas; Belg. tripan:—"non defuere," says Jun. "qui deducerent à Τρυπαω, perforo; omasum etenim, atque alia intestina videntur quodammodo perforata:—because tripe, and all intrails seem to be hollow, perforated, and, as it were, bored thro'.

TRI-POD; Τριπους, tripes; a triquet, or three-footed stool.

TRI-REME; Τριρης, Τρις, et Επισμος, remus; an oar; an ancient vessel, with three ranks, or tiers of oars.

TRIST-FUL; "Τριςτης, quod Hesych. exp. Δειλος, timidus; nempe à Τρω, tremo, formido: et si nec absurde deduxeris à Θρασσω, hoc est Ταρασσω, turbo; ut apud Maronem, tristi turbatus tempora bello: vel, quod non displicet," continues Voss. "à Τριζω, frido; unde Τρισμος οδοντων, crepitus dentium; ut proprie tristis dicatur, qui præ marore horret totus, et fridet dentibus:—but gnashing the teeth is as much an action of anger as of grief:—besides, a person may be tristful, or sorrowful, without expressing any outward signs of passion; and therefore, we might rather prefer either of the two first deriv.

TRITE; Τριβω, tero; to wear, or rub: a well-worn path; a common, or proverbial expression.

TRITON; Τριτων, Triton; the son of Neptune; whoever that gentleman was.

TRITU-

TRITURATE; Τριβω, *tero*, *triburatus*; *to stresh, beat, or tread out the corn*; also *to grind, to digest the food*.

TRIUMPH; “Θριαμβος, *triumphus*: Upt.”—“a solemn pomp, or procession, granted by the senate at the return of a general from the wars, for a considerable victory gained over an enemy not before conquered; wherein he, in a golden chariot, wearing a golden crown on his head, preceded by the conquered captives, with their spoils, ascended the capitol, to return thanks, and make his oblations to Jupiter Capitolinus: Ainsw.”—it is remarkable, that Dionys. of Halicarn. in his Rom. Antiq. Book VII. 274, gives us the following description of an antient Roman *triumph*; where he says, “*the triumphal processions* also shew, that railery and satyrical jokes were an antient and national entertainment among the Romans; for the soldiers who attended the *triumphs*, are allowed to satyrise, and ridicule the most considerable men, without sparing even their generals; in the same manner as the Athenians, who rode in processions in carts formerly, were permitted to rally every one they met: now they sing extemporary verses:”—there is so humorous, and at the same time so witty a burlesque on the *Roman triumphs* in Butler, Part II. Cant. ii. 595, that I must desire leave to transcribe some part of it; which properly begins thirty lines before the following,

For as the aldermen of Rome,
Their foes at training overcome,
And not enlarging territory,
(As some, mistaken, write the story)
Being mounted, in their best array,
Upon a car, and *who but they?*
And follow'd by a world of tall lads,
That merry ditties troll'd, and ballads,
Did ride with many a good-morrow,
Crying, *Hye for our town*, thro' the borough:—
So when, &c. —————

and thus he goes on to describe a *West country riding*, in so full, and so laughable a manner, as is only too long for a quotation.

TRIUM-VIRATE; Τρις, Τρις, *tres*; et Is, *vis, vim, vi*; unde *vir*; a government of three men.

TRI-VIAL: Jun. has given us so intirely a new sense to this word in our language, that his own words deserve quotation: “*trivialis, vilis*, atque in omni *trivio* profans; Gall. *trivial*; Ital. *triviale*; hinc Anglis a *trivial school*; est *alphabetaria*; quod in omni propemodum *trivio*, pueruli prima literarum rudimenta doceantur: appositè auctor Germ. *trivium* est ubi *tres viae* conveniunt: unde *grammatica, logica, rhetorica*, sunt unum *trivium*; et aliae quatuor *musica*,

arithmetica, geometria, et astronomia, nominantur *quadrivium*:”—this may be true, with regard to the Lat. word *trivialis*; but our own word *trivial* seems rather to descend from TRIFLE: Gr.

TROCHAIC; Τροχαικος, Τροχαιος, *trocheus*; pes metricus, constans priore longa, et posteriore brevi; a *poetic measure*; of which the first syllable is long; the next short.

TROCHES; Τροχια, *rotæ vestigium, orbita; rotundus*: R. Τροχος, à Τρεχω, *curro*; any thing *rolled round*, like a *pill*, or a *lozenge*.

TROCHLEA; Τροχια, χαλις, estque à Τροχαλος, *rotundus, volubilis*: *trochlea* est machina tractoria, continens *rotulam aeneam, ligneamve*, (cui proprie *trochlea* nomen comperit) axiculum per eam *rotulam* trajectum, et funem, qui circa *rotulam* currit; a *pully, crane, windlass*, or any such *rolling machine*.

TROLL for *fish*; from the foregoing root; because the person who practises that art makes use of a *wheel*, and *some running tackle*.

TROLLOP; see TRULL: a contraction of Μαδρυλλα, *lena*; Μαδρυλλαιον, *lupanar*; a *dirty drab*; a *common girl, that walks the streets*.

TROOP; “Θορυβος, *turba*: Upt.”—a *company*, or *confused croud*.

TROPE; Τροπος, *tropus*; in verbis, *despectio à communi usu*; a *figure* in rhetoric, by which words are *despected*, or *turned* from their common acceptation: R. Τρεπω, *verto*:

————— he could not ope

His mouth, but out there flew a *trope*.

Hud. Part I. Cant i. 81.

TROPHY; “Τροπαιον, *tropæum*: R. Τρεπω, *verto*: Nug.”—the Dr. meant Τρεπω, *verto*; for Τρεπω is *nutrio*:—besides, even this deriv. is disputed by Cl. Way. 45; because, as he very justly observes, *trophies* were equally erected, if the enemy did *not turn, and run away*; but *fought* till they were either killed, or taken prisoners: in the Celtic, Τροπαιον signifies *armour hung on a POST*: “is not this,” says he, “rather a more just definition?”—doubtless; but this is not giving us the Celtic word, without which we cannot judge of the propriety of the derivation.

TROPIC, Τρεπω, *verto*; *to turn*; because, when the sun arrives at the Southern *tropic of Capricorn*, he turns again Northward to the equator; and having crossed that line, proceeds still more Northward, till he arrives at the Northern *tropic of Cancer*; after which he rises no farther to the North, but turns again Southward to the equator; and having crossed that line again, proceeds still more to the Southward, till he arrives again at the Southern *tropic of Capricorn*; which compleats one annual revolution, or a year.

TROPO-

TROPO-LOGICAL; Τροπολογία, *tropologia*, *tropicus*, et figuratus sermo; et sermo ad emendationem morum directus; speaking by tropes, and figures.

TROUBLE, subst. and verb. Τυρβη, et Τυρβαζω, quod παρα τὸ Θορυβῶ dicitur: Voss. who likewise adds, vel potius à Ταρβω, *terreo*, metu perturbo; to affrighten, put in fear.

TROVER; Τρεπω, *verto*; to controvert; an action of trover.

TROUGH to eat out of; Jun. Skinn. and Lye have ransacked all the Northern lang. they could possibly pick up, viz. the Cymræan, Iceland. Alman. Dan. Belg. Sued. Sax. Fr. Theotisc. and Teut. not one of which seems to be the original word; for, *trough*, and *tray* may be more naturally derived à *trua*, and *trulla*; i. e. à Τορυνη, quæ λεγῶναι τὸ κινῆτρον, vel κινῆτριον, a large kind of pot, bowl, or basin, or any vessel, as the trunk, or body of a tree, split and scooped out, to hold water, &c. in.

TROUNCE him } primario, *truncus*; secundario, *dario*, *fustis*; q. d. *fuste*, vel *trunco*, eum probe dedolabo: Skinn. and Lye:—but *truncus* originates “à Τρεχνος, γελιχος, κλαδος, φιλον, βλαστημα: Hesych.” the body of a tree, when the branches are lopt off: R. Τρεχω, *carpo*; crompt, or cut off; but here used to signify a cudgel, or staff; also a bast, or short stick.

TROUT: Nug. has given a wonderful deriv. of this word; viz. “Τρυγων, *pastinaca*; a fish with a poisonous sting; item *turtur*, which signifies the same; à Τρυζω, *sufurro*; vel Τριζω, *strido*:—to make a murmuring noise; whereas fish happen to make no noise: and therefore, we might rather adopt his second deriv. because both Jun. and Skinn. had given the same before him; viz. Τρωκλις, *trocta*, *trutta*; à Τρωγω, *comedo*; to devour; the trout being very voracious.

TROW; Casaub. derives it à Θρωω, *clamo*, loquor; Θρωος, *sonus*, sermo; i. e. *puto*, *credo*; nam *putare*, et *loqui*, affinia naturâ:—but it seems rather to take the same deriv. with **TRUE**, and **TRUST**: Gr.

TROWELL; Τορυνη, à Τορυνω, *torno*; to form any thing with a trowell, as a turner forms with his wheel: the Lat. word for a trowell is *trulla*; properly a ladle, from its shape; *trulla* is only a diminutive of *trua*; which, as we have seen under the art. **TROUGH**, originates à Τορυνη, as above.

TROWSERS } seem to be only a contraction
TROWSES } of *trunk-bose*: consequently would be half Gr. half Sax.

TRUANT, Τρωω, *tero*, *attero*; to wear, and waste away the time; a loiterer, a lingerer.

TRUCE; “*inducia*; i. e. *fidēs temporaria hosti data*: Jun. Skinn. and Lye:”—who then mention their different deriv.; but from whatever sources those may be drawn, our word *truce* seems to originate from the same root with *true*, *truth*, and *troth*; for, as we say on another occasion, the parties have given, and pledged their troth either to other, so, when two contending powers, who have long been at war with each other, form at last a *truce*, they thereby enter into a solemn league and covenant, and pledge their mutual faith and troth to each other, that they will abstain from all farther acts of hostility, for a limited time.

TRUCK a ball, at billiards; Minsh. derives it “à Τρεχω, *curro*, vel Τροχος, *rota*:” but Skinn. with greater probability, “à *trudendo pilam*:” if he had but then told us, that *trudo* was descended à Τρωω, *trudo*; to thrust, push, or drive the ball into the pocket.

TRUCK, traffic } “Τρωκλις, mercator, nundina-
TRUCKSTER } tor, negotiator: Casaub.”—and sometimes translated *veterator*, *ingeniosus*; a trickster, a barterer, a cheat, or one who will cheat, if he can.

TRUCKLE-bed; Τροχιλαια, *trochleia*: R. Τρεχω, *curro*; to run; meaning a bed, which may be trickled under another, or shoved to any part of the chamber; a trundle bed; such as Ralpho is described as lying on by the side, or at the feet of his good knight: Part II. Cant. ii. 39;

But first, with knocking loud, and bawling,
He rous'd the squire in *truckle* lolling.

TRUCULENT: “quid si dicamus corruptum esse à Συκθρος, quod Hesych. exp. Χαλεπος φαιος, *cygnos* τας οφεις: vel ex Τραχος, *asper*; *rough*, and *ferce*: vel, quid si derivemus à Τρωχω, *tero*, *vexo*, *affigo*: sed maxime omnium placet, ut ab *atrox* fiat *trux*, *truculentus*: Voss.”—he had derived *atrox* à Τρωω, *saucio*, *vulnero*; to signify a fierce, cruel, savage disposition, or one who delights in nothing but wounds, and blood.

TRUDGE; Τρεχω, *curro*; to trot up and down; to be always on foot.

TRUE-PENNY: what this expression should possibly mean under its present appearance, there is no conception can account for; and consequently its etym. must be lost, till we can be bold enough to write it **TRUPANY**; “à Τρωπανων, *vasser*, *veterator*: Casaub.”—this word would scarce have deserved any notice, it being very seldom used in our language, had not Shakespear introduced it in his *Hamlet*, Act I. sc. 9, where he has made that prince unseasonably jocular with his father's ghost: for, the very first time that the ghost cries under the stage, *Swear*; Hamlet replies,
Ham.

Ham. Ah ha, boy; say'st thou so? art thou there, *True-penny*?

i. e. art thou there, *my dear little trisler*?—there is, however, another deriv. equally applicable to this expression, and perhaps what Shakespear might have alluded to; viz. à Τρυπῶν, *terebra*; *an augre, wimble, or gimblet*; and then it may be interpreted thus;

Ham. Ah ha, boy; say'st thou so? art thou there, *True-penny*?

i. e. art thou there, *old Bore-pace*?—which will be conformable to what he himself makes the prince repeat a little farther on; for, when, Hamlet, Horatio, and Marcellus have shifted their ground, and Hamlet would have them swear by his sword, not to reveal what they had seen, the Ghost replies,

Gb. Swear by his sword.

then Hamlet breaks out again;

Ham. Well said, *Old Mole*; can'st work 't' ground so fast?

TRUFLES; “*Gall.* *truffles* videtur ortum immediatè à *tuber*, per epenth. τῦ r: *Lye*; for which he quotes *Skian's. vegetables*.”—and since both the Dr. and this gentleman have observed, that these *truffles* are “*Gallis et præcipue Italis, maxime in deliciis*,” it is the greater wonder, that neither of them would derive *truffles* immediately à Τρυφῶν, *delicia; delicacies*; like *mushrooms, capers, &c.*; particularly since the French call them *truffes*, not *truffles*, per epenthesisin τῦ l, not τῦ r:—it is an almost subterraneous vegetable production, very frequent in Italy.

TRULL; “*Ματρύλλη, lena*: *Casaub.*”—“*Ματρύλληων, lupanar*: *Upt.*”—it should have been *lupanar*; a *dirty drab*; a *street-walker*.

to **TRULL**; to *trundle*; “per contractionem: *Ray*.”—consequently Gr.

TRULLA; from the same root with a *trull*; or, as *Wacht.* says, “à *trua*; i. e. à Τρυω, *tero, attero*; unde a *tray*.” how happily has *Butler* perpetuated this word *trulla*, by making it the name of the beloved mistress of brave *Mag-nano*! for,

He *Trulla* loved; *Trulla* more bright,

Than burnish'd armour of her knight.

Hud. Part I. Cant. ii. 365.

TRUMP at cards; “*Θριαμβος, triumphus*; a *triumph*; *charta triumphatrix*; the *trump card*, or *triumph card*; viz. that card which bears the victory over all the others: *Upt.*”

TRUMP, or *barp*; as a *Jew's-trump*, or *Jew's-barp*; “*crembalum*, sive ludicrum puerorum instrumentum, quod labris (dentibus) compressum, qualemcunque modulaminis musici sonitum imitatur, dum lingua inflexa, quæ medium dividit in-

strumentum, digito agitata; perstrepat: videtur autem vocabulum *trump* desumptum ex Κρεμβάλορ: (quasi Τρεμβάλορ, changed to *trump*) frequens etenim est literarum K et T permutatio: *Jun.*”—than whom none could have given a more elegant, or just description of that droll instrument.

TRUMPET; here *Jun.* very candidly acknowledges a former mistake which he had adopted concerning the deriv. of this word: he had supposed it was derived à Τρεω, Τρεμω, vel Τραμεω, *tremo, formido, trepido*; propterea quod hominibus, ad clangorem *tubæ*, et raucos, fractosque æris canori fremitus, capillus ipse furrigi, atque animus tacito quodam horrore perfundi, soleat: quæ ne quidem mihi ipsi olim displicebant: at nunc aliud videtur: siquidem constat rudioribus etiamnum sæculis nihil aliud fuisse *tubas*, quam *tubos ex ossibus, cornubus, aut ligno excavatos*; tandem tamen *tubas ex ære* facere cœperunt; et *tubas* quidem exinde fecerunt ex ære recto, sicuti *cornua ex ære flexo*, atque in se, *cornuum instar, recurvato*; itaque liqueat *tubas* primitus fuisse *tubos perforatos*; facile inducor ut credam *trumba* desumptum ex Τρυμπῶν, *perforare*, inserto m; unde Τρυμπόμενος, est *perforatus*: minime vero novam atque insolentem esse hujus literæ m insertionem; probant, vel monstrant, *clamo* ex Κλαω, pro Κλαω: *columna* ex Κολων: *lambo* ex Λαπω: *limbus* ex Λαβες: *τυμω* à τρω, vel τυω: et *τυμφο* à τυπη:—there is great ingenuousness and candor in thus retracting a former error; and shews the worthiness of the mind that made it.

TRUNCATED } Τραχμος, γεισχαρ, Κταδος, φυ-
TRUNCH } τον, βλασημα: *Hesych.* *trun-*
TRUNCHEON } cus, *truncatus*; the body of
a tree, when the branches are lopt off: *R.* Τρυχω
carpo; *cropt short*.

TRUNDLE-bed: see **TRUCKLE-bed**: *Gr.* unless this word *trundle* may come from Ροθεν, *roto*; to *roll along*; because it *runs* upon *round things, like wheels*, called *casters*: or perhaps from Ρευ, vel Ρευω, *fluere*; because it *flows*, or *runs along*, or *under another bed*.

TRUNK of an elephant; “*Gall.* *trompe d'un elephant*; *Belg.* *tromp van den olifant*: rationem denominationis discas ex verbis *Plinii*, (lib. XI. cap. 51) *elephas citra nares, ore ipso sternutamento similem elidit sonum*; per nares autem, *tubarum raucitati*: *Jun.*”—so that it originates from the same root with **TRUMPET**, both as to shape and sound:—tho' the Romans gave it a much more proper name, from its use; calling it *manus elephantis*, because the *trunk* really serves him for a *band*, by means of a small *book*, or *gristle*, at the end of it; with which he takes up his

his foot, and even very minute bodies—consequently will take the same origin with HAND: GR. TRUNK, or *trunk*; see TRUNCATED; GR. TRUNK of a tree } the last indeed of these TRUNK-HOSE } three art. is half Gr. half Sax. and signifies a large pair of breeches, not close, but so full, that they made the man appear like a Dutch skipper, or the body of a tree walking, or rather wabbling, and waddling along.

TRUSS of bay; Τρυσ, trups; to squeeze, or press close.

TRUSS a point, seems to be the same with thrust a point, sewer, or bedkin, into the waistband of the breeches, to fasten them up.—consequently Gr.: see THRUST; Gr.

TRUST } perhaps from Θρυστος, confidens.

TRUTH } in *span exellus*; placing our trust, our hope, our confidence in any thing; what we may faithfully rely on: Casaub. derives "truth ab *Alpant*, verus; *Alpant*, veritas; quasi *Alpant*, in-pavidus; prodens liquidum ut *veritatis*; ita et *fidelitatis* inter causas percipimus *tener*:"—should this be the true etym. then, as we observed under the art. DARK, by our having cut off the negative particle A, (for both *Alpant*, and *Alpant*, seem to be negative compounds) we have given our word *truth* the strange appearance of being derived from a Gr. verb *Tpus*: which signifies to tremble, to fear; whereas *truth* is always on the contrary represented as bold, and *dauntless*, and having nothing to fear.

TUB; "Θυσ, arca scirpea, proprie; sed latius interdum pro loculo quovis, aut repositoryo: Casaub."—Eued. ii. 3. LXX. vide et Hesychium: Upt."

TUBE, "Τυπος, vestigium, quod relinquit τὸ Τυφον, à Τυφω, verbera; unde *tubus*: Scaliger, and Voss," what we call a *dint*, or *bruise*, beaten in metal; hence a *tube*, which is formed by any hollow substance.

TUCK, or pointed instrument: "Fr. Gall. *gros*; Ital. *tacco*; *ensis* longior, verutum, cultrum: Skinn."—which might lead us to suppose, that both the Gall. and Ital. words were not originals, but derived à Σιζω, *pungo*; to stick, or stab.

TUCK-up; "complicare, et convolvere pannum;" says Skinn. "à Teut. *trucken*; Fr. Theotic. *struckon*; premere, comprimer: vel à *tucken*; se demittere, abscondere:"—but all of these seem to originate from the same root with THRUST: Gr.

TUES-day: Ckl. Voc. 8, n, will not allow this word to be derived either from the Gr. *Agus*, or the Latin *Mars*, tho' both the Latin and the French name for Tuesday, is *dies Martis*, and *Mardi*: nor yet from the Saxon god *Tuesco*, or *Tiwisca*; but says, that "*Mardi* is but a provin-

cial dialect for *her-day*, or that day of the week which was most likely set apart for the Common Pleas by the judge of the parish: in confirmation of which, our word *Tuesday* is but a variation of *Ty's-day*, or *day of justice*:"—but still it may be Gr. as under those art.: or else we must refer to the Sax. Alph.

TUFT: "Fr. Gall. *touffet*, *touffe*; Teut. *zapff*; *cincinatus*, *cirtus capillorum*: in Graeco-Romano imperio Τρυν, τρυν, *crisam galae*, *tum flavum* signabat; Skinn."—a puff, or plume of feathers, &c.

TUG; "Sax. *teogan*, *getogan*; *extroctus*; particip. verbi *teon*; *trahere*, *ducere*, *vellere*; *teogan*; *vulture*, *convellere*: Skinn."—but we have already seen, under the art. TOUCH, that *teon* is very probably derived à *Teno*, *tendo*, *teneo*; unde *teon*, to hold fast, pull, or drag along: Verst. sup. Sax.

TUITION; "προπριε αυτην, ad primo parat videre; sit à *Θωμαι*, contract. ex *Θωμαι*, *tucor*, *speho*; to behold; to see &c.; or, as we sometimes say, to oversee: vel à *Θωμαι*, *Θωμαι*, *speho*: Voss."

TULIP; "Fr. Gall. *tulippe*, *tulipan*; flos ille pulcherrimus, cujus radix bulbosa est, iustar *Satyri*; liliūm *Solomonis*; sic dictus à similitudine *tulipani*, seu *turbani*; i. e. *pilci Turci*: Skinn."—to which let me add from Jun. "sicuti vero flos, à similitudine ejus *pilci*; ita *pilcus Turcicus* sic vocatus videtur à figura globosa, quae refert *Talurny*, lanam purgatam in globos compactam, ut colo adaptatur:"—the tulip, a very beautiful flower to look at; so called from its resembling a *Turk's turban*, which bears some resemblance to a ball of pure cotton, or wool, ready dress for the distaff.

TUMBLE, "Θυμω, locus editior in scena unde *saltationibus*, et *gestulationibus* saltatores, et *gestulatores* populūm delectabant: Casaub."—vel à *Πλωμα*, quasi *Τυμβλα*, *casus*, *lapsus*; a fall, or a pretended fall: R. *Πητα*, *oedo*; to stumble.

TUMBREL; "tumberellum; instrumentum, quo scemine rixis viciniam turbantes in coenofum stagnum deturbantur; atque ita bene madidae, ac lato, coenofque coopertae, donum remittuntur: Jun."—properly a *ducking-stool*; which Skinn. likewise has very properly described by "*sella urinatoria*, seu *demerforia*, clamofarum apud nos mulierum supplicium;"—if the Dr. had but as properly derived it; but, he says only, "à Fr. Gall. *tomber*; *cadere*, *decidere*: vide *tumbula*:"—for madam seems as it were to *tumble under water*:—but *tumble* is Gr. as above.

TUMID } *Θυμος*, quo animas et ira significat.
TUMOR } tur; quia irati tumens; to swell, to be enraged; hinc *Tυμβας*, *tumulus*; quia est eminentior

ominibus terris; five sicuti dicitur; unde iuncto;
to stool, or better sp; with prods, anger, and re-
formation.

TUMULT, from the foregoing root; "quia
res tumcant; vel malum aliquod perturbans videtur;
facit pro hac etymologia quodque locus ille
Maronis;

— *Ille (sist) cecum caecos instare tumultus*
Saepe monet, fraudemque et opera tumultu
betta. Geo. I. 464. Volk."

TUN, *Δυνω, τῆνα; a large wine-vessel.*

TUNE, *Ἔνος, τόνος; ἰ τόνος τῆς φωνῆς, τῶν τῶν*
intenso; the modulation of the voice; and τῶ τῶν τῶν,
tenders; to stretch to the utmost pitch.

TUNE, "a town; *ἄνω, τῶν τῶν; Verft.;*
Sax."—but **TOWN** is Gr.

TUNGAN } "a tongue; *Verft.; Sax.*"—but

TUNGUN } **TONGUE** is Gr.

TUNIC, *Χίτων, quasi Tunix, five Ion. Κάτων,*
quasi ὄμων, tunica, vestis; a garment; we have
transposed and mixed both these Latin words, and
called it, a vest and tunic.

TUNNEL: if there be such a word in our
 language to signify an instrument to convey li-
 quor into a barrel, or tun, it must be derived
 from **TUN**: but it is more proper to call it a
FUNNEL, and derive it as under that art.: Gr.

TURBAN; "pileus Orientalium gentium, tiara,
cidaris: vox Turcica, et Arabica, à Gr. Κυρβαρία,
tiara; si Salmasio in Sol. fides sit: Covarr. et
Minsh. desect. à turbo: credo potius," says
Skinn. "contractum et corruptum à salipan;
vide salip:"—a Turkish covering for the head,
 already derived and described as under the art.
TULIP: Gr.

TURBID, *Ἐορβιδός, turbidus; a troubled, muddy*
stream.

TURBINATED? *Ἐορβιδός, vel Τυρβία, παρα τῶ*
TURBULENT } *Ἐορβιδός dicitur: hinc Τυρβία, τῶ*
turbo: et à turbando, turbo, inis; qui Græci Τυρβω:
Lucretio ventus versabundus; a violent blasting
whirlwind.

TURBOT: Jul. C. Scaliger desectit à *Τορβός,*
trombus piscis; quasi trombot, converted to tur-
bot; a very delicate fish, of the bust-tribe; which
 might rather lead us to another deriv. if this
 should happen to be a compound.

TURF: "si Græcus essem," says Skinn. "de-
 flecterem à *Τυρῶ, fumo; quia sc. plerique cespites*
 (nisi in suo genere optimi, i. e. multo bitumine
 prægnantes sint; quales apud nos oppido rari
 sunt;) si igni admoveantur multum et molestem
 fumum emittunt:"—Jun. has given us another
 deriv. "hujus vocabuli Belgici denominationem
 aliquando putavi potendam ex illis veteris scho-
 liastræ verbis in Aristophanis equites; ubi tradit

Turbæque propria pedis pro Πύλω ἀποκρίσθαι, ἄνω
καυθώνας, ἀνωθεν ἰσῶν ἐπιπλάτῃ τερβῶν; quod
 name non videt optime quadrare in illas com-
 bustiles telluras, i. d. bituminosæ Bitavorum
 cespites ex ano aquarum fundo eductas."—the
 objection against these deriv. is their being too
 learned; for it is very probable that the Dutch
 had *turf* long before they understood Greek;
 unless they burnt *turf* in Spain, and brought that
 name from thence.

TURGID, "Ἐργω, τὰργος; ἰβιδίαι τὰργος;
 vel ab *urgere; quia quæ turgent, urgens; ἰ προ-*
missio; ut ab ἄνω, τῶν τῶν; ab ἴσῶ, terra: Volk."
 —but this is not quite satisfactory; unless he had
 fixed the deriv. of *urgere*:—which indeed he does
 afterwards; by telling us, that "*urgere est sine*
ἄνωδιαι εἰσῶν videtur esse ab Ἐργω, ut quod
nihil sit aliud, quam ad ἄνω ἐκίτο, aut ἴσῶν τῶ
 —this perhaps may be true; but the former
 deriv. ab *Ἐργω*, seems the more proper; et least
 it agrees better with our acceptation of the word;
voz. so swell, rise, heave; in the sense that Virgil
 has used it: in the Seventh Eclog. 48;

— jam late *turgens* in palmite gemmas;

— now gems *swell* on the joyful vine.

TURK: "Turca, Gothi, contracto vocabulo
 quasi *Taurica, à monte Tauri, ad cujus radices*
 sedebant, dicti sunt, says Sheringham, 281;"—
 but now, is *Taurus* Greek?

TURKES, or *serpentes; à Τερπύω, τέρπειω; to*
wreath, twist, or gripe; forceps; a pair of tongs,
or pinners.

TURKEY; "avis Turcica, vel *Afra: Skinn."*
 —the fowl brought from *Turkey*; consequently
 Gr.: see **TURK**.

TUR-MOIL, is either an augmentative of our
 word **MOIL**; or *moil* is a diminutive of *turbid*;
 the former seems the more probable; because
MOIL, as we have already seen, is evidently de-
 rived from *Μυλος*, or *Μολος*; and consequently
turmoil is *turbid* in a greater degree.

TURN } "since these words are evidently
TURNER } derived à *Ταυρος, or Τερπύω, τέρπειω,*
 et *turno; and since Ben. Johnson, speaking of*
 Shakespear, says, *thy well turn'd lines; bene*
turnatos versus: Upt."—it were to be wished we
 had not departed from that orthogr.—however in
 either case, it signifies *to form, or fashion any*
thing by a wheel, or rolling pivot.

TURN-round; either from the foregoing
 root; or from *Τερπύω, torno; which signifies*
 the same.

TURNAMENT: "Fr. Gall. *tourner; Ital.*
turnare; Hisp. tornar; Lat. tornamentum; to run
at gills: sunt ab Ἰσπαν. turna; convertere, flect-
tere, circumagere; ludus equestris, vel certamen
equestre

turne *Indicium*: Lye:—but now it is Gr: see **TURN**; above:—however specious this deriv. may appear, it certainly is not so natural a one, as the following from *Clel. Voc.* 13, n; where he says, “*term-time* is a contraction of *tigbearn-time*; expressing the ceremony of the sheriff’s opening the sessions, by placing the garland, or crown, on the Druidical symbol, or column of justice, now called *the may-pole*: it is this most antient ceremony that gives the true origin of the word *turnments*; a corruption of *tigbearn-mott*; as *parliament* is of *par-ley-mott*; at their *teirn-motts*, or *affizes*, not only the greatest solemnity of the previous mass, of religious songs, of joyous dances round the may-pole, was observed, but all the festivity, of which those early ages were susceptible, as mock-battles, under the name of *tills*, chariot-races, hippodromes, exercises, with every kind of sport then in vogue; all which were celebrated on occasion of *the tigbearn-mott*, or *tournament*, or *term-meeting*.”—when the greatest number of people were assembled together on account of the affize:—but *tigbearn* may be only another expression of *term-time*: and if so, it would be Gr.: see **TERM-time**: Gr.

TURNIP; *Παρα, rapa*, vel *rapum*; *the rape*, or *navew*.

TURPENTINE; *Τερβινθος*, *terebinthus*, et *terebinthina*, contracted to *turpentine*; *the gum*, or *resin of the pine, juniper, and other trees*.

TURPITUDE; “*Τυρπω*, *obleto*; ut proprie de his dicatur, qui voluptatibus immergi torpent; unde *turpis*, et *turpitude*: Voss.” *baseness, filibustage, or any evil action*: or by transposition à *Ταρπος*, quasi *Ταρπος*, *turpis, putris, mucidus; dirty, foul, nasty*.

TURREL; *Τυρω*, à *Τυρω*, *tero*, *terebro*; *a cooper’s instrument, like an augre, to bore with*.

TURRET, *Τυρως*, *turris*; *a tower; bearing towers*.

TURTLE, *Τρυων*, *Τρυων*, by *transp.* *Τρυων*, *turtur*; *a stock dove*.

TUSK, *Τρυακα*, *τρυχα*, *adflitto*; *Τρυχλα*, *carpi- tur*: Jun. explains the word *tusks*, by *dentes molares*; but they are *the grinders, or double teeth*; they ought rather to have been called *dentes longiores, projectiores, quas aduncos frequenter acunt vpri*; *the large exterior phangs of a boar*.

TUT-nosed; *Τυρος*, *parvus*; *little, short, snubbed*.

TUTTY, *tutia*; *tutty*; known among chemists by the name of *Πομφολυξ, υρος, bulla, favilla aris*; being *sparkles of melted brass, sticking to the sides of the furnace*.

TWAIN; a Northern dialect for **TWO**: Gr.

TWANG, more properly written, and pronounced **TANG**: Gr.

TWATTLE, “*Τωττω*, *prout* *Τωττω*, *ωω* *ωω* *ωω* *ωω*: *idem atque idem, iterum iterum- que dicere*: Hesych. Calaub. and Jun.”—*to prate, to prattle, and repeat the same thing over and over, again and again*.

TWEEZERS; “à Fr. Gall. *estuy*; pl. *estuis*; *theca*, præsertim *cultraria*; hoc ni fallor, à Sax. *ƿtop*; *locus*: Skinn.”—but even then it would be Gr.; see **STOW**; Gr.: however, it is more probable, that the French *estui, envelope pour conserver quelque chose*, is derived not from the Sax. *ƿtop*, but from the Latin verb *tueor*; i. e. from *Θωωμαι*, vel *Θωωμι*, *tueor*; *to defend, protect, preserve*; it being a case to inclose knives, scissars, &c. in order to guard them from hurting the wearer; least, as Shakespear has so finely expressed it, *like an ill-sheathed knife those things might hurt their master*.

TWENTY, *viginti*: *twice ten*: “Sax. *ƿtwezentig*, twice ten: Jun.”—but **TEN** is Gr.

TWIBILL; *Δω-πιλ-κωος*, *duo-securis*; *a double-hatchet, which has two edges; at the back, and before*.

TWICE; “*Δις*, *bis*: Upt.”—*two times repeated, or expressed, by instrument, or voice*.

TWILIGHT: Verst. tells us, that “*dwaslicht* is what we otherwise call *the foolish-fyre*.”—meaning perhaps *the Will with a wiſſ*; but it seems rather to mean *twi-light*; which Jun. and Lye would derive from “Belg. *twee-licht*; or Sax. *ƿreon*, *dubitare*; *ƿreone-leqht*, *dubia lux, crepusculum; ambiguous light*.”—it might be rather supposed, that both *dwas*, and *ƿreon*, were only a contraction of *de wees*, meaning *the little, weak, faint light*, which just appears at the *dawn* and *elſe* of *day*: and if so, would be Gr.: see **WEST**, and **LIGHT**: Gr.

TWILL; “à *spoole*; from *quill*: in the South they call it *winding of quills*; because antiently I suppose, they wound the yarn upon *quills* for the weavers, tho’ now they use *reeds*: or else those reeds were called *quills*, à Lat. *calami*; for quills, or shafts of birds feathers, are now called *calami*, because they are employed for the same use of writing, which of old reeds only were, and to this day are in some parts of the world: the word *pen*, now used for the instrument we write with, is no other than the Lat. *penna*, which signifies *the quill*, or hard feather of any bird; and is a very proper word for it; because our *pens* are now made of such *quills*, which, as I said, were antiently made of *reeds*: Ray:”—but both *pen*, and *quill*, are Gr.

TWINE, *cord* { *Δωο*, *duo*, quasi *duino*, vel *dwi-*

TWINE-round } *num*; and thence *twinnum*; *to reduplicate, or twist two, or more threads together*.

TWINKLE,

TWINKLE, Σπινθηρ, *scintilla*, quasi *twintilla*; a *sparkle of fire*.

TWINS, Δυο, *duo*; quasi *duins*; *two or more at a birth*.

TWIST, Τορνειω, *torqueo*; *to wrest, wreath, wring round*.

TWIT; “Τωδαζω, *distertis incesso*; *to cbeck, taunt, or scoff*: Casaub. and Upt.”—Ciel. Way. 53, tells us, that “*twit* is but a contraction of *to bit*”:—which seems to be but another contraction, and transposition of *icht*:—consequently Gr.: see to **HIT**: Gr.

TWITTER; either from Δαδω, *timeo, tremo*; according to Skinn.—or else from Τυλλω βαω, *titubo*; *to totter, tremble; to chatter like the swallow, whose tongue is always wagging; and trembling*.

TWO; “Δυο, *duo*; the number *two*: Upt.”

TWY-feald, in Verft. is no more than *two-fold*;—consequently not Sax. but Gr.

TWYLING, signifies only *twine*; consequently Gr.

TWYN-OD; “*doubted*: Verft.”—misled by the Gothic appearance of this word, he supposes it to be Sax.—but it is evidently Gr.; being compounded of Δυο, *two*; and οδος, *via*; drawn *two different ways*; i. e. *to be in doubt*: or, if not compounded, it may mean *entwined, entangled in doubt, and perplexity*; still Gr.: see **TWINE**; Gr.

TYMPANY; Τυμπανον, *tympanum*; vel Τυρανων, à Τυρλω, *verbero*, quia *pulsetur*; a *drum*, because *beaten*: also *the dropsy*; because the body, when bloated, resembles a *drum*.

TYPE } Τυπος, à Τυρλω, *nota, pul-*

TYPO-GRAPHER } *sando impressa*; *typus*; a *type, figure, form, made by impression; a printer's type, or figure of a letter*; also the art of *printing itself*, because it seems to make a *fac-simile copy of a manuscript, by taking off so many impressions, which is done by a stroke or blow of the press, or screw*.

TYRANT; “Τυραννος, *tyrannus*: Nug.”—a *tyrant*; meaning antiently a *good king*, but now in the common acceptation of the word, it signifies a *bad king, one who rules over his subjects with arbitrary and despotic sway*; and in this latter sense, which is perhaps as antient as the former, it is used (says Lye, under the art. *thorn*) by the author of the *Argument to the Oedipus Tyrans*: “dictus est Τυραννος, inquit, κατὰ τὸ ἐπιμονος, quasi Τυρων τας λαους, και ανικας επιφερεω, *to pierce, goad, gall his people, and grind them with poverty, and want*:—Ciel. Voc. 13, n, says, “I rather conceive *tyrannus* to be from *tir-can* (the *c* aspirating by a general rule) *tir-ban, or tir-chan,*

bead, or king of the land:”—but *tir, or ter*, is Gr. ab Ερα, *terra*; and *can, kon, koning*, and **KING**, are Gr. likewise.

V.

VACANT; Χαω, Æol. Χαρω, *vaco*; *bio; to open; yawn, or gape; also any void space, or time; leisure from business; &c.*

VACCARY, Βοικη, *bubula*; nam Βοικος, *vaccinus*: interim nec istud probarim, says Voff. very ingenuously: Latini, adds he, sæpe mutant **B** in **V**; quomodo à Βιω, *vivo*; Βω, *voco*; Βοικη, *vacca*; a *cow*, or place where *cows* are kept; any thing relating to *cows*.

VACILLATION; Βακτρον, *baculum*, atque *bacillum*; converso ρ in *l*; quomodo ab ακιρος, *aquilo*: Βακτρον autem dicitur παρα τὸ Βαινειν, a *staff to walk with, to support tottering steps; to waggle, to stagger*.

VADE-MECUM, Βαινε μετ' -εμου, *vade mecum*; *go with me*; meaning any *portable volume; a pocket companion*.

VADIMONY, Βαδης, quod à Βαω, Βημι, Βαινω, *eo, vado*; unde *vas, vadis*; a *surety*; nempe qui *vadit in discrimen pro altero; one who goes in hazard, or danger for another*.

VA-FROUS, Βα-λιος-φερω, *vafer* dicatur esse ex *varifer* contractum; quasi quia *varia* semper *afferre* norit, quibus et se, et alios, possit extricare; a *shrewd, cunning, crafty fellow, who carries himself a thousand ways*; and is able to *turn himself to a thousand shifts*; in order to avoid his own dangers, or ward off those of others.

VAGRANT, Αγω, *agor, vago*; i. e. *valde-agor, sive huc et illuc feror; to be carried and driven about*; one who is *unsteady in all his ways, and actions; a wandering trifter*.

VAGINATION; “Χαω, Æol. Χαρω, *vaco, vacuus*; *vasina* antiqui dixerunt pro *vagina*; à *vacando*; nempe *vacuum* illud in quod *gladius* reconditur: Voff.”—a *sheath, or scabbard*.

VAIN, Φανος, φανος, et φανωσια, quæ et *vanum, et vanitatem notant*; *empty, void, and insignificant*: vel à Κενος, *vanus*: vel à *ve*, hoc est *valde, et inanis*; quod ipsum ab *Iwo, vacuo*.

VALE, “Βαλλω, *dejicio, demitto*; *vallis* est enim locus *depressus*, et quasi *demissus, seu dejectus*; a *low dale*, or place *sunk* as it were *between two hills*; quod hinc atque hinc *vallata* sit: Voff.”—but there is another deriv. as to the Latin lang. tho' the root is the same for both in Gr.: nempe Βαλλω, quia *valli* agger *jaeti*, aut *aggestione* terræ fieret: vel denique ab Αυλω, *ωλωνος, vallis* (interjecto *l*) ab Αυλος *materia expers*; any *hollow place void of substance*.

VALES,

VALES. Ουλω, ουλειω, *valco, fannus sum; occurrit* hinc tantum Ουλε in imperativo, *benetibi fit, fis felix;* Ουλε τι, και μεγα χαιρε, Θειο δε τω αλβιω δουρ' Odyss. Ω. 401.

Salveque, et valde gaude, Dii tibi prospera dent: there is a small mistake in the folio edition of Voss. where this passage is quoted as from the last Iliad, instead of the last Odyssey.

VALERIAN, *valeriana; the herb so called:* if from *valco*, it is Gr. as in the following art.

VALESCENCE } Ουλω, ουλειω, *valco, va-*

VALETUDINARIAN } *lesco, valetudinarius;* too often *the imaginary sick man.*

VALVE, Αιβαλη, θυρα, Hesyck. *valde accedit valvæ ad βαλβις, quomodo, ut ex Glossis constat, vocabatur θυρα τῆ ἰπτικῆ, janua equitatis, seu potius carceres: sed βαλβις est repagulum; a bar, a door, a folding door; also membranes, preventing the reflux of any fluid by the same passage.*

VAN, Αἶλα ab Αἴλι, *coram, ante; ab-ante; unde* "Gall. *avant; avant-garde; Ital. antiguardia; exercitûs frons, acies prima: Lye:*"—the troop which marches *in the fore-front of an army.*

VANI-LOQUENCE; Φανος-λαλεω, *vanniloquor; to speak vanity, a vain boaster.*

VANISH } Φανος, *vannus, vaneſco; à φανωμα,*

VANITY } unde Δφανος, Δφανίζω, *evanesco; to vanish, disappear, mere vanity.*

VANN, or, as it is sometimes written, *fann:* Βαλλω, *jacio, jallo;* unde *vannus* factum ex *vallus:* Johannes Picrius testatur Geo. I. in optimo illo Romano codice legi

et mystica vallus Iacchi;

pro quo in vulgatis *mystica vannus: vallus* dicitur à Βαλλω, ob *jaſtationem et succuſſionem valli: a vannu to winnow corn with: also a lady's fan; because of its continual motion and agitation.*

VANQUISH, Νικω, by transp. Ικω, *vinco; to conquer, overcome, subdue.*

VAPID } Καπος, Καπνος, *vapor, fumus; K in V*

VAPOR } converso: vel ex Θαλπος, Θαλπορ, *vapor, quasi valpor, vapidus; à quo malevalentes, vapidè se habere, Augustus dicebat, teste Tranquillo; steam; exhalation; to be troubled with vapors: "sed magis tamen placet (says Voss.) quod et Jos. Scaligero monitum, Æoles, quem admodum pro ομια, dixerunt οπια, sic etiam pro Βαμμα, dixisse Βαπια, indeque factum est vappa:"—and consequently if so, we ought to write it vappid:—and yet there is one deriv. more, given likewise by Voss. de Permut. lit. which bids very fair for being the right one; viz. vapor ab Αποπαρα, exhalatio; an exhalation, or breathing.*

VAPULATION, Παιπαλλω, ενω, *quatio, concutio; to quiver, and quake: vel forsitan ab Απαλω, vapulo; præmissio v consano; ut ab is,*

vis: Απαλω idem est ac si simplex αλω, quod est triturato, tero, contundo, etiam flagris caedo: to beat with rods, whips, scourges.

VARY, Βαλιος, *varius: Suidas Βαλιον, τῆ ελαρω τῆ Κολοριουλον: at καθηριουλος idem est quod ποικιλος, prout interpretatur Hesyck. ψαρον ποικιλον fit autem Βαλιος: varius, converso λ in τ, quomodo à Σιλαρι est σιρπε; à παλος, παλιθα, παλιθα; spotted, marked with different colors; and hence the small pox is called variola, from spotting the skin; and therefore might rather be derived from Αιλος, varius; party-colored.*

VARLET; "a diminutive of var, a man; unde *varlet*, contracted to *valet:* Clcl. Way. 49; and Voc. 180:"—but *var*, a man, seems to have come from *vir, homo;* which is Gr.: see **VIRILE:** Gr.—this derivation however may be rather doubted, because the master is certainly as much a man, as the servant, in the sense of *vir*, or *homo:* and therefore our word *man*, when it signifies a *foot-man, a coach-man, &c.* seems to be derived from the Gr. thro' another source: see **MAN-SERVANT: Gr.**

VARVELS, "vox falconariorum propria," says Skinn. "sunt autem annuli argentei pedibus accipitrum circumdati, quibus domini nomen insculptum est; à Fr. Gall. *vervelles;* hoc forte à *vertendo;* idem enim Fr. Gall. etiam scribitur *vertvelles:*"—the small silver rings, thro' which the jesses are put, bound to the legs of hawks, and inscribed with their master's name; consequently Gr.: see **VERSATILE: Gr.**

VASSAL: this is another instance, among many, how much the sense of words degenerates from their original meaning: *vassal* undoubtedly derives from the *vassus*, who, as Clcl. informs us, Voc. 44, and 84, were the ancient nobles; and derived their name, or title, from the Celtic *vace*, or *vass;* signifying *the bough, or sceptre of justice;*—"hence," says he, p. 43, "*vass* is the etymon of the Gr. Βασ-αυος, *rex;* or *king:*"—perhaps the etymon might be just the contrary; viz. the Celtic from the Greek: it now signifies a *slave.*

VAST, Αυσταλος, *vastus, vastatus, καὶ αφαιρειν, à σνγκορν, et præmissio digaman. more Æol. nam Αυσταυος est vastare, evertere; to lay waste, overturn: also large, huge, wide, and broad.*

VAT; vel ab Ανος, *uter, utris, pelvis;* unde *vas, vasis:* vel à Βορνω, *pasco, vesco;* unde *vas, vasis;* any vessel to eat off on, or for any other use: also a wine-vat, or tub, in which the grapes are trod.

VATICINATION; Φαμι, more Dorum Φαμι, *for, faris, fatus;* unde Latini v in a converso *pbates*, vel *vates* fecere; *to prophecy, foretell, reveal:*—Clcl. Voc. 15, derives "*vates à foides;* preachers

preachers of the faith;” or, as in p. 84, he writes them, “*vaidbs; vates; principal theologers, or divines.*”—but still they are Gr.: see FAITH: Gr.

VA-VASSOR; “*signified,*” says Clel. Voc. 44. n. “*one of an inferior class of nobility; quasi bas-vass-fir.*”—but all those are Gr.: see VASSAL: Gr.—“*dictum mihi videtur,*” says Spelm. “*in valvasores, à Sax. pal. quasi valasores, pro munimine, aggere vallo, quasi wallasores; vel quòd valvas et introitus regni contra hostes tuerentur.*”—but in both cases they are Gr.: see WALL, and VOLVULAR: Gr.

VAULT, or *arch; fornix, arcus, camera*: “*q. d. Lat. convoluta, et in se rediens, substratio: Skinn.*”—if this be true, then it originates ab *ἄνω, volvo, volutum; to roll into a curve, like an arch.*

VAULT on horseback: Jun. and Lye suppose it originates from the same root with the former; they might be induced to think so from the similarity in orthogr.; but tho’ both words are written alike, that is no reason why they should be derived alike; particularly since they signify absolutely different things; when therefore *vault* signifies *an arched roof*, perhaps it ought to be derived as above; but when it signifies *to bound, leap, or skip on horseback*, we might with Skinn. rather suppose it should be derived à *volitare*; tho’ even this he seems to doubt, for he has mentioned *volutare* likewise; but *vault* never signifies *voluto, or volvo*; and therefore it would be better to abide by *Πάλλω, volo, volito; to vault, bound, or fly.*

VAUNT: all our etymol. allow that this word signifies *vantè ostentare, quasi vantare; vaunt*: if this be right, it originates “*à ἄνω, πανός, vel πανάκια, quæ vanum, et vanitatem notant; vain, or empty: vel, ut sagaciter pro solito divinat doct. Th. Henshaw, quasi avanter; come qui prize ses actions avant celles des autres: quòd eò magis confirmatur, quòd Chaucer semper avuunt scribit: Skinn.*”—but then the Dr. or his learned friend, or Mr. Lye, who has quoted this passage, ought to have traced that French word (for it is no original) up to its Gr. origin; viz. *ἄνω* ab *ἄνθι, ante, coram; ab-ante; unde Gall. avant; beyond, go before; and here used for above, or before; that is, to imagine that his own actions or works are above, or before all others.*

UBERTY; primò, proprieque *uber de mammae diei persuasum habeo, says Voss. venireque ab ὄβρα, θ in b converso, more Æolum; quomodo ἔβρος, sive Æol. ἔβρος, ruber; πλεbes, plebes; quòd ipsum etiam fit in ejus tenui ?; ut λίβα, libra: ὄβρα est uber, mamma, proprie belluarum; item ubertas, feracitas, pars agri maxime secunda, ἔβρος, copiositas—*

it seems to be understood only in our language; viz. *fruitfulness, and fertility of soil.*

UBIQUITY; “*ὄν, vel ὄντα, ubi; ubere; ab ubi, infero. c est scabi; nempe ad firmendam vocem, uti quoque in micubi, et cocubi, ab ubi etiam est ubique; every where: Voss.*”

UDDER, “*ὄβρα, uber: Casaub.*” Æoles θ in φ mutant, ὄβρα, ὄβρα, et Romani pro φ utuntur θ; unde *uber*; nos θ in δ, vel δ δ, mutamus; unde *udder; the breast, teat, or dug.*

VEAL; *ἴαλος, taurus, bos, vitulus: bos in pecuaria, præsertim in Italia, quæ à bubus nomen habere sit existimata: Græciâ enim antiquâ, ut scribit Timæus, tauros vocabant ἴαλος, à quorum multitudine, et pulchritudine, et sætu vitulorum, Italiani dixerunt:—*to which let me add from Voss. a very remarkable sense of the derivatives of this word *vitulus*; viz. “*vitula, vitulatio, and vitulor: Hyllus, libro quem de Diis composuit, ait vitulam vocari deam quæ Latine præfuit; et Piso ait vitulam victoriam nominari; cujus rei hoc argumentum profert; quòd postridie Nonas Julias, re bene gestâ, cum prædie populus à Tuscis in fugam versus sit (unde populifugia vocantur) post victoriam certis sacrificiis fiat vitulatio, quidam nomen ejus animadversum putant, quòd potens sit vite tolerando: et vitulantes veteres gaudentes dixerunt, dictum à bonæ vite commodo; et in pontificii Juris libro, apud Pictorem verbum hoc positum est vitulari; de cujus verbi significatu Titius ita retulit; vitulari est voce letari.*”—here it signifies *a calf, or young steer; also to frisk, and skip like a calf, in token of joy and gladness: and it is observable; that the Psalmist has taken notice of this action; in Psalm xxix. 6; he maketh them also to skip like a calf; Libanus also, and Sirion, like a young unicorn.*

VE-CORDITY, *Κη, contractum ex Κηα, cor; unde excors, vecors; dull, sluggish, and slow of heart.*

VEER-about: “*Nicotus (says Jun. under the art. vice) putat vis de pressoir desumptum ex virer, pro tourner; vertere: ipsum vero virer refert ad gyrare.*”—consequently Gr. à *Γυρος, gyros, circulus; to turn about in a circle to every point in the compass:—*though perhaps it might be better to derive “*veer, with Clel. Way. 79, from the same French virer, in the sense of vabiare in Latin; signifying also delirare:—*” only still it is Gr.; for *vabiare* is no more than *vagare, or rather vageri; which is undoubtedly Gr.: see VAGRANT: Gr.*

VEGET-ABLE, *ἰσχυρ, βίβρα, ὄβρα, vel ὄβρα; to flourish, to grow.*

VEHE-MENT; “*Μένος, mens; ut à Πένος, yens; extrito o: et voce-mens, deducitur à ve, i. e. valida, et mens; infero spiritu be, ut sonus sit*

fit firmior, vegetiorque: Voss.—*any strong, or violent effort, either of mind, or body.*

VEHICLE, “Οχῶ, Οχῶ, præmissio digam. Φορῶ, *veho*; et χ mutatur in b; quomodo à χαῶ, *bio*; et à χαμαι, *kumi*: Voss.” *to carry*; a carriage; or *any method of conveyance.*

VEIL } Λαιφος, by transposition ve-
VELI-VOLENT } lum; *any vest, robe, or covering, to conceal the face, person, &c.*—Voss. however, under the art. *veho*, tells us, that the collateral branches of that verb are *vehiculum, velabrum, velum, vexum, et vexillum*; because it is borne up on high by the mast, like a standard: if this etym. be admitted, we must then derive it, as in the foregoing art. à Φορῶ:—with regard to the latter of these words, Virgil, *Æn.* l. 228, has described Jupiter,

Despicens mare velivolam—

Viewing the sail-blown ocean—

which conveys a most elegant idea of the ocean constantly traversed by ships *under full sail*, and covering as it were the face of the deep.

VEIN; Ἰς, ἰνος, *fibra, nervus, vena*; a fibre, nerve, or artery.

VELLIMATE, Εἰλω, seu Εἰλλω, quod idem ac Εἰλω, *vello, vellico*; *to pluck, pull, or twitch.*

VELLUM; Μελον, *ovis*; Dor. Μαλον, unde *balare*; inde quoque Μαλλος, et *vellus*; a fleece:—in our language, *vellum* signifies the best sort of parchment, which is made of sheep-skins:—unless we chuse to derive *vellum*, ab Εἰλω, seu Εἰλλω, *vello*; unde *vellus*; quod prius lanæ vellentur, non *tonderentur*; ut scribunt Isidorus, Varro, et Plinius: Scaligero tamen magis placet *vellera* dici, quia iis *velentur* oves; nempe quomodo Gr. *vellera* seu lanæ dicuntur Σιμυαλα, ἀπο τῆ Σιφοῦν, quod est *ambire, redimire*:—sed argumentum hoc (says Voss.) parum firmum;—and therefore it is better to abide by either of the former deriv.

VELOCITY; “Μασχάλη, *axilla*, ab *ala*; ut dicatur quasi *alare, volare*; unde *velox, velocitas; swiftness, nimbleness*: Voss.”—there is however another deriv.; viz. “*velox* proprie de navibus dicitur si recta est Prisciani sententia, nam ait; quemadmodum à *voco, vox*; sic à *velum, velox*.”—which may be derived as under the art. VEIL: Gr.

VELVET; Φελλος, *pellis*; unde et *pileus, et pilus*; *the nap of cloth, or felt*: or rather, according to Voss. à Μελον, *ovis*; unde *vellus*; from whence *velvet*; being *soft as a fleece.*

VENAL, Ωνη, *pretium*, quod quid *venit; vendo, venii, venum*; *to buy, and sell*:—quam sententiam etiam Nunnes, sequitur in grammaticæ: imo *veneo* dicatur ab Æol. Φωνῶ, pro ὠνῶ, Ωνηομαι, *venio, vendo*; *to set to sale; bribery and corruption,*

either by places, or pensions:—Ciel. Voc. 114, n; and 203, says; that “*censeo, and penso, are the same words*.”—because they both signify *to think*; therefore derived from the same root; viz. *ken, pen, ven*, the radicals of *vendo, and veneo*; alluding, p. 210, “to the very ancient Celtic custom of carrying on trade chiefly by *beads of cattle*.”—there is always so much probability and rationality in this gentleman’s derivations, as would almost tempt one to adopt them, without examining any farther; but here we might doubt, whether *ken, pen, and ven*, are radicals to *vendo, and veneo*, and not rather contractions from those verbs, as above.

VENE-FIC; Βελεμνον, Βελενιον, *belenum, unde venenum*; quemadmodum *toxicum* dixerunt à τοξον: *hyoscyamus* (or rather *ioscyamus*: see HENBANE; Gr.) Hispanis *veleno*, voce convenienti cum Græco Βελενιον, cui ex eo nomen, quia esset Ἰος τῶν Βελῶν, by transposition Βελῶν Ἰος: nam Persæ *veneno ejus* cuspides *sagittarum* imbuebant: *poison*; whether animal, mineral, or vegetable: here it seems to be of the last sort.

VENER-ABLE, Ξειω quod idem ac Ερειω, *dico, vereor*; ex *ve, et reor*, i. e. *valde reor*; unde *veneror*: *worthy regard and respect.*

VENERY } Βαινω, *venio, inco*; ab eâ *veniendi*
VENUS } notione, quâ *venire* dicitur amica ad amatorem τῆς συμμιξίως χαρις: sed quid si *venire* idem sit ac *inire, coire, ascendere*, de animantibus dicitur *venerem* exercitantibus?—*the goddess of beauty*; also *the action of love.*

VENGEANCE, “Ἰς, ἰνος, converso tenui spiritu in *v*; quomodo ab εμῶ, *vomo*; ab ιαρ, *ver*; nempe Æoles, quos Latini sequuntur, vocali præmittunt F, vel B, itaque pro Ἰς scribunt FἸς, aut ΒἸς, unde *vis, vim, vi*; unde *vindex, vindictio*; quasi *vim distam*; quia et *vi* fit, et adversus *vim*; *to take revenge, resist with violence*: Voss.”—or perhaps *vengeance* may be derived ab Ενδικος, ενδικος, *vindex*; a *defender*: and then the root would be Δικη, *jus*; *to defend one’s right, or property*; *to do one’s self justice.*

VENIAL; Βαινω, *venio*; unde *venia*; quia *supplex* ad aliquem *venit*: *tu modo posse deos veniam*; ait Virg. *to ask leave, permission, pardon.*

VENISON; “Θηρῶν, Φηρῶν, quasi Φανη, *venor*; unde Θηρῆνη, *venator*: vel potius, ut à Κνω ἀγην, Græci Κνωγεν dixerunt; ita Latini à *cane, vel Kni, venari* dixerunt; K, abeunte in *v* consonum; ut à κνω, *vanus*; à κνω, *vapor*: Voss.”—*to hunt with bounds*:—permit me however to observe, that *venison* may be derived à *cervina caro*; verum hæc si res causam nominis præbuit, magis verisimile sit, quod Festus tradit, ἀπο τῶν Κεραίων dici

seruos,

cervos, quasi Κεραυς: præsertim cùm Homerus eo epitheto utatur; Iliad Γ. 24,

Ευρων η ελαφρον Κεραυον, η αγριον αιγα.

Virgil has likewise distinguished the *stag* for the largeness of his *horns*;

_____ tres litore cervos
Prospectit errantes _____

_____ capita alta ferentes

Cornibus arboreis. _____ Æn. I. 188.

VENOM, Βελεμνον, vel Βελενιον, *belenum*, unde *venenum*; as we observed under the art.

VENE-FIC: Gr.

VENTER } *Ἰντερρον*, Æol. pro *Εντερρον*, in-

VENTRI-*loquist* } *testinum*; nempe quia est *intestinorum* locus: *Εντερρον* vero, ab *Εντος*, *intus*; *internal*, *within*; *the belly*, which contains *the inwards*:—this orthogr. and etym. plainly shews the impropriety of an expression we sometimes meet with; viz. he was descended by a *second venture*, which undoubtedly ought to be written a *second venter*; meaning a *second wife*, a *second marriage*:—with regard to the latter word, *ventriloquist*, it alludes to that trick, or art, which has been already explained under the art. GASTRI-MYTH: Gr.

VENTILATOR, *Αεις*, *Αειλος*, *ventus*: quod ab *Αημι*, *flo*, *spiro*; *to blow*, *to breathe*; *any thing relating to wind*, or *air*.

VENTURE, *Βαινω*, *venio*, *venturum*; *to come*, *about to come*; *to run the bazard of what may happen*, or *come to pass*.

VERACITY, *Ερευν*, quasi *Ερευν*, *verum dicere*; quia quod *dicitur*, est; quodque est, hoc *dicitur*; hæc duo enim sunt *αλληλεπιδρολα*, nempe in sermone tali, qualem esse convenit: imo apud Homerum *Επος* pro re ipsâ accipitur: et putat Scal. *res* esse à *refes*, vel *refis*; et hoc à *Ρησις*, *dictum*; *any thing pronounced*, or *affirmed with truth*.

VERB, “*Ριζω*, *facio*, *res ago*; because the verb expresses *the action*: vel ab *Εριω*, *Εριω*, *dico*; unde *Ρημα*, *Ερημον*, *verbum*; nam *spiritus crebrò* mutatur in *v* consonum; ut in *Ις*, *vis*:—*a word*, or *sound uttered*, and *pronounced*: Voss.”

VERBERATE, “*Βερρυε*, vel *Βερρυε*, Æol. pro *Δερρυε*, Æoles enim mutant Δ in Β, quos Latini imitantur *verber*: Salmasius, as quoted by Voss.”—but from whence the Æolians gained either *Βερρυε*, or *Δερρυε*, would be difficult to say; as for *verber*, when once we have acquired the root of that, there can be no difficulty: let me then offer another deriv.; viz. *Ιβυξ*, *vibex*; *Ιβυξ*, *τυπλε*, Hesych. à *vibex*, *viber*, i. e. *verber*, *verbero*: *to vibrate*, or *beat backwards and forwards*, like the pendulum of a clock, or the balance of a watch; hence *reverberate*, and *vibrate*.

VER-DICT, quasi *verum-dictum*: see VERACITY: Gr.

VERDIGRIS } *Ἰντερρον*, Æol. pro *Ηε*, quod ex *Εαρ*,
VERDURE } *ver*; *the spring*, when all nature is *green* and *gay*; unde *verdigris*, *verderis*, quasi *viridis aris*, *ærugo aris*; *the rust of brass*; always *green*: or else from *Ις*, *vis*, *vires*; *vireo*; *viridis*; *green*.

VERECUNDITY; *Εγω*, *dico*; unde *res*; unde *reor*; unde *vereor*, i. e. *valde reor*; à *vercor*, est *verecundia*; *bashfulness*, *modesty*, *blushing*: Voss. has made a just distinction, between *verecundia*, and *pudor*; *pudor* enim est mali facti; *verecundia* recti, et honesti: and we have as just a distinction in our own language, between *bashfulness* and *shame*; *shame* belongs properly to a dishonest action; and *bashfulness* to a conscious timidity, and fear of offending, or *being offended*.

VERGE, or *border*; “*margo*, à *Μορην*, *fluere*; unde *mare*, unde *margo*: si credimus *Isidor*. says Voss.” *the brink*, or *border of any thing*: or perhaps our expression *within the verge of the court*, may have originated from the following art. signifying a precinct marked out by *the rod*, or *wand*: Gr.

VERGER } *Ἰντερρον*, *Ηε*, *Εαρ*, *ver*; vel ab *Ις*, *vis*,
VIRGER } *vires*; *vireo*, *viresco*; *virga*; *a rod*, or *wand*; *a virger* being a person who attends in a cathedral, or abbey; and is generally supplied with a *wand*.

VERGING to the west; *Εγα*, *terra*; five *Εγαζε*, *terram versus*, *deorsum*; et *αγω*, vel *αγομαι*, *ago*, *feror*; *to tend downwards to the earth*, like the sun from his meridian height: or else from the same root with *verge*, above; being *the border*, or *extremity* of the horizon.

VER-JUICE; *Ἰντερρον*, *Ηε*, *Εαρ*, *ver*; *the spring*; and *jus*; *broth*, or *gruel*; unde *juice*: our word *verjuice* means particularly *the bleeding of vines in the spring*, when they are pruned too late, and the sap begins to flow; which *sap* or *juice* is of a fine acid flavor; but this method always kills the vine, or at least that branch, by bleeding as it were to death; there are other methods of making *verjuice* of the grapes before they are ripe.

VER-MILION; *Μιλος*, *minium*: tho’ Voss. says, non dubitandum quin, cùm Dioscorides dicat *minium* ex Hispania apportari, unâ cum re vox sit accepta; tantum in dubio relinquitur utrum *Minius* Hispaniæ fluvius color *minii* nomen dederit; an contra, color hic nomen dederit fluvio: prius censet Vitruvius; *minium*, inquit, et *Indicum* nominibus ipsis indicant, quibus in locis procreantur: *ceram ex Milto*; *Κηρον μερικλωμερον*: *a most beautiful red color, like cinnamon*: but this accounts for only the latter part of our

our compound; for we call it *var-milion*; which seems to originate “à *chermes*, Fr. Gall. *chermes*; antiq. Fr. Gall. *guermes*; à Lat. *vermes*: Skinn.”—so that now we must trace the origin of that word, as in the next art.

VERMIN, Βελμιν, pro Ελμιν, sive Ελμινε, *vermis, lumbricis*; an earthworm, or any creeping thing that creepeth on the earth; this action therefore might lead us to derive *vermis* ab *Ἐρπω, serpo, roto*; unde fieret *Ἐρμμα*: vel ab *Ἐρνω, traho*; unde *Ἐρνω, trahus*; that draws itself along on the ground: but neutrum tamen satisfacit, says Voss. and then he proceeds as above.

VER-NACULAR; “*Ἐγεν-γεννω, verè-nati*, unde *verna*, qui ex ancillis civium Rom. *verè nati sunt*: Voss.” a bond man, or woman really-born in one’s house: also the natural idiom of any particular place; the native dialect, in common use.

VERNAL; Πηρ, vel Βηρ, Æol. pro Ηρ, Εαρ, *ver*; the spring; uti hoc ex Εω, Ιημι, mitto; quia terra verno tempore omnia emittat; the general teeming time of universal nature.

VERNISH; the gum of the juniper-tree, called *vernix*, quòd verno tempore fluere solet lacryma juniperi: see **VERNAL**, above: Gr.

VERREL; Στερεον, *durum, solidum*; *ferrum*; *annulus ferreus*; an iron or brass hoop, or ring; also called Σπονδυλος, *verticillum fusi*; the round nut, that is fastened at the end of the spindle: it seems however more probable, that, according to Voss. *verrel* is derived not from *ferrum*, but from this very *verticillum*; à *verto*; i. e. à *Ἐρπω*, quasi *Πηρω, verro*; à *vertendo* dictæ sunt *verticula*; *spondyli spinæ*; item *verticulum*, et *verticillum*; because the spindle is continually turned about by it.

VERSATILE } *Ἐρπω*, quasi *Πηρω, verro*, *ver-*
VERSE } *sum, versus, &c.* that may be
VERSION } easily turned; a pliable genius:
“nec dubitari debet, quin singuli scripturæ sulci, ex eo *versuum* nomen acceperint, quòd ut agricola vomere sulcum, sic scriptor stilo *ceram vertat*: cum autem id non minus in prosâ fiat, quàm in carmine, paret *versus* nomen naturâ suâ non minus solutæ, quam ligatæ orationi convenire: sed, quia poetæ *versus* suos certo absolvunt pedum numero, hinc factum est, ut hi sibi *versus* nomen prope fecerint peculiare: Voss.”—this observation was so very just, it would have been inexcusable to have denied the reader the satisfaction of hearing it from Voss. himself.

VERTEBRÆ; *Ἐρπω*, quasi *Πηρω, verro*; à *vertendo* dictæ *vertebræ*; the back-bone, composed of so many joints, and those united, and connected in so wonderful a manner, as to be not only strong, but pliable; so that by the help of

them a man is able to turn his body in any direction.

VERTICAL; from the foregoing root: Gr. “nempe *vertex* à *vertendo*: Voss.”

VERTIGO, a *dizziness, giddiness, turning round*: from the same root: Gr.

VERVEIN, *Ἴσα βολων, verbena*; the plant so called.

VERY, *Ἐγ*, valde; particula augendi; an augmentative particle; ‘tis very good, &c.

VESANOUS; *Σαος, sanus*; et *ve* particula intensiva; *vast, mighty, strong*; and sometimes *ve* est particula neg. *sickly, weak, and faint*.

VESICLE, *Φουσκ, vesica*; the bladder; à *Φουσκ, sufflo*; blown up.

VESPER } “*Ἐσπερος, vespere*: here the

VESPILLONE } *v* consonant supplies the place of a breathing: Nug.”—the *vespillone* is the person who carries out dead bodies in the night, during the time of a plague; “à *vesper*; quia *vespertino tempore* mortuos effert: primum *vesperones*; deinde *vespillones*: Voss.”—Cl. Voc. 191, would derive “*vesperus* from *wes-ibb-ur-us*, signifying *diminution-privation-time* :” —but *wes, wee*, and *ee*, seem to be derived ab *Ε-λασσων, minor; diminution*: *ibb* originates ab **EVE**; Gr.: and *ur* comes from *ωρ-α, hor-a*; the hour of evening, when the sun declines: and *us* is only a termination.

VESSEL; *Ασκος, uter, vas, vasis*; any utensil to hold water, &c.: or perhaps ab *Εδω, edo, esum*; unde *esca*; unde *vesco*; unde *vas, vasis*; vel à *Βοσκω, pasco, vesco*; unde *vas, vasis, vasculum, vasculum*: any vessel to eat off.

VEST } “*Ἐσθης, vestis*: R. *Eu, induo*:

VESTAL } Nug.”—there is however another deriv. in Voss. viz. à *Laconico Βερον*, quod *vellus*, et *lanam* notat. *Βερον, τὸ ἱματιον, ὑπὸ Λακωνῶν*; Hefych.: and under the art. *bestia*, Voss. adds, at Græcis posterioribus, ut *Codino*, atque aliis, *Βεστιαριος* est qui Latinis *vestiarius*, hoc est qui imperatoris *vestes*, et pretiosissima quæque adfervaret:—yet there is no doubt, but that the first deriv. is best; and Voss. has given us the same, under his art. *vestis*:—it is very remarkable, that the Northern Celts, says *Cl. Way. 5*, preserved an unextinguishable fire: did not Rome take her *Vestal fire* from thence?—certainly not; for it is far more probable that Rome took it from Greece; and the Greeks from the Egyptians; whose obelisks were dedicated to the sun.

VESTIBULE; from the foregoing root: Gr. “nempe quòd *ignis* qui est in *Vestæ* potestate, in *vestibulo* antiquitus accenderetur: Voss.”

VEST-IGES: “*ve* particulâ *επιπλακην*, et antiq. *figo*,

stigo, quod à *Στιζω*, *pango*; ita *vestigium* proprie erit illustre signum alicui rei impressum, ut bene deprehendi possit; a *visible mark*, or *impression*: Voss. procedit, "sed mihi in mentem venit, si placeat esse à *ve ἐπιτάλιον*, et *Στιβος*, vel *Στιβευον*, teste Hesych. ἡ τῶ Ἰχθυὸς ζῴοντις, quod ad verbum Latinè sit *investigatio*; uti *Στιβευον*, *investigare*: aliud etiam etymon addamus, et fortasse verisimilius: olim non foeminae modo, sed viri etiam, longis utebantur *vestibus*; eoque non modo pedum, sed *vestis* etiam *indicium* relinquebatur ab incedentibus: hæc causa cur, etsi imprimis pedum relinqueretur *signum*, rei tamen à *vestibus* nomen daretur; eritque *vestigium* vel compositum ex *vestis*, et *ago*, ut signat quâ *vestis æta*, *protractaque*; vel *-igium*, in *vest-igium*, erit vocis productio; ut *-cinium* in *patro-cinium*; *tiro-cinium*; *leno-cinium*:"—this last deriv. however will terminate in *Ἐστια*, *Vesta*; unde *vestis*.

VETATION; ex *Ου*, *non*; et *Ἐλορ*, quasi *Ουελορ*, *vetitum*; *forbidden*.

VETCHES; *Βικιον*, *Βικια*, *vicia*; *leguminis genus*; a *kind of puls*, called a *tare*: or perhaps à *Φανν*, *lens*, *lenticula*: tho' the former seems the more probable.

VETERAN; "*Βυεῖν*, à *Βυ ἐπιτάλιον*, et *Ἐλορ*, *annus*; i. e. *valde annosus*: vel *vetus* dicitur quasi *vietus*, hoc est *sine vi*; *mollis*, *languidus*: Voss."—a person become *very aged*, *feeble*, *weak*, and *infirm*.

VETERNOUS; from the foregoing root: "quod *annosis* et *senibus* morbus hic contingit; nempe *veternofus* dicitur, qui gravi premitur somno: Voss."—a *drowsy disease*, a *letbargy*, *incident to aged people*.

VEX; "*Φοχω*, *vebo*; *vexo*; ut à *luo*, *luxo*, et à *tago*, *tango*, *taxare*; non enim sui potens est, qui *vebitur*; nam qui *fertur*, et *raptatur*, et huc atque illuc *distrabitur*, is *vexari* proprie dicitur: Voss." *to fret*, *tease*, *torment*.

VEXILLARY; from the foregoing root; à *vebo*, *vehiculum*, *velum*, *vexum*, et *vexillum*; a *standard*, *flag*, or *ensign*, *borne aloft*.

UGLY: Skinn. as we observed under the art. OGRESSSES, was so pleased with the ruggedness of that word, and now with the roughness of this, that he could derive them both from the Fr. Gall. *ogresses*; and the Sax. *oga* (*ογα*) *terror*; "semper enim *ogresses*, seu pilæ bellicæ, colore nigro pinguntur; qui *color* tristitiam, et horrorem notat:"—and yet could not, or would not, see that his Northern words were but horrid dialects of *Οχα*: see OCHRE: Gr.

VI et ARMIS; *Is*, *vis*; *violence*, and *force*; and *Οαμα*, unde *Ααμος*, ex *Αα*, *απτο*; *arms*, *fitted on*: the expression *vi et armis*, signifies the

entering on any premises by force of arms; i. e. *violently*:—Speilm. quotes "Suidas for the word *Βιαων*, to signify *actio de vi facta*; in genere de quavis *violencia* dicitur:"—according to this deriv. the root is *Bia*, *vis*; *violence*.

VIANDS } "eâdem ratione fit *via* ab *Οια*,
VIATICUM } quâ quod Græci *Οια*, Latini dixerunt *vinum*: sane *Οια*, *vicus*, est seu *pagus*: vel à *Γοαι*, *οδο*, *πάσσα*, Hesych. et idem *Γοαι*, *γος*: fortasse simplicius deducas ab *Is*, *eo*; præposito Æol. digamm.; quasi *Is*, *vis*: Voss." a *road*, *path*, or *track*; also *any provision* collected for a *journey*, whether edibles, money, apparel, &c.

VICAR, *Αικες*, *vices*; à *vix*; inusitata vox; but in the oblique cases *vicis*, *vicem*, *vices*; unde *vicissim*, pro quo *vices mutuâ*; ab eodem est *vicarius*, qui *vicem* alterius obtinet; a person who acts as a *substitute to another*, in his place, in his stead.

VICE; when used in composition, as *vice-cancellor*, *vice-gerent*, &c. it takes the same origin with the foregoing art.

VICE to hold fast with, as a *smith's vice*; *Μω*, *vincio*; to *bind*, *confine*: this deriv. however expresses only the power of this instrument; but if we consider the action of it, there may be another root found; "for *Nicotus* putat," says Jun. "*vis de pressoir* desumptum ex *virer* *pro tourner*; *vertere*; ipsum vero *virer* refert ad *gyrare*:"—and ipsum *gyrare* refert ad *Γυρος*, *gyrus*, *circulus*; a *circular*, or rather *spiral thread*, wound round a cylinder, which causes it to act like a *screw*, and by which the *smith's vice* acts most powerfully; being turned by a *screw*.

VICE, or *wickedness*; *Αισιον*, *vitium*; quia *vitandum* creditur, ut sit quicquid reprehendi, vel inculari potest; a *faultiness*, or *pravity*, consisting in the excess, or deficiency of any action.

VICE-VERSA, *Αικες-τροπω*: *vices-vertere*; to *change turns*, *act contrary*.

VICINITY; "*Φαικος*, vel *Βοικος*, Æol. pro *Οικος*, *vicus*; ut ab *Is*, *vis*; ab *Εμω*, *vomo*: quod nisi putarem verissimum esse, crederem, quemadmodum ex *veba* factum *via*; ex *vevilla*, *villa*; sic et *vicus* prius fuisse *vevicus*; ut id nomen omnibus iis sit ab rebus ex agro *advehendis*; ab *Οχω*, *Οχω*, *vebo*: à *vicus* est *vicinus*, qui in eodem *vico* habitat: Voss."—a *neighbour*, or *one who lives in the same village*, *town*, *street*, &c.

VICTIM } *Νικω*, by transposition *Ινω*, *vinco*,
VICTORY } *victus*, *victima*, quæ ob hostes *victos* immoletur;

Victimæ quæ dextrâ cecidit *victrice* vocatur:

Fasti. lib. I. 335:

victimæ enim *sacrificia*, quæ post *victoriam* fiunt;

et est immolatio major, ut vitulus: *boſtia* minor, ut agnus: *a viſtim* offered in ſacrifice for *a victory* gained.

VICTUALS; Βιſιτ, per ſyncop. *o*, *vita*, *vitalia*; unde *viſtus*, *viſtualia*; *food* or *nouriſhment* of every kind.

VIE: “vide an non fit à Gall. *veer*,” ſays Jun. “quoniam augendo pretium prohibemus ne alios depositos nummos accipiat:”—to which let me add from Skinn. “quòd, qui ſic provocatur, pecuniam de novo deponere obligatur; ni faciat; quod prius deposuit perditurus:”—both which answer exactly to what we call *a brag* at cards; and it is from ſuch an idea that our word *vie* has drawn its origin, tho’ none of our etymol. have given the proper French term for it, which ſeems to be *envi*, or *a l’envi*; ce qu’on met ſur une carte par deſſus la premiere couche; avec *émulation*, à qui mieux mieux; as Boyer has explained it: which might lead us to ſuppoſe that our word *vie* is only an abbreviation of *envi*; and conſequently may be derived from the Gr. as in the art. **ENVY**: Gr.

VIEW, or rather **VEIW**; Ειδω; *video*; to ſee, to have *a proſpect*: let us juſt look at the pretty French word *vue*.

VIGIL
VIGILANCE
VIGILANT } “juxta Becmannum,” ſays Jun. “ab Αγαλλος, unde Αγαλλ-
λισταω, *agilis sum, exultato*: vel à *vigeo*; i. e. *vi ago*,” *to be active, nimble, lively*: in the latter caſe, however, it would ſtill be Gr.; for *vigeo*, being compounded of *vis* and *ago*, it is evidently derived ab Ις, *vis, vim, vi*; et Αγω, *ago*; unde *vigeo, vigilis; watchful, wakeful*.

VIGOR: Ισχυω, Βισφωω, *vegeo, vigeo*; *to ſtouriſh, grow*; *be in full ſtrength, and power*.

VILE } Φαυλος, *vilis, pravus; baſe, wicked*:
VILLAIN } “poſſis et deducere à Φελλος, *pellis*; unde *pilus*, aut *villus*; nam quæ *vili* pendimus, ea *pili*, aut *villi* loco ducimus; quâ ratione dicimus *floci pendo*; tralatione plane geminâ: Jun.” *mean, cheap, of no value*:—Nug. has given us a different deriv. of the word *villain*, “which ſeems,” ſays he, “to come from Βλεννος, *sordidus, sordid*: unleſs we chuſe,” continues he, “to derive it from *vilis; vile*; for *villain*, in its original ſignification, implies no more than *a mean country fellow*:”—but the Dr. ought to have conſidered, that when the word *villain* implies no more than *a mean country fellow*, it takes quite a different root; as we ſhall ſee in the next art.; beſides, if *villain* deſcends from *vilis*, he ought to have conſidered likewiſe, that *vilis* is no Gr. word; unleſs he had ſhewn us in what manner it was ſo, by deriving it as above.

VILLAGE } Φοικος, vel Βοικος, Æol. pro Οικος,
VILLAIN } *vicus, domus*; ut pro Οικον, *vinum*; *a ſtreet, row of houſes, or a country town*; and *a villain* in our antient law books ſignified no more than *a villager*, or one who inhabited only a ſmall country town, and was a client, or vaſſal to his patron, who lived at the metropolis.

VIMINAL; Βιω, Æol. pro Μιω, *vicio, vincio, ligo*; à *vicio*, eſt *vio* et *vimen*; any ſort of *twigs, wicker, or ſmall boughs to bind with*.

VINC-IBLE, Νικω, by tranſpoſition Ικω, *vincio*; *to conquer, vanquiſh, or ſubdue*.

VIN-DEMIAL; “Οικον, *vinum*; et Εμος, *meus*; unde *emo, demo*; *vindemia* à *demendo vino*; quod eſt *vini demia, vel vitis demia*: Voſſ.”—*the gathering of grapes; the vintage*.

VINDICATION; Ενδικων proprie dici de *dominio*, quod emptione nobis acquirimus; *to lay claim to any thing by right of purchaſe*; alſo *to juſtify, or avenge*.

VINNY; “Belg. *vunſtig, vuntig*; *mucidus, ſitum recipiens*: Damnonii panem, caſeum, &c. *mucore, ſeu ſitu corruptos amant vocare*: Lye:” any thing *rancid, mouldy, fuſty*; as meat, bread, cheeſe, &c.; and therefore, *vinny* ſeems to be derived from the ſame root with **FENNY**, or *mouldy*:—conſequently Gr.

VINE
VIN-EAGRE
VINOUS
VINTAGE
VINTNER } all theſe words are evidently derived from Οικον, *vinum*; *wine*: the word which deſerves more particular conſideration is the ſecond of them; the orthogr. of which is not yet ſettled; for commonly it is written *vinegar*, ſometimes *vineagar, or vineager*; but is evidently compounded of Οικον, *vinum*; and Αεργον, *ager, vel agrotus*; i. e. *vinum agrotum*; quæ vox proprie notat *privationem operis, officiorumque*; ſane *agritudo, ſive morbus, definitur læſio, aut ablatio officiorum, munerumque*: *vin-eagre* in our language ſignifies properly *eager, or ſick-wine, i. e. ſour wine*; or any kind of *acid, as verjuice, &c.*:—Upt. derives it à *vinum acre*;—if ſo, then we muſt trace its origin to *Axis, acies, acer, acidus; ſharp, ſour, acid*: ſee ſomething remarkable in the art. **HATCHET**: Gr.

VIOL; a ſtrange transformation of “Ναβλα, hinc Fr. Gall. *violle*; Ital. *viola, et violino*; parvum nablum dicitur *viola da arco*; et maximum *viola di gamba*: Skinn.” *a fiddle*.

VIOLENT; Ις, *vis*; Βιαω, *violo, violentia*; *hurt, force, injury*.

VIOLET; Ιον, *viola*; *a ſweet ſmelling flower, well known*.

VIPER; Φεφις, Εφις, et Εχις, Æol. pro Εχις, et Οφις, *vipera*; *a reptile, of the ſerpent tribe*: others derive *vipera* à *viva-para*, quia ſola

è serpentium genere (quanquam idem de *cerastis* scribat Brodæus) *vivum pariat* animal: but it seems not to be a compound; at least if the above deriv. from If. Voff. be right.

VIR-G-IN-ALS: the ingenious manner in which Clel. Way. 72, has developed this word, deserves the highest commendations: he has analysed it thus; "*virginals, vir-ich-in-als; wire-struck-in-wood*;"—that is, *wires* moved by jacks, furnished with quills; and the whole contained in a wooden case: the definition is just, if the derivations were so too; but *vir*, or *wire*, is Gr.; *ich*, the same as *ickt, iktus*, is Gr. likewise; see **HIT**: and *al*, or *ul*, evidently derive ab ὄλ-η, *fol. va; wood*.

VIRAGO } *Is, vis; vir, vireo, virago, vir-*
VIRGIN } *go, virtus, et virus; of which*
VIRTUE } *it will be necessary to take*
VIRTUOSO } *notice only of one, and that*
VIRULENCE } *is vir; which Voff. has very*
VIRUS } *justly deduced à vi; non*
 quòd *vi* agat *foeminam*, sed quòd major in eo *vis* est quàm *foeminis*; unde à *viro*, *virtus* nomen accepit; ita Latinis à *viro* dicta *vira*; unde *vira querquetulanae*; estque à *viro*, *virago*; ex hoc autem per syncop. factum *virgo*; unde Germ. *wer*; cujus *foemininum wero*; et per contractionem *vro, vrow, vel frow*; to signify *a woman, Mrs. or Madam*.

VISAGE; Εἶδω, *video, visus; the look, or countenance*.

VIS-a-VIS: Gallic distortion, and contraction, in transforming a word in such a manner, that nobody could suppose it was ever descended from the Gr. viz. ab Εἶδω, quasi Εἶδω, Εἶδω, *video, visus*; unde *visage*, contracted to *vis*; literally *visage* to *visage*, transformed into *vis-a-vis*, or *phyz* to *phyz*; i. e. *face to face, or opposite to each*; and now used to signify a carriage, which holds only two persons, who sit *face to face*, and not *side by side*, as in a coach, or chariot.

VISCID } *Ἰσικος, seu Βισκος, Æol. pro Ἰξος,*
VISCOUS } *viscus, gluten; a kind of gummy,*
slammy substance; as bird-lime, glue, &c.

VIS-COUNT } according to the absurd

VIS-COUNTESS } French orthogr. *vicomte*; and then, to complete the absurdity, we must pronounce it *vi-count*; but the deriv. ought to have taught our learned French teachers, that it should have been written *vice-comte*, like *vice-reine, vice-roi, &c. &c.*: *vis-count*, therefore, is only a barbarous derivation from *vice-comes*; and derived ab *Αἰκῆς, vices*; à *vix*, inusitata vox, but in the oblique cases *vicis, vicem, vice*: and *Συννομι, com-eo*, unde *comes*; *a companion, or knight*: —tho' in the art. **COUNT**, and **COUNTESS**,

we have seen a different deriv. given by Clel. of those words.

VIS-IBLE } *Εἶδω, video, visus; to see; go to*
VISION } *see, what may be seen.*
VISIT }

VISI-GOTHS; "*vis* stands here for *West*, meaning the *Western Gotbs*," says Clel. Voc. 192: —but *vis* is the same as *wes*, or *wees*, or *ee*; consequently derived ab Ε-λασσων, *minor, less*: meaning *the West, or sun-setting*.

VISTA; from the same root with **VISION**; being *a view* from a nobleman's seat, thro' a wood, or clump of trees.

VITALS; Βίος, *vita*; the *v* consonant frequently supplies the place of a *B*: Nug."—this is borrowed from Voff. who says, "*vita est omnino à Βίω, per syncop. unius vocalis o; et B in v abire insolens non est*:"—any thing relating to *life*.

VITATION; Αἴσιον, *vitium*; unde *vito*; to *shun, or avoid*.

VITELLINE; Βίος, or rather, as Voff. says, à Βίω, *vita*; unde *vitellinus, vitellus; the yolk of an egg*; à *vita*, quòd ex eo *vivat* pullus.

VITI-FEROUS; Βίω, Æol. pro Μίω, *vias*, quod *instellere, vincire, et ligare* solet: à *vieo, est vimen, vitis, et vitifer; vine-bearing, or whatever belongs to the culture of vines*.

VITIOUS; Αἴσιον, *vitium, quia vitandum*; sic dictum creditur; et *vito* format *evito, non invito*: Voff." all kinds of *vice, and wickedness, which ought perpetually to be avoided*.

VITRI-FY } *Αἴσιον, ὕαλον, Hesych. vitrum, quia*
VITRIOL } *perspicuum à videndo; ab Εἶδω,*
video; nomen accepit: ultima syllaba enim supi-
ni prioris solet mutari in trum; ut ab aro, aratum,
aratrum; à ruo, ruitum, rutrum; ita à video, visum,
vitrum, et vitriolum, à vitri similitudine; any
bright, or clear substance; whence vitriol, from its
likeness to glass, transparent, to be seen through.

VITUPERATE; Αἴσιον-πράσσω, *vitium-præo*; unde *vitupero*; to *blame, or cast any odium, or aspersion*.

VIVACITY } *Βίω, vita, vivo, vividus; life,*
VIVA-VOCE } *lively.*

VIVES: see **VIPER**: Gr.: *vives* seu *viva*, crescentes carunculæ; a distemper among horses, like the strangles.

VIXEN; ῥίζω, unde *ερίζω, ῥισανίς, φιλο-κα-*
κισανίς, Hesych. unde vixā; tho' Voff. seems ra-
ther inclinable to ῥησσω, vel ῥηγνυμι, frango;
 unde ῥαξίς, uti hoc ab *Ἀρασσω, quod est conflic-*
tari; ut apud Sophoclem, Ονειδισιν ἀρασσω, con-
vitii impetere; to scold, rate, or rattle.

VIZ; a contraction of *videlicet*, as that is but another contraction of *videre-licet, Εἶδω-λίζω*:
namely;

namely; that is to say; or, as we find it in the old law-books, to wit.

ULCER; Έλκος, *ulcus, ulceratus; a blotch, sore, or blain.*

ULIGENOUS; ὕδωρ, unde ὕδος, *udus, udigo, uligo; moisture, ooze.*

ULPH-ER } Verft. 271, allows that all these
ULPH-RIC } signify "helper, help-rieh,
ULPH-RID } most helpful; for stan is only
ULPH-STAN } the Sax. termination of the
superlative degree:"—but we have already seen that HELP is intirely Gr.

ULSTER, in Ireland; "or, to found it more British-like, Clel. Voc. 178, the WILT-shire of that country:"—consequently Gr.

ULTERIOR } Μήυλος, ὁ ἰσχυρός, Arcad. et
ULTIMATE } Hefych. contracted to υλος,
atque inde *uls*, quo usus Cato, et Pomponius de origine Juris; *uls*, Tiberim, pro *ultra Tiberim*; *uls* vero prius fuit *ultis*; unde *ultra*; ut à *cis*, *citis*, *citra*: ab *ulter*, vel *uterus*, est *ulterior*, et *ultimus*; *the last, farthest, extremeft.*

ULTRA-marine; Μήυλος-μυρεν, *ultra-marinus*; any thing brought from *beyond-sea*.

ULTRA-mundane; Μήυλος-μεινεν, *ultra-mundanus*; *beyond the limits of this world*; whether we consider it in respect of the earth alone; or even of our solar system collectively.

ULULATION; Ολολυζω, *ululo, ejulo; to howl, howl, boot.*

UMBILICAL } Ομφαλικος, *umbilicus; the navel;*
UMBLES } also *the basil of a ring*:—from this word Ομφαλος, *umbilicum*, the French have wonderfully formed their word *nombles d'un cerf*, signifying *intestina cervi; the inwards of a deer*: vitiose ut plurimum scribitur *bumbles*.

UMBRAGEOUS } Ορεφνη, *umbra, tenebræ; shade.*

UMBRELLA } darknefs, obscurity: there are several other deriv. likewise produced by Voff. and among the rest, that of Sipontinus, who derives *umbra* ab Ομβρος, i. e. *imber*; idque tum quia *umbrae imprimis fiant nubium obtentu*; tum quod *umbrae omnes humidæ sunt*:—were it not for this last reason, we might have adopted his opinion; but as this is absolutely unphilosophical, it ought to be rejected; for there are certainly *shades, or shadows without moisture.*

UM-PIRE; "one who is chosen by two, four, or any even number of arbitrators (on their being equally divided on their award) to give his casting vote: it is a variation of *impar*, for *odd*: Clel. Voc. 156:"—but is *impar* Celt. Lat. or Gr.? see PAIR: Gr.

UN:—We have many words in our language, beginning with the preposition UN; which will be more properly found under their respective

art. unless when the primitives themselves are not in use; as in the following words, when compounded.

UN-ANIMITY, Έν, *unum*; vel Οίος, Æol. pro Μονος, *unus*; *one*; et Ανεμος, *animus*; *the mind; of one mind, one opinion.*

UN-BEREND, "barren, sterilit: Verft."—who has given so uncouth an appearance to this word, that he mistook it for Sax.; but Casaub. could see something farther; *unberend*, cui ex Græco Φερεν, (quasi *un-bearing*) prima origo; unde Αφορος, ασυλληπιος: Hefych.: see BARREN: Gr.

UNCLE; Αιων, ΑιΦων, αυουμ, αυος, αυunculus; *uncle; a father's, or mother's brother*: our word *uncle* seems to be taken from the middle of *avunculus*; a similar instance of which has been likewise observed under the art. BISHOP: Gr.

UNCTION, Εγγχεω, *effundo*; *ungo, vel inungo, unguentum; to anoint with perfume, or any precious ointment.*

UNDULATION; ὕδος, ὕδωρ, quasi Ὑνδωρ, *unda, undus; a surge, or wave of the sea*: also any watered tabby, &c. vel ab Ουδμα, οιδαν, *unda; water*; or a *wave*:—Clef. Voc. 126, n, tells us, that "*unda* is derived from *un*, in the sense of *water*:"—but surely both *un*, and *unda*, are derived ab Ὑ-δωρ, quasi Ὑν-δωρ, *unda*; as above.

UN-EATH; *difficil*: Verft.—who supposes it to be Sax.; but *uneath* seems to be only another dialect for *uneasy*:—consequently Gr.

UNI-CORN; Οιον-κερας, *unum-cornu tantum habens*; *a creature having only one-horn*: if there be any such creature; at least such a one as is generally represented: this creature is sometimes called in Gr. Μονο-κερας, *mono-ceros*; as may be found under its proper art.

UNI-GENITUS, Οίος, *unus*; et Γιγνομαι, vel Γινωμαι, *gigno*; *the only-begotten*: there was a famous Pope's bull under this title, whether Christ was *the Only begotten Son*.

UNION } Οίος, vel Eis, *Evos, unus; one*: unde

UNIT } Ενωω, *unio, aduno; to make one*: with regard to the first of these words *union*, it signifies not only *unanimity*, and *conformity*, but likewise *a precious stone, jewel, or pearl, of the highest value*; as mentioned by Shakespear, in his *Hamlet*, Act V. sc. 5, where, just before the fencing-match between *Hamlet* and *Laertes*, the king says,

Set me the stoups of wine upon that table;
If Hamlet gives the first, or second hit,
Or quit in answer of the third exchange—
The king shall drink to Hamlet's better breath;
And in the cup an union shall he throw,
Richer than that, which four successive kings
In Denmark's crown have worn: ———

and

and accordingly a little lower the king says, after Hamlet has given the first hit;

Stay, give me drink; Hamlet, *this pearl* is thine;
Here's to thy health.

UN-IVERSE } Clel. Voc. 75, observes, that
UN-IVERSITY } "*university*, in the sense of

college, has, in its derivation from the Latin word *universus*, hardly a satisfactory signification: in the Latin itself *universitas* never bore this application, either in the word, or in the thing: strip *universus* of its terminative Latinism, it will be *univer*, or *un-i-ver*, which will naturally enough resolve itself thus, *un*, *quin*; *i*, *a*; and *ver*, *bur*, or *bury*: i. e. *univer*, *quinabur*, or *head-collegiate-precinct*:—but *quin* originates from the same root with KING; *i*, *a*, *aw*, *am*, *al*, *bal*, from HALL: Gr. and *ver*, *bur*, or BURY, is Gr. likewise.

UN-LEAD; "*nomen opprobrii*; quid si ab *un*, particulâ privandi; et lædan, *legem ferre*; adeo ut vox *unlead* proprie sit *exlex*; Goth. *unleds*; *mendicus*, *pauper*: Ray:—such is the disadvantage of any Gr. word's travelling thro' a Northern dialect (and there is no method of preventing it, but by endeavouring to fix the orthogr. of all words, as near as possible to the original, according to their etym.) for, whenever any word deviates from its original, so as to put on a different appearance from the common acceptance of that word, our etymol. are as much at a loss to find out the true deriv. as if they had never heard of the original, and either give us a false deriv. or else stop short of the true:—thus has this learned gentleman stopped short of the original, by only telling us, that *unlead* was derived from the Sax. *un*, and lædan; but lædan, he acknowledges to signify *legem-ferre*; consequently *lead* and lædan are no more than *law*: and *unlead* proprie est *exlex*, an *out-law*; one who is *un-lead*, *out-lawed*; as he himself acknowledges likewise:—consequently it ought to have been derived; not from the Sax. ultimately; but from the same root with LAW; i. e. Gr.

UN-SEL; "*nomen item opprobriosum*; Goth. *sell* est *bonus*; et *un-sel*, *malus*: Sax. *un-rælig*, *infelix*: Chaucero, *seliness* est *felicitas*: Ray:—again this gentleman is unsuccessful in his deriv.; for *rælig* can never be an original Sax. word; it is no more than a Northern barbarism of *salix*; and *salix* itself is no more than a Lat. variation of ἡλιξ, et ἡλικια, *felix*, *felicitas*; as we have seen under the art. SEL: Gr.

UN-TYMING: if a word does but put on the least rugged appearance, all our etymol. immediately seize it for Sax.: thus Verst. sup-

poses "*antyming* to be Sax. and to signify *un-teaming*, *un-fruitful*; i. e. *barren*:"—but we have seen that TEEM is Gr.

VOCABULARY } "*Bon*, *vox*; *the voice*: R.
VOCATION } *Boau*, *clamo*: Nug:—this
VOCI-FEROUS } deriv. is undoubtedly just,
VOICE } but the Dr. might have

rendered it more compleat from Voss. who, under the art. *voco*; and *vox*, refers us to *fauces*; and there he says, Βωκης, Βωακης, à Βοῦν, unde et *vox*, Βωξ: and then quotes Virg. *vox faucibus hæsit*.

VOGUE: "*Gall. etre en vogue*; *invalescere*, *obtinere*, *increbrescere*; *bene audire*; Ital. *voga*; *existimatio*, *fama*: utrumque à Gall. *vogue*; *libera natatio*, seu *navigatio*: omnia ni fallor, à Lat. *vagari*:—hæc Skinnerus; cujus conjecturam firmat quod veteres Galli pro *voguer* scribebant *vauguer*: Lye:—but we have already seen, under the art. VAGARY, VAGRANT, and VOYAGE, that they are Gr.; so that to be in *vogue*, signifies *fame*, *one abroad*, *divulged throughout the world*.

VOID, seems to be derived ab Αἰσιομα, *criminator*, *accuso*; unde *crimen*, *vitium*; unde *vito*; *what ought to be avoided*; hence used to signify *having escaped or shunned some imminent danger*; as when we say, *he has voided a stone*; also *to quit*, or *leave empty*; as, *void the room*; *begone*.

VOID, or *vacant*: Casaub. 170, has very properly derived this word à *viduus*; unde Gall. *vide*; unde *void*; *empty*, *desitute*.

VOLANT } Παλλω, *volo*, *volito*; *to fly*, or *flut-*
VOLATIL } *ter the wings*: vel à Μασχαλη, *axilla*, *ala*; quasi *alare*, *volare*; *to fly*.

VOLITION, Βυλομαι, *volo*, *volitio*; *to be willing*, *desirous*: "*Βυλομαι*, putatur esse à Βυ, *valde*, particulâ intensivâ, et Λω, quod per aphær. à Θλω, ut hoc ab Εθλω, quæ tria idem ac *volo* significant: Voss."

VOLLEY, signifying *a flight of small arms*, &c. is no more than a deviation of VOLANT:—consequently Gr.

VOLUBLE } Ελω, *volvo*, *volumen*; *to roll*, or *to*
VOLUME } *roll up*, like the records in the *Tower* and *Rolls chapel*.

VOLUPTUOUS; from the same root with *volition*, viz. Βυλομαι, *volo*; *to will*, *wish*, or *earnestly desire*.

VOLVULAR; Ελω, *volvo*, *volutum*; *to roll*, *tofs*, and *tumble*.

VOMIT; "*Ερω*, *vomo*: the *v*, *f*, and *w*, have sometimes the force of the Æol. digamma: Upt."

VORACIOUS } "*Φερβω*, *pasco*; unde *βορα*,
VORTEX } *pabulum*, *cibus*, *esca*; λιαν-
βορος, est proprie *bestiarum*; ut *vorare* primâ, propriâque

prîaque significatione notat *ferino more comedere*: Βορος ergo quasi voros, unde voro; ut à Βαλω, volo: Voss.—to devour, eat greedily.

VOTE; Βεβαιω, voveo; to pray, wish for, supplicate, and offer up petitions: vel ab Ευχω, Ευφω, voveo.

VOUCH-SAFE; Βον, et Βοαω, voco; “sermone forensi est vocare ad warrantiam; i. e. ad præstationem rei venditæ: unde advocator, advocatus: Jun.”—to bear witness, or give attestation to the goodness of any thing; to warrant it good: also to grant permission, or leave.

VOW, both subst. and verb, take the same origin with VOTE: Gr.

VOWEL; Βον, vox, vocalis; the voice; an utterance, or sound of itself.

VOYAGE; Ιω, eo; unde Οια, via; a way, passage, or journey; generally signifies travelling by sea.

UP; “Υπερ, Υπαλος: Upt.”—summus, supremus; the highest, chiefest, and supreme.

UP-ON; Επ-αω, a contraction of Επι, and αω, super, supra; moreover, besides this, in consequence of any thing: or else from Υπερ-αω, above.

UPBRAID; Προφερομενον, exprobratum, opprobratum; objected, reproved: see REPROACH, and PROVE: Gr.

UPHOLSTERER; “doct. Th. Hensh. dictum putat quasi bolsterer:” and Minsh. hints almost the same thing, calling it “ein polster maaker: Skinn.”—one who furnishes apartments with beds, &c.:—but we have already seen, that BOLSTER is Gr.

UP-SHOT: Spelm. in Scot. says, “proprie id quod mediolorum seculorum authores conjecium vocant; quia à plurimis conjiciebatur in unum:”—so that, the up-shot signifies the sum total of any account, when cast up, and added together:—consequently Gr.: see SCOT and lot: Gr. Add.

URCHIN, Εχινος, echinus; erinaceus, vel ericius; a sea-urchin, or hedge-hog, which is a species of crab, having sharp spikes instead of feet:—this is the general explanation of Εχιμος, à Χηρ, ut heres, ab herendo; but perhaps this is not the true etym.:—for urchin seems to be more naturally derived à Καρκινος, cancer; a crab; it being of that species: Καρκινος, quasi urkinos, converted into urchin.

URE does not, as it seems to do, take its origin from uro; but from utor, i. e. ab Εθω, utor, usus; prælice, use, custom; thus we say inured to any thing.

URETER; Ουρητηρ, ureter, meatus urinarius; the pipe, conduit, or passage for the urine from the kidneys to the bladder: R. Ουρηω, urinam reddo; to make urine.

URGE; Ουραγω, urgeo, extremum agmen duco; to bring up the rear, to press upon, provoke, exasperate: R. Ουρα, cauda; the tail; and Αγω, duco; to lead, or bring: or rather “ab Οργαω, appeto impotenter; because whatever urges shews eagerness: or lastly, urgere est ab Εργοδιωκω, ab Εργω, Ion. pro Ειργω, arceo; to drive, force, impel, ut quod nihil aliud sit quàm ad opus excito, aut stimulo: Voss. de Permut. lit.”

URINATOR: “urino, ab urvo, i. e. curvatura aratri, quam urinatores imitari videntur: Litt. and Ainsw.”—there seems to be some probability in this deriv. if, like most other etymol. they had not stopped short; for urvo, and curvatura, or curvus are not original words, but derived à Κυρ-λος, curvus: this curved action, or bending posture of divers is thus described by Homer, where he has made Patroclus deride the fall of Cebrion out of his chariot thus, when he killed him,

Ω ποποι, η μαλ' ελαφρος ανηρ, ως ρεΐα κυβιστῆρ
Ει δη πε και ποιηω εν ιχθυοενί γενοΐσο,
Πολλας αν κορυσσειν ανηρ οδε, τηθια διφων,
Νηος αποθρυσκων, η και δυσπεμφελος ση·
Ως νυν εν πεδιω εξ ιππων ρεΐα κυβιστῆρ·
Η ρα και εν Τρωεσσι κυβιστηῆρες εασιν.

Iliad Π. 745.

VRITH; “esberings, or windings of hedges; teneri rami coryli, quibus inflexis sepes colligant, et stabiliunt; Sax. ppidhan, torquere; ppidha, lorum; ppidelf, fascia; quia sc. hi rami contorti, instar lori, et fasciæ, sepes colligant: Skinn. and Ray:”—it is the action, and formation of these branches, which have given origin to this word; and therefore it is the more to be wondered at, that neither of these gentlemen should have derived it from wreath, or rather WRING, twist, or entwine together: Gr.

URN, Πυροεν, comburo; to burn, kindle, set on fire: R. Πυρ, ignis; fire; a vessel made use of to contain the ashes, after the body was burnt: there is, however, another deriv. produced by Litt. and Ainsw. from Varro; viz. “urna dicta quòd in aquâ haurienda urinat:”—see URINATOR: Gr.

URSA-major } “Αρκλος, ursus, ursa; eliso x, et
URSA-minor } converso 7 in s, quæ mutatio frequens est: Voss.”—the greater, and lesser bears; two constellations so called.

US: Skinn. and Lye have given us no less than eight different, harsh, hard dialects of this little word, which at last they acknowledge comes from nos: the only point now is to determine whether nos be an original word:—so far from it, that it is Gr.: see NOSTRUM: Gr.

USE;

USE; "Εἶναι, *utor, usus*; ab Εἶναι fit Εἶναι, pro quo Att. Εἶναι, communiter Εἶναι, dicimus: unde Εἶναι: ergo ab Εἶναι fit *ottor*, et *visus*; pro quo posteriores *utor*, et *usus* dixerunt: Voss."—*to employ, render service, be of benefit*.

USHER: none of the etymol. are satisfactory on this art. —Jun. says, "fortasse quoque non incommode nomen arienſis hujus ministri deſumptum dicas ex illo *buſſo!* *ſilentium indicare*: Spelm. and Skinn. ſay, "*uſher* à Fr. Gall. *buiffier*; Ital. *uſciare*; *janitor*, *apparitor*; hæc à Fr. Gall. *buis*; Ital. *uſcio*; *oſtium*:" — and Caſaub. 173, would derive "*buis* à *caſa*; ex quo, mutatâ pro more primâ conſonante in aſpirationem, facile emergat *buis*, vel *bouſe*:"—but even *caſa* is Gr. ſee HOUSE, and COT:—"quanquam, (ne quid lectorem cœlem) continues Caſaub. "quoties ſolemne illud Romanorum fores domorum pulſantium, *buis*, *beus*, apud comicos lego, ſubit ſuſpicio ex hæc ipſâ pulſantium formulâ *domibus* ipſis (quia multa contingunt,) apud Anglos veteres appellationem remanſiſſe:" — and yet it ſeems probable, at leaſt, that the Fr. Gall. *buis*, and the Ital. *uſcio*, ſignifying *janua*, may be no more than different dialects of *oſtium*, which Voff. traces in this manner:—"ſunt qui Græcam habere originem arbitrentur; ſed omnino Latinum eſt vocabulum, ſive ab *ore* dicatur, quia *oſtium* fit *os* domûs; ſive quaſi *oſtium* dicatur, ab *obſtando*:" —it is very ſeldom I dare diſſent from this great authority; but now muſt venture more boldly; becauſe he may be combated with his own words: he admits, that *oſtium* is derived ab *os*; and aſſerts it to be *omnino Latinum vocabulum*: and yet he himſelf had derived *os*, *oris*, ab Οἶσα; *vox*: and If. Voff. ab Οψ, *facies*, *vultus*: ſo that this word *oſtium* is confeſſedly Gr.; and as for *obſtando*, we need not ſay any thing farther, after what has been ſaid, in the art. OBSTACLE:—*an uſher* then is properly *a door-keeper*, or one who is ready at *the door*, to introduce all thoſe who may be deſirous of admiſſion into a ſchool.

USURPATION } *an uſurper* is one who poſſeſ-
 USURPER } ſes *the uſe* of any thing by
 force and intruſion; "etiam ab *uſura*, *uſuripo*, eſſet, pro quo per ſyncop. dicimus *uſurpo*: Voff."—conſe-
 quently derived from the ſame root with USE: Gr.

UTERINE; Οἰστος, *uterus*; γαστήρ, *venier*; *uter*, *utris*; *a goat-skin*, or *leather bottle*, to carry wine in: ab *uter* fit *uterus*; *uter* vinum, oleum, aquam, *uterus* foetum continet: *uterini fratres*, qui ex eodem utero prodierunt; brothers having the ſame mother, but different fathers, as by a ſecond huſband.

UT-LARY } Οἰσω-λεγω, *expello lege*:
 UT-LEGATION } Spelm. gives us the fol-

lowing interpretation, but no deriv.: "*utis* à Druidibus profecta eſt, qui, ut Caſar refert, Bell. Gall. lib. vi. ſere de omnibus controverſiſ publicis privatiſque conſtituunt; et ſi quid eſt admiſſum facinus, ſi cædes facta, ſi de hæreditate, de finibus, controverſia eſt, iidem decernunt, pœnaſque conſtituunt—ſi quis aut privatus, aut populus, eorum decreto non ſtetit, *ſacrificiis interdicitur*—hæc pœna apud eos eſt graviffima:" hætenus Caſar:—quibus ita eſt interdicitum, ſi numero impiorum, ac ſcleratorum habentur; ab iis omnes decedunt, aditum eorum, ſermonem defugiunt, ne quid ex contagione incommodi accipiant; neque iis petentibus jus redditur, neque honos ullus communicatur:"—this is what we commonly call *out-lawry*; the puniſhment of thoſe who, having been called to law, either reſuſe to appear, or reſuſe ſubmiſſion and obedience to the determination of the court; and conſe-
 quently forfeit their goods, &c.:—but from whenceſoever the cuſtom may be deduced, it is evident that the deriv. is Gr.

UVEOUS, Ομφακή, vel Σταφυλή, *uva*; *a grape*, or *bunch of grapes*.

VULCAN; Φλογου, *fulgeo*, *fulgans*; unde *Vulcanus*; the ſon of Jupiter and Juno; ſuppoſed to be the god of *fire*; and hence any *burning mountain* is called *a volcano*, according to the Gr.; or *vulcano*, according to the Lat. orthogr. ſuch as *Ætna*, *Veſuvius*, *mount Heckla*, &c.

VULGAR; Οχλος, *Εοχλος*, Æol. unde trajectis literis *Εοχλος*, ex quo *volgus*, unde *vulgus*; *the folk*, *the common people*.

VULNERARY; Ωλεις, *κακος*, ἢ *δενος*, *malus*, *terribilis*; *bad*, *terrible*: vel ab Ουλιμος, *ὀλεθριος*, ab Ολλυμι, *perdo*; *exitialis*, *lethalis*; *deadly*, *mortal*: vel ab Ουλη, *cicatrix*; *nota vulneris ſanati*; ab *ελος*, *ſanus*; *a ſcar*, or *wound healed*:—Upt. has given us another deriv. of "*vulnus*, and *vulnero*, ab Ουλαζω, *vulnero*; *percutio*:" —but this ſeems to be only a ſynonymous word in Gr.:—Clel. Voc. 4, tells us, that "*the privative in* was ſometimes placed at the end of a word, as in *barrin*, or *barren*; *not bearing*; *wol-in*, *vulnus*; *not whole*:"—but ſurely both *wol*, and *whole* are derived from ΟΛ-ος, *totus*, *integer*; *whole*, *ſound*, *intire*.

VULPINE } Αλωπηξ, Æol. Ελωπηξ, unde *vu-*
 VULPONE } *lopes*, et poſtea *volpes*, deinde *vulpes*; *a fox*; we ſeem to have retained the antient orthogr. of *volpes* in our word WOLF: Gr.

VULTURE; Βλεπος, Æol. Εολος, *vultus*; unde *vultur*, quod *vultu valeat*; quippe *perſpicaciffimo viſu eſt*; *a ravenous bird* called *a vultur*, *gripe*, or *griffin*; endued, they ſay, with a *moſt penetrating ſight*: Voff. gives us another deriv.

“ex sententia Isidori, *vultur*, qui et *vulturius* sic dicitur à *tardo volatu*, quasi *voli-tardus*, *vulturius*, *vultur* :”—but as this bird is more remarkable for *voraciousness*, than either for his *vision* or *flight*, perhaps *vultur* may be only a deviation of *vorator*; a *devourer*; and then might be derived as in VORACIOUS: Gr.

UVULA, Ουρακή, vel Σταφυλή, *uva*; unde *uvula*; à similitudine *uvæ*; a piece of flesh in the roof of the mouth, or rather at the entrance of the throat, called the *uvula*, from its hanging down like a *bunch of grapes*.

UXORIOUS; *Ευνωρος*, vel *Ευνωρος*, Attice pro *Ευνωρος*, *conjug*, *uxor*; nam *Ορες*, et *Ωρες*, *γυναικεις* significant; a *wife*, or *cobabitant*.

W.

WABBLE } a different dialect of *Βαδίζω*,
WADDLE } *vado*; quasi *vado*, *waddle*;
to have an aukward gait, to walk unsteadily: or, perhaps *wabble*, and *waddle*, like *wag*, and *waggle*, may be derived à *Βακίλον*, *baculum*, *bacillum*; unde *vacillo*; aut *vaccillo*; to *shake*, and *totter about*; as if wanting a *stick* to support him.

WADE; either from the foregoing root *Βαδίζω*, *Bados*, *iter*, *gradus*, vel *gressus*; *the going*, or *walking cross a river*, where it is fordable: or else à *Βαλον*, *vadium*; i. e. *Βαινω*, *eo*; to *go*.

WAESTIN } “frute, or the lyke, *waxing*,
WAESTINES } or *growing* out of the earth:
Verft.”—but we shall see that WAX, or *increase*, is Gr.

WAFER to eat } “Belg. *wafel*; scitamentum
WAFER-letter } gratissimum, atque olim quodammodo peculiare Flandris, qui epulantes videntur hunc cibum cœnis adhibuisse in locum panis verubus tosti, qui olim dicebatur *Οβελιας* *æstos*: ut ex illo *Οβελιας* primò fecerint *wofel*, et inde *wafel*, deinde *waser*: Jun.”—to which let me add from Skinn. “fortean autem tum nostrum *waser*, tum Fr. Gall. *gauffre*, orta sunt à verbo to *wave*; *elevare*, et *sublatum* huc illuc *manu movere*: sacramentum enim Eucharistiæ hoc pane celebratur, quòd coram populo *elevari* solet; ideoque hi panes ob eandem rationem Ital. *hostie* appellantur:”—but now the Dr. should have traced them to the Gr. as under the art. ELEVATION, or WAVE up and down: Gr.:—these *wafers* being made *round*, *thin*, and *flat*, have given name likewise to those *wafers* with which letters are sealed.

WAG, an arch fellow; “cum Anglis *wag*, vel *wagg*,” says Jun. “non tàm sit *planus*, atque *impostor*, quàm *petulanter protervus*, ac *nequiter lascivus ardelio*, qui importunâ quosvis *irritandi* libidine

omnia *mouet*, ac *turbat*, nihilque intentatum relinquit, quo aliorum animos *urat*; rectius fortasse vox petatur ab Angl. *wagg*; *movere*, *concutere*, *labefacere*; semper aliquid agens, et irrequietâ levissimi animi importunitate, continuo aliis negotium faceffens:”—consequently derived as in the foregoing art. WABBLE; to signify one who is perpetually *teasing*, *veking*, and *interrupting* other people with his *silly*, *impertinent*, *insignificant jokes*.

WAGON; *Οχος*, Æol. *Φωχος*, τὸ *currus*, *vehiculum*; a *car*, or *cart*:—tho’ probably *wagon* may be derived ab *Αγων*, Æol. *Ραγων*, *ducere*, *trabere*; to *draw*, or *drag along*.

WAIL; *Ολολυζω*, *ἴλω*, *ululo*, *ejulo*: vel ab *Ιαλεμος*, *lamentum*; *lamentation*, *bowling*, or any *mournful noise*.

WAIN; perhaps only a contraction of WAGON: Gr.

WAIT, *tarry* } “Belg. *wachten*; Sax. *pachten*,
WAITER } magnam videntur affinitatem habere cum *Αχος*, *dolor*, *molestia*; quòd humanos animos gravissime semper *torqueat* odiosum ex diutinâ morâ *tædium*: Jun.”—the *tedious irksomeness*, and *wearisomness of delay*.

WAITS; from the same root; viz. *Αχος*, ab *Αχειω*, vel *Αχειω*, *doleo*, *agere fero*; quia noctu excubias agunt: *nightly watching musicians*: or, perhaps from the same root with VIGILANT: still Gr.:—whatever cause may have given origin to the institution; whether, with Dugdale, p. 525, we imagine they were called so from the shepherds in Scripture, feeding their flocks *by night*; à *pastoribus vigilias noctis* super greges suos *servantibus*: or whether, with Clel. Way. 99, we suppose, “the summons to the *wakes* of the antient *yule* were given by music, going the rounds of invitation to the mirth, or festivals, which were awaiting men in a warm bed, and at a late hour, when the dreariness of the weather, and the length of the nights would require something extraordinary to *wake*, and rouse them from sleep:”—still it is Gr.: see WAKE, and VIGILS: Gr.

WAKE; *Αχειω*, vel *Αχειω*, *doleo*, *agere fero*: vel ab *Εκκινω*, *exagito*, *commoveo*, *expergesfacio*; to *move*, *rouse*, *shake off sleep*.

WAKES, or *fairs*; from the same root; “pro *vigiliis*, seu *encamiis templorum*, in quibus *noctem sepe choreis pervigilem* trahunt *Baccantes*: à verbo to *wake*: Skinn.”—the riotous feasts of *Bacchus*, held *all night long*.

WALA-LICONDI: when Somner met with this word, and knew that it signified *beneplacito*; hoc nobis *well-liking*; à Sax. *pellicung*; it is astonishing he could find it was compounded à *well*; *bene*; and *licung*, *placitum*; and yet not

see

see that both those words were Gr.: see LIKE, or approve.

WALD } "whether singly, or jointly in the
WEALD } names of places, signifies a plain
WILD } open country; from the Sax. *polb*,
WOLD } a plain, and a place without wood:
Johnson:"—so greatly has this word degenerated from its original signification: for Verft. tells us, that "all these words, differing in vowel, do yet signify one thing; to wit, a forest, or wood: of the first *Waldbam* forest (more rightly than *Waldbam*) retaineth yet that name: of the second, *the weald*, or as they are somtymes called *the wilds* of Kent, that is, *the forest* parte of Kent: of the third, or rather fourth, which is *wold*, the *l*, and the highnes of the sound of the *o* being omitted, is become in the Netherlands *wout*; and in England *wood*: and whereas *Yorks-wold*, and *Cots-wold*, do yet retain those names, and are not forests, I am fully of opinion, that they have heertofore bin *woodie* places:"—but not to depend on Verft. alone; Casaub. and Clcl. have adopted this same opinion; the former of whom derives these words from Ἰλν, *sylva*; and the latter from the Celt. *ul*; which, he says, is radical to Ἰλ-ν, *sylva*: but Lye, under the art. *wood*, derives them from the Alman. *uualt*, *uuald*, quod manifeste præmissis *vaw*, vel *w*, est ab Æol. Ἀλδος, pro Ἀλσος, *salus*, *lucus*, *sylva*, *eremus*; Sax. *paald*, vel *peald*, est *nemus*, *sylva*; Belg. *wout*, vel *woud*; and Skinn. adds *locus sylvæ expers*, *montes*, seu *colles*, Ἀυλοι:—so that whatever those places may be at present, they undoubtedly took their names from being *woods*, and *forests*.

WALE in *stuffs*; "nescio an benè, proculdubio à Dan. *well*, aut *vell*; *tela*; hoc à Lat. *vellus*: Skinn." and there the Dr. sticks:—but *vellus* is Gr.: see WOOL:—*wale* seems more naturally to be derived from the same root with WEAL, or *stripe*: Gr.

WALEN } "Ἀλασθαι, *errare*, *vagari*: Casaub."
WALOON } a wanderer, or stranger; one who comes from abroad, from foreign countries:—or perhaps it may rather be derived, as in the following art.

WALES: "our *Wales*, or *Gallia*, or *Wallia*, means literally nothing more than a mountainous country: Clcl. Voc. 206:"—so that *Wales* will take the same deriv. with the *Celts* and *Gauls*, who undoubtedly were the inhabitants of this country when the Romans landed under Cæsar:—and consequently a *Welshman* is a *mountaineer* in a double sense; both from his being connected with the *Gauls*, before he came over hither; and from the appearance of his country, *wild* and *mountainous*, to which he retreated, when driven

from the South-eastern parts by the Romans: so that *Wales* is derived in the same manner with ALPS: Gr.

WALK } Λαξ, quasi *Fualξ*, *calx*; *the*
WALKER } fuller } *beel*; unde *calco*; *to tread*,
WALKING-mill } or *trample*; "and from hence," says Ray, who quotes Skinn. "is derived a *walker*, or *fuller*; and likewise a *walk-mill*, or *fulling-mill*; à Belg. *walcker*; *fullo*; Ital. *gualcare*; *pannos premere*, *calcare*; Teut. *walcken*; *pannos polire*: omnia credo à Lat. *calcare*:"—consequently Gr.:—but with regard to *walk*, when it signifies simply *the act of walking*, Skinn. very justly derives it, or, according to his manner of expression, "alludit Οἰχομαι, *abeo*, *proficiscor*; *to go forth*, *take a walk abroad*:—unless it is only a different dialect of *vado*, quasi *waldo*, *walk*; and then it would originate à Βαδίζω, *vado*, *eo*; *to go abroad*.

WALL: "Sax. *paall*, *peall*; Belg. *walle*; *vallum*; nomen hoc *vallo*, seu *fossato* inditum à Græcâ phrasi Βαλλειν, ἢ περιβαλειν τὸν χαρακκα, profusus ut Romani dicebant *jacere vallum*: Jun."—*to cast up a trench*, *mound*, or *fortification*.

WALL-eyed: Skinn. calls this, *morbus equorum*, *ni fallor*:—then, perhaps, the Dr. (tho' a physician, not a horse-leach) was mistaken; for a *wall-eye* is rather a blemish, than a disease: neither is it derived, as the Dr. supposes, from the "Sax. *hpale*, *hpæl*; *cetus*, *balæna*; sc. à similitudine oculorum *balænae*:"—because then it should have been written *wbale-eyed*; but this derivation, as I have never yet heard what color *the whale's eyes* are of, may be rather suspicious:—it seems more natural to suppose it means what Butler says of his hero's horse,

The beast was sturdy, large, and tall,
With mouth of meal, and eyes of wall.

Part I. Cant. i. 423;
i. e. as his mouth was *wbite* and *mealy*, so were his eyes too; for as *walls* are generally represented to be *wbite* (*thou wbited wall!* Acts xxiii. 3.) so a *wbite-eyed creature* may be very naturally called a *wall-eyed creature*, *horse*, &c.

WALL-WORT; "ebulus, quod circa muros radices figere, ac facillime succrescere solet: Sax. *pal-pÿrct*: Jun."—*dwarf elder*, which generally grows about *old walls*, or near ruins: but both WALL, and WORT are Gr.

WAL-NUT, commonly written *wall-nut*, as if, like the little *wall-flower*, *the wall-nut tree* grew on the tops, or out of the sides of *walls*; which no man ever saw; and therefore, some other interpretation must be given; and it is etym. alone will both fix the orthogr. and give us the true meaning of this word; for it cer-

tainty can have no connexion with a *wall*; but seems to be derived from the same root with *Wales*; and signifies no more than either the *Wallia-nut*, or *Welch-nut*; or *nux peregrina*; the *foreign-nut*, or rather *mountain-nut*: see **WALE**S: Gr:—and yet, perhaps, it be might better, because a more simple deriv. according to Casaub. to deduce “*wal-nut* à Βαλ-αρος, *glans*, vel *juglans*; an *acorn*, *nut*, or *walnut*; ut à *bal-ena*; a *whale*.”

WALLET; from the foregoing root: “notius nimirum est,” says Jun. in *wallnut*, “quàm, ut moneri debeat, quòd *wale*, et *wael*, vet. Belg. dicebatur *alienigena*, *peregrinus*; *wal-vaerd*; *peregrinatio*; *walen*, et *wallon*, *peregrinari*; ab Αλωα, Αλωμα, vel Αλημι, *vagor*, *erro*; quòd plerumque pro *arionibus* haberentur, qui extra solum patriam aliò se conferebant; “unde Sax. *peallian*; et Teut. *walen*; *mantica*, Jun.” a *budget*, *facbel*, or *pouch*, to *travel with*:—Skinn. derives *wallet* à *pellis*; but *pellis* originates à Φελλος, quia ex *pollibus* conficitur:—and there is some probability in this deriv.

WALLOP, to *boil* } Αλιω, vel Ελιω, *volvo*,

WALLOW, *tumble* } *voluto*; to *roll*, and *tumble about*; the action of water, when *boiling*.

WAN: “Sax. pan, *pallidus*; Cymraeis, *gwan*; *debilis*, *infirmus*: Skinn. and Lye:”—but they ought not to have stopt there; for *wan* seems to come from the same root with **WANE**, or **WANT**, which are Gr.

WANA; “*vwant*, *defect*, or *lac*: Verft. Sax.”—but it is Gr.

WAND seems to derive à *vimen*; i. e. à *vico*; which, according to Voss. originates à Βιω, Æol. pro Μιω, *ligo*; to *tie*, or *bind*; being a *slender*, *pliant twig*, or *osier*:—thus much as to the *wand* itself; but if we intend to express its power, we must then follow the opinion of Clel. Way. 32, who observes that “the *wand* was one of the Druidical insignia of office; but as the Druids passed also for magicians and soothsayers, it likewise was taken for a conjurer’s staff, or *wand*: the Gr. *Mavivus* (it should have been printed either *Maviva*, or *Mavivis*) implies divination, or magic by the *wand*:”—let me observe then, it seems more probable that the word *wand* is derived à *Maviv-is*, quasi *want-is*, unde *vates*; for we often find *m* and *w* interchanging, as well as the *l* and *d*: so that *Maviv* might easily convert into *want*, or *wand*.

WANTED-chair; “*cathedra semicircularis viminea*; forte,” says Skinn. “à Teut. *wand*; *paries*; quia sc. instar *parietis* totum fere corpus circumdat: vel, quod eodem redit, à verbo *wenden*; *vertere*.”—but it is remarkable, that the Dr. could not find that **WAND** was Gr. as above.

WANDER; Αγω, *ago*; unde *vagor*; quasi *vagor*, vel *vandor*; *valde agor*, *sive huc et illuc feror*; to be *carried*, or *driven about*.

WANE of the moon: Verft. acknowledges, that the *wane of the moon* signifies *want*, or *deficiency*; and Jun. says “Anglo-Saxonibus panian est *minui*, *declinatio lune*.”—then it is a wonder they should neither of them discover that **WANT** was Gr.

WANG-teeth: this expression appeared so truly Gothic, that Verft. thought it was Sax. but he has given us so curious a circumstance, that I shall desire leave to transcribe it; particularly since Somner has confirmed it: “*wang*; hence of the *syd teeth* are called *wang-teeth*; and before the use of scales was in England, divers writings had the wax bitten with the *wang-teeth* of him that passed them; which was also therein mentioned in ryme; thus,

And in witness this is sooth,

It bite the wax with my *wang-teeth*.”

which makes it the more remarkable, that neither of these Sax. critics should see that the expression is pure Gr.; particularly after Somner had told us “si recta scriptura *mangon*; nos *wangen*.”—there is no doubt but this latter is a dialect of the former; which is evidently derived from the same root with **MANCHET**, or **MUNCH**: Gr.: or perhaps *wang* may take the same origin with **FANG**: Gr.

WAN-HAEL; “*wanting helth*, *infirm*, or *maimed*: Verft. Sax.”—but both **WANT**, and **HEALTH**, are Gr.

WAN-HOPE, “*dispaire*; it groweth through *want of hope*: Verft.”—it groweth from the Gr.

WANKLE; “Belg. *wanckle*; Sax. *pancol*; *instabilis*, *levis*, *fluctuans*: Lye:”—it seems to be only a different dialect of **WABBLE**, or **WAGGLE**: Gr.

WAN-TRUST, “*distrust*, *suspition*: Verft.”—again Gr.

WANT, *defect*: “quod vero attinet ad defectivum illud Alman. *uuan*, et *uana*, vix puto quinquam esse,” says Lye, “qui non manifestissimum in eo deprehendat vestigium *Avu*, *fine*; *without*; for, when we are *without* any thing, we are said to be in *want of it*; præsertim cum Æol. digamma receptissimâ consuetudine præfigatur vocabulis à vocali, vel diphthongo inchoantibus; ita ab *Avu*, est *wayen*, *spirare*; ab *Avu*, *wase*, *limus*; ab *Epis*, *werre*, *diffidium*.”—a *defect*, or *deficiency*; *need* or *necessity*:—manifest as the *vestigium* between *want* and *Avu* might appear to this gentleman; yet Casaub. found a far greater affinity between *want* and *Evav*, *ερχομαι*, *evava*: nam digamma præposito, *Evav* fit *Evavav*, unde *want*.

a **WAPPLE-way**; "a horse path: Ray:"—perhaps only a Northern dialect for *whipple-way*; meaning the same as we do by a *bridle-way*, or a *spur-way*; i. e. a narrow road for a *horseman* to ride in; and not for coaches, carriages, or carts to pass through:—consequently Gr.; see **WHIP**: Gr.

WAR, battle: "Ares, Mars, deus belli; pro ipso bello, cum Æol. digam.

Νῦν δ' ἐρχοῦν ἐπὶ δαίμον, ἴνα ξυναγομεν Ἀρηά.

Iliad B. 381: "

both Casaub. and Upt. have given this deriv.; but the former has likewise offered another, prior to this; viz. *Οαρ*, et *αορ*, *uxor*; quod Homerus tum alibi toto suo poemate, tum his inter alia verbis paucis docet;

Ἀνδρασι μαγαμενος, οαρων ενικη σφειραων.

Iliad I. 327;

rapi quoque *uxores* olim solitæ: and Horace likewise observes, that they have long been *teterrima causa belli*: quid quod etiam *enses*, *Ἀρες*, exponuntur Hesychio? *swords*, the instruments of war: or lastly, we may, with Lye, under the art. *want*, derive "war, or *werre*, ab *Ἐρι*, *disfidium*, *bellum*;" *contention*, *strife*, *dissention*.

WARBLE, seems to be but a contraction of *variable*; to utter a *various tone*, or note: and if so, then it will take that deriv. Gr.:—tho' it might be better to derive *warble*, with Casaub. 169, à *vibrare*; to *vibrate*; because in *warbling*, the sound frequently *vibrates* on the ear: only still it is Gr.: see **VIBRATION**: Gr.

WARD, when used in composition, "voci-bus post positum est; ut *East-ward*, *West-ward*, *home-ward*, *down-ward*; i. e. *Orientem*, *Occidentem* *versus*: Jun."—true; but then it originates from the Gr.; for *versus* derives from *verto*; and *verto* descends from *Ἐπειω*, quasi *Περίω*, *verto*; to *turn towards*.

WARD, or *pupil* } "Ουρος, *custos*; a *guard*, or
WARD-ROBE } *guardian*: Casaub. and
Upt."—here it may be proper to observe again, as we have hinted under the art. **GUARD**, that those words which the Greeks wrote with the diphthong *Ou*, the Latins wrote with *va*, or *gua*, and the Northern nations wrote with *wa*; thus *Ουαι*, *va*; *ουω*, *valeo*; *Gualterus*, *Walter*; *Guilielmus*, *William*.

WARD and *watch*: either from the foregoing root, or from **WARY**: Gr.

WARE-house } *Ἐγω*, *dico*; unde *verus*; q. d.
WARES } *verificare*; i. e. *veras* et *sinceras*
esse merces *polliceri*; to *verify*, and *assert the real goodness of any article to be sold*.

WARK, *pain*; only a various dialect for **WORK**: Gr.

WARM, "Οιπυρ, *calidus*; *bot*; hence *therma*, *bot baths*; the old Latins used *formus*: Casaub. and Upt."

WARN, "nonnullam videtur affinitatem habere cum *Ἀρναται*, *nego*, *recuso*: Jun. and Lye."

WARRANT, or *affirm*; *Ἐγω*, *dico*; unde *verus*; q. d. *verificare*; as we observed just now under the art. **WARES**; and hence a jockey *warrants* his horse to be found.

WARRANT, *permission*: Jun. under the art. *grant*, says, "*garantizare* medio seculo dicebant pro *warrantizare*, quod Teutonicæ originis esse liquet:"—but even he himself has acknowledged, that "*warrant* comes from the Ital. *guardare*:—*ward* likewise," says he, "comes from the same Italian word:"—then, as we have already seen, under the art. **GUARD**, that Italian word came from the Gr.:—Ciel. Voc. 24, n, tells us, that "*warrant* originates from *bar-wand*; the judge's *warrant*; *his staff*; called also his *wand*:"—but the whole compound seems to be Gr.

WARREN, *Βιω*, *Βιολη*, *vita*, *vivus*, *vivarium*; *warren*, quasi *wi-warren*; *brisk*, *lively*, *quick*; as a place appears to be, when stocked with rabbits.

WART, *Ορω*; *Ορωω*, *ruo*, *averrunco*, *verruca*; "*tuberculum cutis*, ex bilioso multo enascens humore; ab antiquo *verrunca* videtur nomen sumfisse; est enim ingratum, ac molestum quid; unde opera datur, ut *heliotropio*, *zacynthâ*, *aliâve herbâ verrucariâ averrunetur*, hoc est *avertatur*: Voss."—a *hard*, *callous* protuberance on the flesh, or skin, like knots in the barks of trees; which ought to be *plucked out*, or *eradicated*, and *removed*; they being not only disagreeable to the sight, but uneasy to the touch.

WARY; *careful*; "Ουρος, vox Homero familiaris, pro quâ posteriores *φρουρος* maluerunt, *custos*: *Ορωω*, quoque (ex aliâ tamen hoc origine) *curare*, *custodire*: Casaub. and Jun."—to *guard*, *watch*, *be careful*;—though perhaps it might be better to derive *wary*, according to Casaub. from *Ουρος*, quasi *Ευρος*, *custos*; a *guardian*, or *keeper*: in the same manner as **GUARD**, and **WARD**: Gr.

WA's me; only a various dialect for *was is me!* Gr.

WASH; "Sax. *wæscan*; Belg. *wasschen*; puto paucissimos esse, quibus non statim occurrat *uazkan*, et *uazkan*, nam utramque scripturam habet Kero, factum ex *uazzer*, *aqua*: Jun."—and we might with equal propriety affirm, that there are as few, to whom the word *water* would, not as immediately occur:—consequently Gr.

WASHES, or *marshy places*; "Ασις, *canium*, *limus*; *mud*, *dirt*: Hom. Il. G. 321.

— τασαυ ει Ασις καθυρηθε καλυψω

ασις;

ασιος, Ρωσιος, *limosus*: see Hom. Il. B. 461. and the commentators: Upt.—in the former of these quotations *Ασις* undoubtedly signifies *limus*, et *limosus*:—but that *Ασις* in the second, which this gentleman has already produced under the art. ASHES, should signify *muddy, marshy ground*, is a point which will scarce be admitted; for the reasons given under that art.

WASP, “ Σφηξ, Σφηκα, by transposition Φσηκα, *vespa*; a *wasp*: the Latin *v* being changed into *w*: Upt.”

WASTE; “ vel à Παντος, *vastus*; quod à πωω, *effare facio*; nempe quia in locis *vastis* cessat cultura, et conversatio humana: vel potius dicendum *waste* ex Ανασάτος, *vastatus*; per aphær. vel ÿncop. et præmissio digam. more Æol. nam Ανασάταις est *vastare, evertere*: Ger. Voff.”—but Isaac would rather derive *vasto* à Δηζω, Δαϊσος, vel potius ab Αϊσος, unde Αϊσωσαι, *vastare*; to lay in ruins, desolation.

WATCH; “ Sax. *pæcca, vigilia, vigilare*; to *waken*: Jun. Skinn. and Lye:”—consequently Gr.: see WAITS, and WAKE: Gr.

WATER; “ Ἰδωρ, Ευδωρ, with the Æol. digam.; *aqua*: Casaub. and Upt.”—Verst. writes it *weater*, and supposes it Sax.—and Jun. seems to be of the same opinion; for after producing the Gr. deriv. above, he says, “dispicere tamen annon satius sit ab antiquo Sax. *pæta, humor, liquor*:”—but surely he has not gained any advantage by this; for the Sax. *pæta*, and our word *wet*, are evidently derived ab Ἰέλιος, *pluvia*; Ἰέλιος, *pluviosus*; ab Ἰω, *pluo*; to rain; as that verb likewise undoubtedly originates ab Ἰδωρ, *aqua*; *water*:—Ciel. likewise, Way. 71, admits, that *ow* in Celtic signifies *water*:—but *ow*, and *eau*, are no more than Northern dialects of Ἰ-δωρ, converted into *wa, aw, ow, eau-ter*: consequently Gr. as above.

WATH; “ *vadum*; Sax. *pad*, quod à *padan*, *transire*; a *ford*, or *place* where a river may be WADED: Ray:—consequently Gr.

WATTLEs, or *cock's gills*; “ Teut. *wadeln*; *caudam movere*; Belg. *waegbelen, waggbelen*; *agitare, vacillare*; *barba*, seu *palea galli gallinacei*; quia valde *mobilis* est: Skinn.”—and yet the Dr. could not see that his barbarous Teut. and Belg. words must have the same origin with WAG, and WAGGLE; consequently Gr.

WAVE-up, and down; Αιγες, τὰ κυμαλα, Hesych. Φαιγες: hinc *mare Ægeum*, i. e. *mare fluctibus tempestuosius vexatum: the tossings of the sea in a storm*.

WAUL; “ Αῦω, Æol. Φαῦω, *ejulo, ululo, clamo*, cum quodam boatu resono; acriter atque incondite vociferari: Jun.” *so squall horridly and disagreeably*.

WAX, or *grow great*; Αυξ-αω, quasi *υαξ-αω, augeo, cresco*; to grow, increase, to swell.

WAX: “ Germ. *wacks*, à *weichen*; *cedere*: quia *cera, tractanti cedit*,” says Wachterus, “et sic dicta est à *mollitie*:”—then we may naturally suppose, that *wax* is derived from the same root with WEAK, quasi *weacks, feeble, soft, and pliant*; consequently Gr.

WAY: Verst. supposes this word to be derived from the Sax. *pezar*; but the following deriv. by Voff. is far more natural: “nempe eâ ratione fit *via* ab Οια, quâ quod Græci Οιον, Latini dixerunt *vinum*:” a *road, passage, or path*.

WAY-bit, commonly pronounced broad *wa-bit*; but rather *wbe-bit*; “*wbe* enim est *parvus, exiguus*; fortasse,” says Lye, “*abscissum fuerit à Sax. hþene*; à quo Belg. *weynig*:”—see WHUNE; Gr.: but Ciel. Voc. 45, tells us, “that in the Celtic, *wee* signifies *little, small*:”—and this seems to be only an abbreviation of Ε-λασσων, *minor*; *smaller*; and therefore *way-bit*, or *wbe-bit*, should rather be written *wee-bit*; i. e. a *small bit more*.

WAY-BREAD; Οια-βρωτος, to signify *plantain*, which grows every where, in *streets* and *ways*: Ray supposes it Sax.

WAY-FARING-MAN: “*pæz-faran-man*; Teut. *weg-faren-man*: Skinn.”—but this whole compound is Gr. as we have already seen under each separate art.

WEA-worth you; Anglis Borealibus: see WOE-worth you: Gr.

WEAK; “Sax. *pac*, et *pæc*; Belg. *weck*; Iceland. *veikur*, detruncata videntur ex Εικαιος: prout Εικαιον, Hesych. et Suid. exp. *αυωφελος, μαλαιον, αργον, μωρον, inutile, vanum, ignavum, stolidum*: Jun.” *useless, vain, feeble, foolish*.

WEAL } Ουλω, Ουλεω, *valeo*; *health*; *constitution*; also *wealthy*: likewise the common *weal*, or common *wealth*; i. e. the public good, or public welfare.

WEAN; “Sax. *apened*; *ablaetatus*; Belg. *wennen*; *assuesfacere*: Skinn.”—but in the art. *wont*, the Dr. writes the Belg. word *wocnen*; *assuesfacere*: now they hardly wrote both *wennen*, and *woonen*, to signify the same thing: but in either case it is Gr. as in WONT, signifying *permanency, duration*; to *accustom the child from the breast*; learn him to *continue for a long time* without the nipple.

WEAR-away } “Sax. *pæpen, gerere*; *perjan*
WEAR clothes } *hþing, gerere annulum*; atque
WEAR a ring } adeo facile in iis agnoscas Græcorum Φερειν δακτυλιον, *gerere annulum*: quoniam vero quotidiano usu conteri solent ea, quæ assidue gerimus,

gerimus, hinc Anglis etiamnum *to wear*, or *waste away*, est *tabescere*: atque adeo quoque ab hac postrema verbi acceptione, *to weary*, cœpit accipi pro *fatigare*; quod *lassitudo* corpora nostra maxime *frangat*, atque ipsos quoque spiritus vitales valde imminuat: Jun."

WEAR, or *suice*: "Gothis *wargan*; *prohibere*, *arcerè*: Sax. *peruan*, *perigan*, liquido satis deprehendas in Εἰργαν, *arcerè*, *prohibere*: Jun."—*to restrain*, *prohibet*, *repress* the passage of waters: Verst. writes it *worb*, or *woord*, and supposes it to be Sax. and explains it by "a kynd of peninsula, or land enuyroned almost about with water, not in the sea, but in some river, or between two rivers: it is in modern Teut. written *wert*: it seems that our *weres*, or *water-steps*, do heerof also take their name:"—still they may all very properly be derived as above.

WEAT, "seems to differ from *wit* and *wot* only in dialect: Ray:"—then we shall see presently that it is Gr.

WEATHER, *climate*: "Aἰθρῆ, *æther*: Casaub." *the heavens*, *the skiey influences*:—Ciel. Voc. 107, n, supposes "*weather* to be derived from the Celtic *edder*; which," he says, "signifies a *wing*; and the genii of the *winds* were in their temple at Athens represented with *wings*:"—then we might imagine, that *edder* belonged more properly to *feather*; for tho' *the winds* might be represented with *wings*, yet *the weather* could hardly have been so represented: the winds *fly*, and pass along with great rapidity, and so far their *wings* are proper; but the *weather* may be calm and serene, without a breath of wind stirring; in which case *wings* would be very uncharacteristic.

WEAVE } "Ἔργον, Ἔργαον, vel Ἐργαίον, *texo*:
Casaub."—*to work in a loom*.

WED, "Ἔδνα, *sponsalia munera*, *bridal gifts*; *dos*, *dower*, or *portion*: Jun." to which he adds, Sax. *ped* alii desumptum putant ex *vadium*, et *vadare*:—but the former of these words is not to be found; and the latter signifies *to wade over a river*: Ciel. Way. 52, tells us, that *wed*, and *wedding*, are the same as *bed*, and *bedding*: consequently Gr.

WEDGE: "Dan. *wegge*; Belg. *wigge* dicitur *cuneus*, i. e. ligneum illud, ferreumve instrumentum, quod in arbores discindendas totis viribus adigunt lignatores, quo fissura magis magisque aperiat, atque arbor hinc inde dissiliat in partes: fortasse præmissa digam. Æol. non male sic dictum putabimus ab Οἰγεῖν, quasi *woigein*, *aperire*; prorsus ut ex οἶνος, *wine*; οἰκος, *wiike*: Jun."—*that wooden, or iron instrument, by which solid bodies are riven asunder*.

WEDNES-DAY, contracted from *Woden's*-

day: it may seem strange to derive the name of a Saxon deity from the Greek tongue; but if the interpretation of all our etymol. be right, that *Wednesday* is the day appropriated to the worship of the Saxon *Woden*; and if, as they say, *Woden* signifies *Goden*, or *God's son*; then it has been shewn, that *GOD* is Gr.

WEED in *the field*, answers to *wood*, and *wild*: Ciel. Way. 86: by *wood* however is meant not *lignum*, but *sylva*, *sylvestris*, *ferus*; and consequently will descend from ὤλ-η, ὤλ-ωδης, *ferus*, *syl-vestris*; *whatever grows wild in woods*, and *hedges*.

WEEDS of *mourning*; Sax. *pæda*; Goth. *waftga*; *vestis*, *habitus*, singularem videtur affinitatem habere cum Εσθης, vel Εσθος, *vestis*: Jun. and Lye:"—the particular *dress* of mourning appropriated to a widow.

* WEEK: Ciel. Voc. 107, n, gives us a remarkable deriv. and definition of *a week*; which, he says, is derived à "*wyth-nos*; from *wyth*; *eight*; and *nos*; *night*; or so many days as are included within *eight-nights*:"—now *wyth* seems to be a violent deviation from Οκτώ, οκτώ, οκτώ, *ocht*, *wyth*; *eight*:—but he has taken no notice of the wonderful connexion and conformity between *nos*, and Νυξ, *nox*; *night*:—it might however be better to refer the word *WEEK* to the Sax. Alph.

WEEL *to catch fish*; Ἠλίκη, *salix*; *the willow*; of which this species of net is made.

WEEL, or *a whirlpool*; "Sax. *pæl*; Ray:"—"*pæl*; Johnson:"—we might rather suppose they were all descended ab Εἰλω, *volva*; *to roll*, *to turn round in any direction*.

WEEL, or *will*; "Germa. *welen*; Belg. *waal*; Dan. *hodiernis vaal*; *elelio*: Ray:"—they seem rather to be derived from the same root with *will*, or *choice*; i. e. à Lat. *volo*; which undoubtedly originates à Βαλο-μαι.

WEEN, *to suppose*; Somner imagines it to be derived "à *penan*; unde nostrum *to ween*, eopse sensu, ut cum dicimus *I ween*; *ego existimo*; et qui sui ipsius opinioni nimium fidit, nobis dicitur *to overween*; ορερ-πεν-νύττε:"—and so far may be right: but now we ought to consider, whether *penan* did not originate ab Οἰνω, quasi *Φοινω*, ab Οἰομαι, *puto*; *to suppose*; *to conjecture*; as, *well I ween*.

WEEP: if we follow Somner, this word is intirely Sax. à *pop*, *popur*, *popindi*, *piepon*, *popendi*, *popan*, and *peopendi*; *fletus*, *lugeo*, *ploro*: if we follow Jun. it is Gr. ab Αἰπυς, *gravis*; *αἰπυς πονος*, *labor difficilis*; *αἰπυς ολιθρας*, *grave exitium*: any weight of *woe*.

WEESSEL;

WEESSEL; "Αισυλος, *iniquus, nefarius*, nemini certe potest ignota esse indoles hujus animalculi valde omaibus noxii: Jun."—*a very noxious little animal.*

WEEVIL; Ευλας, *vermes*; small insects in corn, malt, flour, &c.

WEIGH-anchor seems to take its deriv. not from being *weighty*, or *heavy*; but from the *lever*, or *bar*, which is commonly called the *band-spike*, and by which the wind-lass is put into action; this *bar* in Latin might be rendered by *vec-tis*, which originates à *vebo*, xi, *Etum*; to *weigh*, or *heave up*: consequently Gr.: see VE-HICLE: Gr.

a WEIGH of wool, cheese, &c. "quod Cowellus numerat," says Spelm. "in *waga*, ad 256 libras grandiores:—Varrone *veia* plaustrum notat; inde *vega*, onus *plaustris*:"—then they all seem to originate from the same root with WAGON: Gr.

WEIGHT; "Αχθος, *pondus*, quasi *βαχθος*: Casaub. and Upt."—any *heavy body*; also *oppression*, *affliction*.

WEL-COME: Skinn. would derive these words à Lat. *bellè*;—but we have already seen, under the art. BELLE, that it is Gr.:—as for all the compounds, they may be found under their respective articles; unless when their primitives themselves are not in use.

WELKIN; "Sax. *pelen*; à verbo *pealcan*, *volvère*: Skinn."—"ipsum vero *pealcian* videri potest tractum ex Ελισσειν, vel Επισσειν, *volvère*; nam hæc originatione non male quoque in nubes quadrat, quæ ferri solent Ελικθεν, *volutatim*: Lye:"—*the atmosphere*, which seems to *roll round*, or *to be rolled round the earth*: or perhaps *welkin* may more properly be derived ab Ελκειν, though it signifies only *trahere*, et *trahi*, *to be drawn round the earth*:—should neither of these be admitted, we must refer it to the art. WOLC: Gr.

WELL, *to flow out* } "απο τῆ Αλλαν: John
WELL of water } iv. 14. πηγη υδατος Αλλομενε
as ζων αιωνιον: R. Αλλομαι, *salio*: Casaub. and Upt."—*to spring*, *leap*, or *spout forth*.

WELTER, Ελω, *volvò*; *to roll*, or *tumble about*.

WENCH: Jun. under the art. *swain*, says, "Dan. *suend est puer, minister*; Sax. *gwein*; Belg. *swent est juvenis*; *swente, juvenula*, quæ Anglis *wench*:"—it seems most probable, that *wench* is formed by curtailing the word *ju-VENC-ula*; a *young woman*: but then we have already seen that JUVENILE is Gr.

WEORTHIGE } *woortby* } Verft. sup-
WEORTH-SCYP } *woortb-sbip* } poses them
WURTH-SCYP } *woor-sbip* } all to be

Sax.—but they are all more probably derived from the Gr.

WERD } all signifying one and the
WEY-WARDS } same thing; viz. *fatum*,
WIERDES } *parca*, "ab Alman. *auyrd*, *fa-*
WYRDS } *tum, fors*; Saxonibus *þýrd*.

interdum dicebatur *fatum*; alias vero *fortuna*; utrumque occurrit aliquoties in Boethianâ paraphrasi regiâ: minime tamen dubitandum, quin hæc *fati* significatio sit antiquior; quum enim *þord*, vel *þýrd*, proprie sit *verbum*, *sermo*: manifestum quoque hæc *verbi*, vel *sermonis* appellationem κατ' εχοχην usurpatam de isthoc *diitò*, vel *decreta*, quod Deo visum est de unoquoque nostrum *effari*, vel *constituere*; quodque Latini dixerat *fatum*, à *fando*: Jun."—after this, we may wonder that this great critic and etymol. should not trace the deriv. of this word up to the Gr.; instead of which he proceeds to nothing, but quotation:—*what therefore shall be farther offered on this subject*, will be referred more properly to the art. WORD: in the mean time let me only observe, that Shakespear in his *Macbeth*, act i. sc. 3. makes the Witches in winding up a charm, say,

All. The *weyward* sisters hand in hand,
Posters of the sea and land,
Thus do go about, about;
Thrice to thine, and thrice to mine,
And thrice again to make up nine:—
Peace! the charm's wound up.

on which expression, *the weyward sisters*, Mr. Warburton observes, that "*weyward* had antiently the very same sense as *ward*, and was indeed the very same word differently spelt:"—the latter however, being nearer to the original, ought to be preferred, for the reasons which will be given under the art. WORD: Gr.

WERE, or *man*: it is not to be wondered, that good old Verft. when he looked at this word, dressed up in this manner, should mistake it for one of Saxon growth; for, "our anceters," says he, "used somtyme *were* in steed of *man*:"—but he could never have supposed, or perhaps would never have granted, that *were* was derived from the Greek word *Is*; thus *Is, vis, vim, vi*; unde *vir*; unde *were*; a *man*.

WERE-WOLF, for "*man-wolf*; the Greeks expressing the very lyke in *lyc-anthropos*: Verft."—he might rather have inferred the direct contrary; viz. that what the Greeks expressed by *lyc-anthropos*, the Saxons expressed by this *were-wolf*;—perhaps he meant so; but if not, it would scarce be worth while to dispute with him about it, or to repeat the long and ridiculous story he tells us, of "*men* converting them-

selves into *wolves*, by annoynting their bodyes with an oyntment made by the instinct of the devil, and the putting on a certaine enchanted girdel." see likewise LYC-ANTHROPY; Gr.

WERN, Ἀρνῆσαι, *recusa, nego; to refuse, deny.*

WERTH, "orthographiâ tantum differre videtur à *wirde*, et *werd*; quod vide: Lye:"—consequently Gr.: see WORD.

WERYG; "wery: Verft. Sax."—perhaps he meant *wearry*; if so, it is Gr.:—or perhaps he meant *wberry*, or *boat*; but if so, still it is Gr.; as we shall see presently.

WEST: "Sax. *West*; Alman. *Uwest*; Belg. *West*, sunt ab Ἑσπερος, *occidens*; mutato π in t; ut à βλάττω, *blatta*; λίσση, *lista*; σπάθη, *studium*; πείσος, *teffara*: Jun."—the point which is opposite to the East:—Ciel. Voc. 191, says, that "*West* gives only the sense of diminution:" and in other parts of his work he tells us, that "*wees*, *wee*, and *ee*, signify *less*:"—consequently Gr.: see WAY-bit: Gr.

WEST-MINSTER: "I sincerely believe," says Ciel. Voc. 54, "that in *the West* of London there existed, in the very spot where the abby now stands, such a *meyn*, *mein*, (*fane*) or *minster*; and was called *Westminster*, for ages before that Græco-barbarism monastery was so much as in existence:"—but both WEST, and MINSTER, are Gr.

WEST-MORE-LAND: all Gr. as under their several art.

WESY: "visitare, oculis lustrare; scribitur etiam *vesy*, et *vizie*: Lye:"—but they all originate ab Εἶδω, *video, visum; viso*; unde *visito*; to see, to go to see, to visit.

WET; "ῥίλος, *pluvia*; ῥίλιος, *pluviosus*; ab ῥω, *pluo*; to rain: Upt."

WHALE; "Βαλαῖνα, by changing B into w; *balena*; *cete*: Upt."—the largest of all sea animals, called *the grampus*, or *whale*.

WHAT: "Belg. *wat*; Sax. *hæt*; Goth. *was*: *quis, quid*; *what*: Lye:"—consequently derived à τίς, *quis, quid*; quasi *quat, what*.

WHE-ADY; "Anglis Boreal. *miliarium esse dicitur, quod iusto longius: certe*," says Lye, "à Sax. *wide, longus, latus, spatiosus*:"—and then he refers us to *wide*, which he derives from the Gr.; but rejects it; whether properly, or not, will be seen presently: in the mean time, let me only offer a conjecture; that perhaps according to the Northern dialect, it may signify either *a way added*; or *a little more added* to the common way of reckoning; *a whe-added*; and if so, it may be Gr. still, thro' another source.

a WHEAN-cat; "*catus femina*: that *queen* was used by the Saxons to signify the female sex,

appears in that *queen-fugal*, was used for a *hen*, or *female fowl*: Ray:"—but QUEEN, and QUEAN, are Gr.

WHEASE: Skinn. and Lye explain this word by "*spiritum streperum, et interruptum, sibilare; inter spirandum obstreperere*:"—which is undoubtedly right, with regard to one effect of this disorder; viz. that all persons, who *wbease*, make a noise in their breathing; but then *to wbease* does not relate wholly to noise, as these gentlemen suppose, notwithstanding they have followed the opinion of Somner, who explains ηριδ, ηριδα, by *status lenis, aura*; omnia à sono ficta: but our word *wbease* seems rather to be derived ab Αἶν, quasi Αζῆν, *wayen*, quasi *wayfen*; *spirare*; if that will carry the idea of *breathing hard*, as in an asthma:—or perhaps *wbease* may be only another dialect for QUEASY; which would be Gr. still, thro' a different root.

WHEAT; "Ἀκίη, *Faxīn, fruges*; Hom. II. (N.) 322. Δημηῆρος ακίην: Schol. τὸν σίλον: Φ. 76. ubi Schol. τὸν σίλον, περιφραστικῶς: Upt."—but Jun. is of opinion, that both our words *wheat*, and *rye*, are derived from the Sax. and take their names from their color; *wheat* signifying *white*; and *rye* signifying *red*:—and yet even these two names may be doubted; because we have now a species of *red-wheat*; though they might not have it formerly: however WHITE is Gr.

WHEEDLE: none of our etymol. will help us to the deriv. of this word; for they have all left it out, except Blount, who tells us, that "*wbeadle* is a late word of fancy; and signifies to draw one in by fair words, or subtle insinuations, to act any thing of disadvantage, or reproof:"—this may answer the purpose of a dictionary-writer; but this does not satisfy an etymol.: it is a very expeditious method of getting rid of any difficulty; and shews us how much easier it is to *define*, than to *derive*:—*wbeadle*, as he writes it, seems to come ab Εἰδα, quasi *Feada*, *demulsi*: perf. ind. med. Att. pro Ηδα, ab Αδω, vel Ανδανω, *placeo*; to please, soothe, flatter, or cajole: tho' perhaps it ought rather to be written *wbeedle*; and then it may be more naturally derived ab Ηδω, quasi *Feδω*, *suavitate, et jucunditate adscio, delecto, oblecto*: R. Ηδω, *suavis*; *sweet, mild, engaging*; or, as we may say, to *sweeten*, or *sugar one over*, with *dulceate, bonied words*.

WHEEL, "Εἰλω, *Ρηλω, volvo*; to roll, or turn round: Casaub."—Ciel. Way. 81, would derive "*wbeel* from *obull*; a circle of wood, or wooden O; this *obull*," he says, "is radical to *volvo*:"—but *volvo* originates ab Εἰλω, as above; and if from *obull*, still *ωλ, ἰλ-η, syl-va*; a wood, or wooden circle, are Gr.

WHEINT-lad, a *fine lad*; ironice dictum; q. d. *quaint*: Ray:—"but *quaint*, or rather **QUAINT**, is Gr.

WHELM; *Ελμα*, *operimentum*; ab *Ελω*, i. e. *Ελω*, *ινορω*, *tego*; *to cover, hide, conceal*.

WHELP, "videtur esse à *Χαλαβη*, quod Helych. exp. *φοβαν, βορβαν*, et proprie olim intellectum sit verbum de *canibus, vulpidibusque* in *μεση, dolore*, aut vehementiore animorum *commotione* acriter vociferantibus: Jun. under the art. *γαυλο*:"—but here it seems as if this great etymol. had mistaken our word *whelp*, for *yelp*; because his definition is more applicable to grown up dogs, than to puppies; besides, our word *whelp* is expressive only of the young of creatures; thus we say, *a lion's whelp, a bear's whelp*; for which reason it seems more natural to suppose, with Skinn. nescio an à Lat. *vulpes, vulpecula*; a *whelp*; meaning the young of any creature, particularly of the voracious tribe:—only we must not stop here; for *vulpes*, and *vulpecula*, are Gr.; as will be found under the art. **WOLF**: Gr.

WHEN; quasi *quen*, i. e. *quando*; at *what time*.

WHENCE, quasi *quo-bence*; *from what place*.

WHERE, quasi *quo-bera*; *in what place*.

WHERRY; "vel à *Φερω*, *porto*; *to carry, or ferry over*: vel à *celeritate*; *in a burry*; vel à Lat. *vehere*: vel à Sax. *þapan*; *ire, proficisci*: Skinn."—none of which seem to answer the idea so nearly as "*boria*; according to Lye:"—but then that gentleman should have told us, what Voss. tells us, "quare *boria* potius sit à Græcis; nempe ut sit *Ορια ναυς, litoralis cymba*; quod ab *Ορος, terminus*, i. e. *ora*; *the coast, or shore*; nempe quia eà litus legimus; *a fisherman's boat, or any small pinnace that sails along shore*.

WHET-stone; "*Ακονα, φακονα, exacuare*; *ακis, acies*: Upt."—we might rather suppose, that *Ακονα* originated ab *Ακονη, cos*; *a bone*; or *any stone to sharpen an edged tool on*.

WHETHER; perhaps only a barbarous Gothic distortion of *uter*; and "*uter* putò esse ab *ἕτερος*, per syncopen facto ex *ἑτερος* quod et ipsum *uter* significat: Voss."—*which of the two*.

WHEY, "*the finer part of milk*," according to Cl. Voc. 166, "is derived from *wæ*; *little*; its substantive *lactis* (*γαλα, lac*) *milk* being understood: analogically to this is formed the French word *whey, petit lait*:"—but *wæ, little*, is Gr.: see **WAY-bis**; Gr.: or esse we must refer *whey* to the Sax. Alph.

WHICH; *Tis, quis, quæ, quid*; *who, what*:—"but Jun. fairly acknowledges, olim deduxeram ex *ἡλικος, qualis, quantus*; postea tamen depre-

hendit nihil opes esse, ut à Græcis ascendamus; cum hæc, atque his similia, commodius ex ipsâ Teutonica, deriventur:—and this, and several others of the like nature, being matters of very little consequence, may perhaps be yielded up: but we may observe, that many of those Teut. Sax. and other Northern languages, which begin with WH, were undoubtedly of Gr. origin at first, however they may have degenerated afterwards; as in the art. **WHILK**, &c.: Gr.

WHICKET for WHACKET; "or *quisset* for *quattec*, i. e. *quid pro quo*: Ray:"—without any deriv.; but it seems to be only a various dialect of *quid pro quo*; quasi *quiddet* for *quoddet*; *so much for so much*; or *this for that*; *it for it*; proverbial expressions; and all Gr.

WHIGS and Tories: among the various interpretations, and derivations of this term, the most satisfactory, and at the same time the most rational, because most conformable to the nature and genius of our own island, is the following, given by Cl. Way. 67. n; (and is here again repeated with pleasure from the art. **PICTS**;) where he says, that "the British *Picts*, properly so called, never took their name from the circumstance of *painting the skin*; but from their profession of *arms*; from their perpetual state of *war*; to distinguish them from those, who pacifically acquiesced in the Roman usurpation: driven from their possessions, they fell back on the borders, (to the North, and the West) and became a separate body, or people, under the name of *Picts*, or *Pyctæ*; (he should have added *Πυκτις, et Πυκτινα, pugil, pugno*;) a *boxer, wrestler, champion*; and therefore well applied to those combatants for the liberty of their country: they were also called," adds he, "with a dialectical difference, *wights, wigs, or whigs*:"—and consequently Gr. as above.

WHILE, "*olim*; a contraction of *illo tempore*: Voss."—*formerly, erewhile, in time past*: also *time present, and to come*: consequently Gr.

WHILK, the same as *whick*; "in the North of England they yet say, *qbuilk*: Verst."—who could not see that they are all derived à *quid*:—but *quid* is only the neuter of *quis*; and *quis* is undoubtedly derived à *Tis*, as we have just now seen in the foregoing art. **WHICH**: Gr.

WHINE: Sax. *panian* derivari posset ab *Ana, maior, tristitia*; unde *Aniabas* est *agere, et graviter ferre*; *to grieve, fret, cry, weep, wail*:—according to Litt. *whine* is derived "à *γαννισαι, gannire*; *to cry, as a dog, when his master comes home*; also *to whimper, or bewail himself, when beaten*:"—but then it seems rather to be derived, as above.

WHINI-ARD; "Sax. *wynþrian*; *ventilare*; ut qui huc illic vibratus aerem *ventilat*; vel potius à *pintan*; *acquirere*; et *anc*, *honor*; qui sc. *gloriam* domino suo *acquirat*: Skinn."—but the Dr. ought to have considered, that in the former case, it originates from the same root with **WIND**, which is Gr.; and that in the latter case, both **WIN**, and *anc*, or **ARD**, are Gr. likewise.

WHINNY; *ἴνος*, *ἴννος*, *equuleus*, *equus parvus*; a lively, sprightly, little horse, always neighing: vel à *Χωω*, *bio*, *binno*, *binnitus*; to call like a horse: or perhaps *whinny* may be derived à *Καγναζω*, *cachinnor*; to laugh; because it sounds like laughing.

WHIP, abbreviated from *Ἀπάλω*, *varulo*; to correct, chastize, scourge.

WHIRL } *Γυρος*, *Γυρω*, *Γυρῶν*, *gyrare*,

WHIRL-GIGG } quasi *gyrlare*; to whirl, or burl round: the latter of these words, a *whirl-gigg*, takes *Γογγυλος* in its composition, vel *τρογγυλος*, *rotundus*, *terres*; any round body put into a circular motion.

WHISK-away; "Βασκ' ἰθι, *vade*, *age*, *accelera*: Hom. *Ἦ. Β. 8. Ὑπτ.*"—*basse away*, *begone*, *vanish*.

WHISKERS, *Μυσαξ*, quasi *whustax*; converted into *whiskers*; *superius labrum*, et *in eo nati pili*; the upper lip, and hairs growing on it.

WHISPER; *Ψιθυρος*, *susurrus*; *Ψιθυρίζω*, *susurro*; to speak softly.

WHISTLE; *Φυσω*, *flatu distendo*; *fistulo*; *Φυσθλα*, *fistula*; a hollow pipe, or reed, so be blown into: Verft. supposes it to be Sax.

WHIT; "Sax. *apht*, *aliquid*; *something*, *every article*: Skinn."—true; so far as it goes; but it has been shewn, under the art. **AUGHT**, that this word is of Gr. extraction.

WHITE; "Sax. *hrit*; Belg. *wit*; Succ. *hwit*; Dan. *buid*; omnium origo videtur mihi," says Jun. "peti posse ex *ἰδαν*, *videre*; nam quod *ουαν*, vel *Æol. digam. præfigi* soleat verbis à vocali, vel diphthongo inchoantibus, toties monitum est, ut ultra inculcari non debeat: Cymræorum quoque *cana*, et *cannaid*, *albus*, videri possunt pari modo derivata ex *canfod*; *adspicere*, *videre*."—but these Cymr. words, *cana*, and *cannaid*, seem plainly to be different dialects of *candidus*; and consequently Gr.

WHITE-CHURCH; "the first church," says Cl. Voc. 67, n, "built in Britain of freestone, by Bishop Ninyas; and was, according to Beda, called *White-church*, *Whit-church*, or *Whitern*, i. e. *White-kern*; in which word we may observe, that the *k* is dismissed, or aspirated; and that *kern*, a circle, was antiently synonymous to *church*;—consequently Gr.

WHITE, or *repay*; "God *white* you, God *requite* you; various dialect for *quite*, *pop aphraen pro requite*: Ray."—if this be the true explanation, it descends à *Καμμι*, *jaco*, *quiesco*; unde *quies*, *quietus*; to grant a *quittance*, or *release*; to permit a person to be at *quiet*: see **QUIET**: Gr.

WHITHER are you going; quasi *quither*; *quod to what place?*—Lat.

WHIT-LOW; Skinn. and Lye have given us two different deriv. of this word; Skinn. calls it "vox hybrida à Sax. et Fr. Theorisc. *pite*; *dolor*, et Fr. Gall. *loup*; *lupus*; q. d. *lupus dolorosus*."—Lye gives us the same division, but a different signification; for he supposes the former part to be derived à "Sax. *hrit*; and to signify *white*: and the latter à Sax. *leg*; *Almah lauga*; Belg. *laeye*; and to signify *low*; *flamma*; *paronychia*; ita dicta," says he, "ut mihi quidem videtur ob *colorem* ulceris, et *saevitiam igneam doloris* quam facit."—this perhaps may be right; but then **WHITE** we have seen is Gr.

WHIT-SUN-DAY: "Feut. *Weiffendg*, i. e. *Dominica Alba*; quia sc. recens baptizati à Paschate ad Pentecosten in templo *albis* vestiti comparuerunt: Skinn."—but then here again, as in the former art. **WHITE**, it may be derived from the Gr.—Verft. however has given us another deriv. which must be referred to the Sax. Alph.

WHITTLE; "Sax. *hritel*: Skinn."—"hritol? Lye:" *palla candida*, *sagum candidum*; a *white cloak*, or *gown*:—but since its denomination arises from its color, it is Gr.

WHIZ; *Σιζω*, *fibilo*; to hiss; to make any hissing noise, like a stone from a sling, or wet gunpowder.

WHIZGIGG seems to be derived from the foregoing art.; but, according to Spelm. in *wiscardi*, it takes quite a different root: "wiscardi," says he, "errones: unde dracones volantes pyrio pulvere in spectaculum circumactos *wiscardos* Icenii vocamus: perinde res maxime *impetuosas*, et *rapidas*: ductum à nomine truculentissimi ducis Roberti *Wiscard*, qui paucis ante accessum Willielmi Victoris in Angliam annis, relicta (cujus erat) Normanniâ, Apuliam cum 15 tantum militibus fortunæ sociis ingressus est: brevi autem in eâ orbis parte tot tantaque belli velut miracula ediderat, ut subjugatis Apulis, Calabria, Siculis, Afris, fufisque tandem Papâ, Venetis, ipsoque Alexio imperatore, latissimas sibi ditiones erexit; mundique terror habitus est: non igitur mirum si Dux ipse Normannicus, instructissimo exercitu, fluctuantem Angliam opprimeret; cum è subditis suis privatus hic quidem, mediocris parentelæ, et

rerum angustiis laborans, in tantum Europæ, Africæque potentiam triumphavit: hoc autem nominis per invidiam ei à Saracenis inditum est; quorum linguâ *Guiscard*, ut me admonuit Falcandus Siculus, in præfatione libri sui, *errorem*, et per terras *vagum* significat.

WHO: "Sax. hpa; Belg. *wie*; *quis*, *qui*; omnia credo," says Skinn. "à *quo*, ablativo i;"—but that would be very ungrammatical, to derive a nominative from an ablative; which would be full as bad, as the Etonian and Westminster method of deriving a future from an aorist; i. e. deriving an original tense from its derivative.

WHOLE; "ὅλος, *totus*; *integer*, *universus*; *all*, *intire*; also *healthful*, *sound*; Casaub."

WHOOPE; "Iceland. *opa*; *clamare*: Lye:" "à Cimbræis *op*: Skinn."—but Jun. dictum *op* defleat ab *οπις*, quod Hesych. exp. *ὄων*, *vox*; *any loud vociferation*.

WHORE; "ὄαρ, *οαρεις*, et per contractionem *οαρεις*; *mulieres*; (*women of ill fame*;) Upt."—"vel à Κορη, *puella*, *filia*; Anglis olim *bure*, nunc *whore*; *meretrix*: Casaub. and Upt." *a girl, wench, or kept mistress*.

* WHORTLE-berries; "seu ut Somner scribit *hirtle-berries*; à Sax. heort-berian; q. d. *heart-berries*; nobis *vaccinia*, seu *baccæ vitis Idea*, quod malè Somner *mora* exponit: figurâ cor referre viderentur; quod tamen mihi non videtur: vel quòd peculiariter cordi prodesse crederentur: Skinn."—which, if they did, they would be Gr.; viz. à καρ, *cor*; quasi *heartle-berries*:—but perhaps it would be better to refer them to the Sax. Alph.

WHUNE; "Anglis Boreal. designat *exiguum, parvum, parcum*: Sax. hpræne, hpon; *aliquantum, paululum*: Lye from Hicks:"—but *ne* seems to be only the Sax. termination added to hpræ, or *wbe*, or *wæe*, or *ee*; all which are but abbreviations of Ε-λασσων, *minor*; *smaller*, *lesser*.

WHY; "Sax. hpt; Fr. Gall. *quoy*; nescio an à Lat. *quæi*, *quare*: Skinn."—*wherefore*; *for what reason*, *what cause*.

WICH; "unde tot terminationes nominum oppidorum, et pagorum; (ut *Nor-wich*, *Ips-wich*, *Sand-wich*) à Sax. pic; Belg. *wiick*; Dan. *viick*; *finus*, *ripa*, seu *litus sinuosum*; vel *castellum, propugnaculum, vicus*: Skinn."—after which, the Dr. acknowledges, that his Sax. Belg. and Dan. words, "non incommode declinari possent à Lat. *vicus*: Fr. Jun. tamen more suo deducit ab *Οικος*:"—but the Dr. had a little before admitted, that the Fr. Theot. *wiick*, signifies *mansio*, vel *statio*; and that the Sax. pician signifies *habitare*, *manere*:—then what objection could he now possibly have to Jun's, deriv. ab

Οικος, when *Οικος* significat *habitatio, domus, mansio*?—it was Gr. not Sax.; that's all:—but it gives me particular satisfaction to find the conjecture of Jun. confirmed by Spelm. who says, "à Græco *Οικος*, potius quam Romano *vicus*, *wic* nostrum peterem: quòd Saxonice dictiones frequentius Græcis respondeant, quam Romanis: Saxonibus enim in more fuit *O* diphthongum in *pi*, or *wi*, mutare; sic *Oinos*, *vinum*, *γυν*; et *Οικος*, *vicus*, *pic*, or *wich*.

WICK, or *office*; "est terminatio nominum, *munus*, *officium*, et *ditionem* denotans; à Sax. pic, quod mihi videtur factum à Goth. *wico*, cui consonum Lat. *vicis*: Lye's Add."—we might rather have supposed the direct contrary; that the Northern and Latin words were all of them derived from the same root with VICAR, i. e. from the Gr.; as when we say, *sheriffwick*, *bailiwick*, or *bailiffwick*, meaning *the office of sheriff, bailiff, &c.*

WICKED; "Sax. picca; *incantator, veneficus*:"—but then it would originate from the same root with WISDOM, and WISE, which would have a strange appearance; and yet admissible, if we understand it in the sense of *sacer*, in Latin; meaning those who are said to be *wickedly-wise*, and *sinfully-knowing*; but such figurative interpretations ought to be avoided, as much as possible, in etym.: and therefore it might be better to derive "*wicked* simplicius," says Skinn. "à Lat. *vitiatus*:"—but even then it would be Gr.: see VICE, or *wickedness*: Gr.

WICKER: it is rather a bold assertion in Skinn. to say, that the "Dan. *vigre*; and the Lat. *vimen*, are utrumque à Teut. *wickeln*; *obvolvère*, *glomerare*; quia sc. ex intertexto, et quasi glomerato vitili conficitur:"—it is much more natural to suppose, that *vimen* was derived à *vico*; and that *vico* was derived ab *Ieu*, *vestio*, *jungo*; *to join*, *weave*, or *bind together*.

WICKET; "Fr. Gall. *guichet*; Belg. *wicket*, *wincket*; *parva janua*: Skinn."—*a small door*, or rather *peeping-hole*: but if *wincket* has any connexion with WINK *with the eye*, or *peep thro'*, it is Gr.

WIDE; "in dissectis Belgicarum etymologicarum schedis retuli *wide* ab *Οιδω*, *tumeo*; quòd *intumescencia* laxari, ac dilatari soleant: Jun."—this may perhaps be the original; at least there does not appear any tolerable reason, why it should be rejected.

WIDOW; "Εις *δυω*, unde Hetruscum *iduo*; ex quibus *vidua* conflatum viderur, quia à marito *sejuncta*, *separataque*: Voss."—*a woman separated, and divided from her husband by his death*; be-

fore which she was accounted as *one* with him; but now they are become *two*; the dead husband, and the living wife: — but If. Voss. is of opinion, that “*vidua* is derived from *Idios, Idia, propria, sua, privata* :” — this seems to be an unnatural sense of the word; because then the woman would have been as much a *widow* before her marriage, as after the death of her husband; which would contradict the idea we have of a *widow*.

WIEGH, “ or *waagb*; a *lever*, or *wedge*; Sax. *pæge, pondus massa, libra*: Ray:” — by this deriv. and explanation we might imagine, that this word originated from the same root with WEIGHT, or WEDGE; in either case 'tis Gr.

* WIELD } “ *Εἰλω, verto, volvo*: Casaub.

* WIELDY } and Jun.” — *to sway, or wave*; to give a sceptre, truncheon, &c. any graceful motion, or agitation; the cause of which seems to be a relief of the hand that bears it, which would otherwise be tired, and fatigued, if it were always held in one posture and attitude: some etymol. suppose, that *wield* is derived from *pealban*; to use any thing with full command, as a thing not too heavy: and this deriv. might have been admitted, if we did not use the expression, *to sway* a sceptre; which seems to convey motion, i. e. *to wave* it about with facility: and in this sense even the Sax. *pealban* may be derived ab *Εἰλω, verto, volvo*; as above: — there is however another deriv. in the Sax. Alph.

WIFE: Verst. writes it *wif*, or *wyff*; *uxor*; and supposes it to be Sax. but it is undoubtedly derived from “ *Οἰφω, seu Οἰφω, coco*: Upt.” — *to conjoin, unite together* in wedlock.

WIGGER; “ *validus, robustus, acer*: Anglis Boreal.; Iceland. *vigur est vegetus, strenuus, agilis, bello aptus*; à *vig*; *cædes, bellum*; quod à Goth. *vigan*; *bellum gerere*: Lye:” — and if there had been a hundred more Northern words, he would have gone thro' them all, rather than have tried if it might not be descended from the same root with WAGE *war*; or whether or no *wigger* might not be only a Northern dialect for VIGOR: both Gr.

WIG: it is almost impossible to get at the true deriv. of this important word: for our etymol. have either left it out, or given us circumlocution, instead of deriv.; and explanation, instead of etym.: being therefore in a manner intirely deserted, let me only offer the following conjecture; viz. that *wig* may be nothing more than an abbreviation, and transformation of *rica*, thus; *ica, wica, wicca, wig*: consequently Gr. as under the art. PER-RUKE: Gr.

WIGHT, or *person*; though this word ap-

pears to be derived à Sax. *piht*; or Fr. Theotisc. *unight*; *creatura, animal*; according to Skinn. yet it is of Gr. extract.: for Jun. refers us to *wid*, or *never a wid*; i. e. as we now write it, *whit*; which we have already shewn to be Gr.; for *wb* among the Sax. answers to *qu* among the Latins: and therefore, when Butler says of his hero, that

A *wight* he was, whose very sight wou'd

Entitle him *mirror of knightbood*;

he meant that he was a *somebody, an aliquis*; a *person* of great eminence, and figure.

WILD

WILDERNESS } “ to be bewildered, *Αλυει, Palum, animo esse anxio, et inquieto, insanire*: Casaub. and Upt.” — *to be perplexed in mind*: and hence, says Upt. the old expression, *to be in a wood*: i. e. *mad*: one whose senses are as much bewildered, as if he himself were literally lost in a wood: Verst. supposes it to be Sax. — but with Jun. and Clel. it might be better to derive *wild*, ab *Τλ-η*, unde *Τλ-ωδης, ferus, syl-vestris*; a *wood, grove, or forest*.

WILES, *cunning, craft*: “ *Αἰολος, vel Αἰολομηλις, astutus, callidus*: Casaub.” — a *subtile, cunning, crafty fellow*.

WILK, or *wilk*; “ Sax. *pealk*; *cochlea marina*, quâ olim ad buccinandum utebantur: hoc à verbo *pealcan*; *volvere, revolvere*; quia sc. ejus testa *in orbem, spiræ modum, contorquetur*: Skinn. and Ray:” — and yet neither of these gentlemen have discovered that it must then originate from the same root with WELKIN: Gr.

WILLIAM: Verst. 272, 3; acknowledges, that all these Gothic words, “ *Guldbelme, Gildbelme, Guilbeaume, and Guilkaume*, when softened into Latin, *Guilhelmus, or Gulielmus*, do all signify *gold-helmet, or golden-helm* :” — but then he little thought, that both GOLD, and HELM, or HELMET, might be Gr.

WILLING; *Βυλομαι, volo, volentia*; a *readiness of disposition*; a *desire of pleasing*.

WILT-shire; “ *will, or bill*, is probably,” says Clel. Voc. 38, 9, “ the etimon of the Gr. *Βυλη*, and certainly so of the Papal word *bull*, for his *edicts, or laws*: it also gives the true origin of the name of *Wilt-shire*; which was unquestionably the seat of the Grand British assembly, or meeting of the nation on Salisbury plains, and chosen by the Britons, as being the most mediterranean shire, in the very heart of their country:” — consequently Gr.

WIMBLE; “ Gall. *guimbelet*; Belg. *weme*, vel *wimpel*, videntur esse ex *Εμβάλλω, immittere, intrudere*; terebellarum enim proprium est *Εμβολη, sive impressio*: Jun.” (whence *wempole, or wimble*) — a *gimblet*, which, working by a small screw,

insnuates

designating itself into the wood by the action of *herding*.

to WIMME, "or *winnoso corn*: Ray:"—perhaps it is only another dialect of WINNOW: consequently Gr.

WIMPER; "Teut. *wimmeren*, clamitare præ dolore, vel gaudio, interius corpus varie motitando; Belg. *wrimpen*, *wrempen*; or *distorquere*: Skinn."—all which might lead us to suppose, that this word originated from the same root with *rumple*, *rumple*, RUFFLE: Gr.

WIMPLE; "Fr. Gall. *guimpe*; Belg. *wimpel*; *velum*, *velamen*; Monagius à Lat. *vinculum* desedit; mallem ab *umbella*; quia sc. *faciem obtegat*, et *obumbrat*: Skinn."—then surely the Dr. might have found that it was Gr.: see UMBRELLA: Gr.

WIN, Νικω, by transposition Ινω, unde *vinco*; to *vanquish*, or *overcome*.

WIN-berian } "*vryn-berries*, *grapes*: Verft."

WYN-berian } who, as a Saxon, might triumph in this compound:—but then his triumph would be short; for both WINE, and BERRIES, are Gr.: see GRAPES; Gr.

WIN-CHESTER: Clcl. Voc. 67, would derive "*Winchester* from *Min-kister*:"—*Min* is the same with *mein*, *meyn*, *fane*; consequently Gr.: and *kist*, or *chest*, signified *keeping*;—consequently Gr. too, unless *Chester* be only a different dialect for *CASTER*; and then it would be Gr. still, but thro' a different root.

WIN-geard; "*a vryn-garden*; i. e. *a vineyard*: Verft."—here again the former observation might be repeated; for both WINE, and *yard*, or GARDEN, are Gr.

WINCE; "this word seems to derive from Ινω, *mitto*, thus; præter. Ενω, vel Ενωα, unde *ico*, and by the interposition of the letter *n*, so frequent in other words, *inco*, from thence comes *wince*, to *start aside*, and *throw out his heels*, as a horse does, when touched in a galled place:—let the gall'd jade *winch*, says Hamlet, act iii. sc. 7. in Johnson's edit.: but what language is that?—see likewise WINSE in another sense.

WIND, Άνεμ, pro Άνεμ, ab Αω, *spiro*; to *breathe*, to *blow*: vel ab Ανεμ, Άνεμος, *ventus*; *wind*, or *air in motion*:—Clcl. Voc. 107, n, says, "by a remarkable analogy, *fin*, and *edder*, both signifying *a wing*, are respectively original to *wind*, and to *weather*:"—the analogy would have been more remarkable, and the deriv. more just, if this gentleman had applied both *fin* and *edder* to our words *fin* and *feather*; since both of them signify *wing*; and fish may with equal propriety be said to move with their *fin*s, as birds with their

feathers; for *fin*s, and *feathers*, are really the *wings* of them both.

WINDOW; "melius efferunt Linc. *agri incolæ windore*, vel *windoor*; q. d. *janua venti*, i. e. *fenestra*: si tamen Londinensem pronunciationem *window* defendere liberet, possem immediate deflectere à Dan. *vindue*; *fenestra*: Skinn. and Lye:" who adds, "manifeste profuxit à Cymrææ vocis origine, à *vento* desumptâ; prorsus ut Hispanis *ventana* est *fenestra*; *ventanilla*, *fenestella*; *ventanero*, et *ventanera*, qui, vel quæ admodum ægre à *fenestris* potest avelli, quò minus liceat eis totos dies è fenestrâ in publicum prospicere:"—according to both these gentlemen therefore, we ought to seek for the true deriv. of this word in the foregoing art. Gr.

WINE; "Oinos: Upr."—*vinum*; the *juice of the grape*; the *fruit of the vine*.

WING; "mallem deflectere à Lat. *pinna*: Skinn."—mallem deflectere à Gr. Πτερος, *pinna*, *penna*; a *feather to fly with*.

WINK with the eye; Φεγγος, *lux*; *oculos contrahere*, *scintillare*, *micare*; to *shut quick*, *snop*, or *sparkle the eye*: or else see TWINKLE: Gr.

WINNOW; Βαλλω, *jacio*, *jacio*; unde *vallus*, antique pro *vannus*; the *fan*, or *van*, to *winnow corn*: from whence likewise is derived a *lady's fan*, as we have already seen, because in continual motion, and *flutter*.

WINSE; this seems to bear a different sense from WINCE; and would therefore be derived by Lye, from "Sax. *pinrian*, *excultare*, *tripudiare*; aliquando sic acceptum fuisse liquido patet ex Chauceri verbis;

Winsing she was, as is a jolly colt,

Tall as a mast, and upright as a bolt:

pinrian autem est à *pinna*, *gaudium*; *joy*, and *gladness*:"—then we might suppose, *pinna* came from Ινω, *equuleus*; a *sole*, which is always *frisky*, and *frolicsome*: see WHINNY: Gr.

WINTER: Nannius and Skinn. derive our word *winter* à *ventus*; and the former quotes Ovid,

Imperium sævis hyberno tempore ventis:

but Jun. rejects this etym. and says, "at mihi origo vocabuli inserto *v*, videtur esse ab Ἰςίος, quasi Ἰςίος, *winter*, *wintry*; *pluvius*, *pluviosus*: prorsus ut eadem anni pars Græcis dicitur Χυμα, vel Χυμων, à χεῖν, *fundere*:"—there is generally great depth of reasoning in the deriv. of this judicious critic; it must however be confessed, that with regard to the genius of our language, which is undoubtedly derived to us in many instances thro' the Northern tongues, as they likewise in many instances are derived from the Greek;

and

and particularly in this example before us, it is but reasonable to suppose, that *winter* is derived from the "Sax. *wintr*, omnino proculdubio a *wind*; et omnia à Lat. *ventus*;" as Skinn. very justly observes; if he had likewise but as justly observed, that *ventus* was Gr.: see WINE.

WIPE; "Sax. *wipian*, *verret*, *abstergere*; vide an affine, fit isti SWEEP, *vertere*, *abterere*; quod fuit suo loco: Jun."—Gr.

WIRE: when etymol. have the deriv. of a word before them, which they must have known was Gr. and yet would not trace that word up to that language, but stop short at the Lat. or any of the Northern tongues, the omission is remarkable: thus both Skinn. and Lye tell us, that "*wire* is derived à Belg. *wiiren*; *gyrate*; quasi *wyrate*, *wiiren*:"—but *gyrate* is undoubtedly derived à *γυρῶν*, unde *γυρῶν*, *in gyrum colligo*, *in orbem verto*; as Jun. has very properly derived it, under the art. WHIRL; Gr.: because *wire* is *spun off*, and *rolled up* in a circular form: whereas neither of the other gentlemen would take any notice of the Gr. though they must have known it, as well as Jun.

WISE } either from "Faddes, ab *Eidw*,
WIT } *scio*; *to know*, *to understand*; ac-
WITCH } cording to Casaub. and Upt."
WIZARD } or else "ab *ἰσχυρῶν*, *scio*; quasi *ἰσχυρῶν*, *to be wise*; according to Jun."—unless we may derive them all ab *Eidw*, *Fadw*, *widw*, *wisus*; *wise*; *to see*; *to look* into futurity; as when we read of *David's seer*; for *David's prophet*: which last interpretation might induce us to derive *witch*, *witchcraft*, and *wizard*, from another source; because the Sax. *wicca*, (or rather perhaps *pitta*) *Frisiis*, et *Cicambris dicitur wit-wrouwe*, *witike-wiife*; *saga*, *venefica*, *incantatrix*; q. d. *mulier sciola*; propter illam *profundam scientie speciem*, quam apud rerum ignaros captat: Jun."—to which let me add from Skinn. that "*python* signifies *hariolari*, *vaticinari*;"—this might lead us to derive *witch* à *vates*, viz. ut à *ἰσχυρῶν* sic *ἰσχυρῶν*, sic à *ἰσχυρῶν*; more Dorum in a converso, fit *ἰσχυρῶν*, unde *phates*, nunc *vates* Latini fecere; and from *vates*, and *vaticinando*, we seem to have formed *witch*; meaning an old woman, indued with the power of foretelling future events; according to the foolish opinion and fond superstition of former times.

WISE-ACER, or rather *wise-acher*: there is to jocular a deriv. and explan. of this word in Clel. Way. 84, that it deserves to be transcribed again from the art. PHYSICIAN, which, he lays, "does not derive à *φύσις*, *natura*," which is

too quaint a deriv. too much out of nature; for the simplicity of those ancient times, in which the word *physician* was used, you have it in the very old French farce of *Patelin*; *wyff-ake*, (or *phys-acher*) signifying one *skilled in warts, pains, distempers*:"—but still it is Gr.: see WISE, and ACHE: so that a *physician* is literally a *wise-acher*, or *wise-acher*; i. e. a *wise-acher*.

WISH: "Casaub. derives *wish* ab *ἰσχυρῶν*, *præterit*, unde *ἰσχυρῶν*, *præterit*, *wish*:"—but Jun. with greater probability, says, "Sax. *wiscan*, deduci potest ab *ἰσχυρῶν*, vel *ἰσχυρῶν*, *cupio*, *desidero*; *to request*, *desire*."

WIST; *to know*; *wist I wist*; "est *ipsum* præterit. Sax. *wiscan*; Lye, and Skinn." only the Dr. writes it *wiscan*, which perhaps is wrong; because in the very next art. *wit*, he acknowledges that the Sax. *wiscan* is derived ab *ἰσχυρῶν*, *video*; *to see*, *to know*: 'tis true I *wist*, i. e. 'tis true to my knowledge: see WISE: Gr.

WIST, a game? see HIST; Gr.:—or perhaps WIST, *silence*; } the game of *wist* may be derived from *wise*; being the *wisest*, or *most skillful game on the cards*, at the time when that game was invented:—consequently Gr. tho' the invention of cards is not above 400 years old.

WISTLERAS: this word appeared so very pleasing and pretty in the eyes of Verft. 238; that he totally mistook it for Sax. whereas it happens to be totally Gr.; for since he has been so obliging as to explain it by *whistlers*, or *players*, we have only to refer to WHISTLE: Gr.

WITE; "Belg. *witten*; Sæc. *forwita*; Sax. *wiscan*; *exprobrare*, *criminari*: Lye's Add. *to vaprobat*, *apbraut*, so TWIT:"—then they both of them are Gr.

WITEGA } "a prophet, or foreteller of things
WYTEGA } *to come*: Verft."—but this undoubtedly derives from the same root with WISE, WIT, &c.: Gr.

WITEGODE; "*prophefied*, *foretold*: Verft."—consequently from the same root: Gr.

WITH; Sax. *wit*, quasi *wit*; à Belg. vel Germ. *mid*;—evidently descended à *Mit-a*, *und*, *und cum*; *with*, *together with*: in composition it signifies *contra*; as *with-draw*; *with-hold*; *with-stand*.

WITHER, *fade*, *shrivel*, *shrivel*: "puto esse à *weather*; *tempestas*; ut illa proprie dicantur *to weather*, quæ post exactum florescendi *tempestatem*, paulatim *flaccet* et *elanguet*: Jun."—but *tempestas* in this sense does not signify the *weather*, or the *air*, or the *sky influences*; but *time*, or *season*, *ripeness*, or *maturity*: however, should the word *wither* signify *affected by the weather*, it may then

then originate from the same root with WEA-
THER; which is Gr.

WITHERS of *a horse*; "articulatio humeri; nescio an à Belg. *wiede, wiede*; Teut. *weide*; *salix, vimen*; fortasse à *viminea* hujus articuli *flexibilitate*: Skinn."—the Dr. (being perhaps no surgeon) as an etymol. at least, ought to have known, that in this sense, his Belg. and Teut. words are but different dialects of WITHY; and consequently Gr. as in the following art.:—let the gall'd jade wince, our *witbers* are unwrung, says Hamlet, act iii. sc. 7. i. e. let the gall'd horse start at the touch, our *shoulders* are unhurt, and therefore we need not fear the handling.

WITHY; *Ἴλα, Πίλα, salix*; a *fallow, or willow*.

WITNESS; *Εἶδω, video, scio*; to see, to know; to bear testimony to the truth, according to the best of our knowledge.

WITTENA-GEMOT: it is amazing that all our etymol. should have slept over this venerable relic of Sax. antiquity; for neither *Spelm. Verft. Minsb. Skinn. Jun. nor Lye*, take any notice of it; and yet it is a word they must have sometimes met with in our Saxon records; since it signified the *Saxon parliament*, their *gemot, assembly, or meeting, wittena*, or rather *witena*, of *wise men*; i. e. *their senators, or elders*: so that this word, which truly wears so much the appearance of Saxon origin, is really compounded of two Gr. words, *Εἰδωσις-μίσσημι*: for *witena* takes the same deriv. with WISE, WIT, &c. and *gemot* is no more than *mot, or meet together*, in order to consult for the public safety:—But *Clel. Voc. 37*, says, "as to the word *wittena-gemote*, I am not perfectly clear, that it bears the sense generally assigned to it, of the *gemote, or meeting of the witting, or wise*; it does not seem to have generality enough to express a great national assembly, and has more the air of signifying a *select, or privy council*: I am rather inclined to think it a mongrel word, formed by a coalescence; of which the first modern part *witten* explains the last antient one *gemote*; quasi *weeten-gemote*; i. e. *meeting-gemote*; the *m* converting as usual with us into a *w*:"—let this be the truer deriv. still it is Gr. as in the art. MEET: Gr.

WITTOL: "Sax. *pitran, scire*: Anglis dicitur *maritus, qui scit uxorem moechari, nec tamen indignatur*: *πιττολ* est *sciens, conscius*: Jun. and Lye:—a *contented cuckold*:—but then, as we have already seen under the art. WISDOM, and WISE, &c. this art. likewise is Gr.

WLAFFERING, seems to be only another dialect for LAUGHING: Gr.

WOE; *Ὀυαι, va! misérable! woe is me! Οἰμοι!*

WOGH; "Lancastriensibus est *paries*; Iceland. *veggur*; Sax. *pah, et pag*: Lye:"—but let who will use it; and let them turn it, and twist it, and write it, and speak it a thousand different ways, it seems to be derived from the same origin with WALL;—consequently Gr.

WOIK; "Belg. *wiicke*; Succ. *wika*; Alman. *uuiechen, uuieban*; Iceland. *viika*; *vagabatur*: Lye's Add."—perhaps this word *woik*, and all the other Northern harsh words, may be descended from the same origin with WALK; and if so, they are Gr.

WOKER; "quasi dicas *usura improbis fructibus*; liquet igitur ex allatis avos nostros unum idemque nomen tribuisse *fanori, et fructibus* è terrâ enatis; Sax. *okep, pokep*, ab *pacan, vel ican, vel auchon*; quæ manifeste expriment Græcorum *Αυξαν, Αικαν, augere, accumulare*: Lye:"—to increase, accumulate.

WOLC; "a *cloud, welken*; *cloudes*; wec yet use the word *welkin*; but take it for the *aire*: Verft.:"—but WELKIN is probably Gr.

WOLF; some of our etymol. derive *wolf* à *vulp-es*; a *fox*: if so, it would be Gr.; for *vulpes* is derived à *Φαλωνης*, ab *Αλωνηξ*: but still it is a *fox*, not a *wolf*; for which the Gr. name was *Λυκος, lupus*; a *wolf*: it would be better therefore to derive the word "*wolf*, with *Clel. Way. 36*, as a generical name, to express a *wild animal, a beast of the wood*:"—consequently derived ab *Ἰλ-η, fylva, fylvestris*; *wylf, a wild animal of the wood*.

WO-MAN: tho' Verft. and Casaub. would derive *woman*, quasi *womb-man*: and tho' Jun. and Skinn. say "*woman olim fuit p̄rman, et corrupte pimman*; unde postea fecerunt Angli suum *woman*:" yet neither of these deriv. seem to be proper, tho' they are both very applicable, very ingenious, and both Gr.: *woman* then seems to be an appellation of distinction between *male*, and *female*; and we have already seen, in the art. FE-MALE, that the syllable FE, like the syllable WO- may bear the sense of *we*, or *wec*, i. e. *little, less*: so that *wo-man* should signify *the lesser, weaker-man*; *the weaker-male*; *the weaker-vessel*:—and consequently Gr. still: see FAIRY: Gr.

WOMB: Wacht. has very properly derived this word from "*Εμφω, ingenero*; præposito W; quasi *Wιμφ-ωω, infio*; quia per *uterum, omnes intelligunt locum conceptionis*:"—the *wonderful field of generation*.

WONT: *Clel. Voc. 52*, says, that "*won, mun, or min*, are the same; the *t* being only the Celtic

Celtic paragogic; and signify *mansion*, or *residence*; (where a person has been *long accustomed to dwell*;)—consequently Gr. ἀ Μένω, *maneo*, *manūm*, *manſio*; a *mansion*, or *habitation*: and hence the expression *where wun you?* i. e. *where dwell you!* *where are you accustomed to live?* *where is your usual place of abode?* *where is your wonted habitation?*

WOOD, or *forest*: “Sax. *pubu*: Jun.” — “*pube*, *peald*; Teut. *wald*: Skinn.” — “Alman. *uwald*, manifeste præmissio *vaw*, vel *w*, est ab Æol. *Ἐλδοε*, pro *Ἄλδος*, *lucus*: Lye:”—a *grove*, or *forest of trees*: vel ab *Ἰλωδης*, *ferus*, *sylvestris*: ab *Ἰλν*, *sylva*: see WILD: Gr.

WOOD, *insanity*; “Sax. *rod*, *insanus*, *furiosus*; unde Belg. *woeden*; Sax. *pedan*; *furere*, *insanire*: videntur petita ex *Οιδαινευ*, *intumescere ira*: Jun.” — to *swell with anger*, *rage*, and *fury*: — Clel. Way. 86, is of opinion, that “*wood*, in the sense of *fool* and *mad*, originates from *ul*, or *wul*; unde *stultus*, *stolidus*:”—but then they all evidently descend ab *Ἰλ-ν*, *sylva*; *wood*, *wild*, *mad*, and *fool*.

WOOD-BIND } and all the other compounds:

WOOD-COCK } see their primitives: Gr.

WOOD-WANTS; “*holes in a post*, or *piece of timber*; q. d. *places wanting wood*: Ray:”—then it is q. d. Gr.

WOOE; “*nomen videtur desumptum ab illâ dolendi particulâ woe is mel* quam perditæ amantes ad furda limina delectarum sine fine ingemnant: Jun.” — to *court*, to *solicit with all the tenderest expressions of love*, by *sighs*, *vows*, *tears*, &c. &c. &c.: see WOE is me! Gr.

WOOF; *Ἰφν*, *textura*, *textus*; *weaving*; the threads that cross the warp.

WOOL; *Ἰαλος*, *ουλος*, *prima lanugo ex puberum genis efflorescens*; *the soft down*, that first rises on the cheeks:—Clel. Voc. 172, would derive *wool*, *fell*, *vellus*, and *peel*, “à *poll*, signifying *the head*:”—which, however, is Gr.:—but it might be better to derive all those words, with Voss. à *Μαλλος*: nam *Μηλον*, Dor. *Μαλον*, est *ovis*; a *sheep*; unde *wool*; *fur*, *any kind of hair*, or *covering*.

WORCH-BRACCO; i. e. “*work-brittle*; *diligent*, or *earnest at work*: Ray:”—but WORK at least is Gr. as we shall see presently.

WORD; *Ἐπεω*, *enqueo*, *inquit*; *quoth he*; *quod*, *quord*, *word*; *an utterance*, *pronunciation*.

WORK, “*Ἐργον*, *opus*: Casaub.”—*labor*, *toil*.

WORLD; *Ορος*, *orbis*; quasi *Φορος*, *world*, or *any round globe*; as when we say, the inhabitants of *this world*: but when we apply *the world* to *time*, and say, *world without end*, it seems to carry a

different meaning, and a different deriv. as will be seen in the Sax. Alph.

WORM; *Ἐρπω*, *serpo*, *repro*; unde *Ἐρμμη*, *vermis*: vel ab *Ἐρπω*, *trabo*; unde *Ἐρμμη*, *tractus*; a *crawling reptile*, that *draws itself along*: or perhaps *worm* may be derived à *Ἐλμμης*, *vermes*; *vermin*, a *worm*.

WORM-WOOD: “*absinthium*, quasi *vermium-lignum*; quod necet *vermes* intestina depascentes; Sax. *perin-od*; Belg. *worm-oeid*, et *worm-oeid* videntur corruptæ ex Angl. *worm-wood*: Jun.” — it is much more reasonable to suppose the contrary; because we cannot suppose that *wood* here has any connexion with *lignum*, as this great etymol. imagines; for *worm-wood* is a plant, or an herb, not a tree; and therefore the Sax. and Belg. seem to be derived from the Lat. *vermium-odium*; as that likewise seems to be derived ab *Ἐρμμη*, *vermes*, et *Οδω*, *odi*; to signify the plant so *noxious*, so *hateful*, so *deadly to worms*; or from its virtue to *kill worms* bred in the human body:—it might however be much better to suppose, with Clel. Voc. 169, that “*wood* here is used for *weed*, or *wild*:”—but still it is Gr.

WORRY; Verft. supposes this word to come from the Sax. “*apÿrÿud*; *accursed*; also *strangled*, or *throttled*; wheerof we haue yet the woord *ourried*:”—Skinn. and Lye suppose it to be derived “from the Sax. *perÿgean*; *laccesse*, *molestare*: vel *popuzende*; *depopulari*:”—and Ray tells us, it “comes from the Sax. *popÿuan*, to *destroy*, or *choak*:”—but it seems to be derived more naturally, and more easily, from the same root with DEVOUR, and VORACIOUS: Gr.

* WORS-TED, “Johnson, says Clel. Voc. 50, derives this word from *Worsted*, a town in Norfolk, famous for this *woollen* manufacture: but is not *worsted* rather a corruption of *wool's-thread*?—and are not WOOL, and THREAD, as evidently Gr.?”

WORT, or *yeſt*: none of our etymol. tho' they allow that *wort* signifies *cerevisia mustea*, *quæ continuo effervescit*; *beer in the vat*, which is continually working, and fermenting; and tho' they could all of them find, that it might come from the Sax. *pÿrÿt*, *mustum*; yet none of them could find, that *wort* originated ab *Ἐργον*, *opus*; *work*; i. e. the *working*, and *fermenting* of beer, or ale in the vat.

WORT-WALE of a nail: “Gouldmanno, apud quem solum occurrit.” says Skinn. “*exponitur redivum*, si modo exponere sit ignotum per ignotius interpretari: quancumque contingerit vocem vel Latinam, vel Anglicam, intelligere

gettē etymon tentabo!"—thus has the Dr. fairly given up this art. as desperate on both sides: let me then endeavour to remove all this obscurity and difficulty, that so much perplexed him: here seems plainly to be an error of the press, both in the Lat. and Eng. words; for, in the first place, instead of *redivum*, it should have been printed either *rediviam*, or *reduviam*; which Voss. explains by "*reduvia quasi reluvia, quia se reluit, ac resolvit cutis circa ungues*:"—consequently this Lat. word is derived from the Gr. viz. à *λω*, *solvo*, *lao*, *reluo*, unde *reluvia*, *reduviam*; not *redivum*:—having thus cleared away one difficulty, let us try to remove the other; what Gouldman has here written *wort-wale*, would have been far more intelligible, if it had been printed *wart-weal*; viz. *the rising of warts, or rough skin, that grows about the nails; and very often splits, and divides, and thereby causes great pain; and is commonly called a hang-nail, or more properly speaking an ang-nail, that causes great anguish about the nail; and, as we have seen, is Gr. likewise.*

WORTH; "fortasse referri potest ad illud *Βωστας*, quod Hesych. exp. *Αριστας, καλας, gratas, pulchras, pretiosas*: Lye:"—*dignity, valor, honor.*

WORTS, or *cabbages*; as when we say *coleworts*; Verst. Somn. and Skinn. and all our other Saxon-mongers, can eagerly catch hold of this word, and derive it from the Sax. *wyrp*; unde *hortus* eis *wyrp-tun*: but none of them betray the least suspicion that all their hard, harsh Northern words were but so many contractions, distortions, and disfigurements of *viridis*; quasi *vert*; *green*: consequently derived either from *is*, *vīs*, *vires*; *virco*, *viridis*: or from *Esq*, *ver*: quod cum *virere* incipiunt *virgulta*, &c. Litt.

WOST } "Sax. *witian*; *scire*; Belg. *weton*;
WOT } Teut. *wissen*; *scire*: Casaub. desestit
WOTE } ab *Εἶδα*, *scio*: *malem saltem amicos*,
præsertim Sax. *witan*, à Lat. *video*: Skinn."—the Dr. has not given Casaub. a fair quotation; for his words are "*Εἶδα*, præter. *εἶδα*, *novi*, *scio*; Angl. *wote*; εκ *οἶδα*, *I wote not*:"—now it would have given the reader much greater satisfaction, if the Dr. could have discovered from whence the Lat. *video* was derived; he would not perhaps have allowed that *videa* came from *Εἶδα*, *εἶδα*, *video*, *scio*; because then it would be Gr.

WOULD; "Belg. *woud*; Teut. *wolta*; *vellem*: Skinn."—he then refers us to *will*; and acknowledges, that *will* is derived à *volo*; and *volo* à *Βαλω*, *Βαλαμαι*; *to will, or be willing.*

WOUND, or *cut*; "*Ουῖον*, *οἷον*, *vulnere*;

quasi *Φουῖον*, *vulnere*; *to cut, or make incision*: Casaub."

WRACK, or *wraick*, *sea-wood*; "fortasse à *Ψαρος*, *tritum*, *vile vestimentum*: quibusdam Anglis dicitur *alga*: Jun."—*sea-weeds, or any kind of weeds, and beggary, raked, or barrowed off the land.*

WRACK of a *ship*; or, as it is commonly written, *ship-wreck*; "à *Ψαρον*, *Ψαγγυμ*, *frango*, *illido*; *to break, or dash in pieces*: Casaub."

WRACK, *vengeance*: "vide an affinitatem aliquam habeat cum *Ψαρομαι*, quod Lacones, authore Hesych. ponant pro *Οργίζομαι*, *λυπημαι*, *irascor*, *dolore torquor*: Jun."—*to be angry with any one*:—Verst. writes it *wrcc*, or *wreake*; *revenge*; and supposes it to be Sax.—since now, *wrack* itself signifies *revenge and vengeance*, whenever we meet with the expression *to wrack his vengeance on any one*, it seems to be a pleonasm of the original, and its explanation; which we often meet with in our language.

WRANGLE; "*Ερισχελον*, *convillari*, *scornate illudere*, *ludificari*, *negari*: Casaub." *to chide, to scold, to rail*: Jun. and Skinn. derive *wrangle* à *wrong*, q. d. *wrangle*; i. e. "*ut injurize culpam à se hinc inde amoventes, atque in alios conferentes, primum dicti sunt wronglers; ac postea permutatissimam passimque obviam literarum in a permutationem wronglers*: Jun."—but even then it would be Gr. as we shall see presently, under the art. WRONG: Gr.

WRAP: when it signifies only *to inclose, or contain any thing*, may be derived à *Ψραπυ*, *ραπῖον*, *sepis*, *munio*; *to defend, or protect* by tying any thing round another:—but when a *wrapper* is used to signify what is commonly called a *housewife*, it may then be derived à *Ψαπῖον*, *ψω*, *confuso*; *to sew with a needle*; meaning that *filken, or linen covering, in which a young lady keeps her needles, thread, &c.*: see RAPPER: Gr.

WRATTLE, or rather *wrasle*; commonly written, and pronounced *wrastle*, but derived "à *Ψαρον*, *allido*, *dejicio*: Jun."—*to cast, or throw down.*

WRATH: Casaub. is very profound on this art. which he would derive à *Ψθος*, *membrum*; *quævis pars corporis*; sed peculiariter τὸ πρόσωπον, *facies*, *vultus*: et hinc credibile est Anglicum *wrath* pro *ira* mansisse, ut et Hebræis *אף* et plurali *אפים* tum *vultum*, *Προσωπον*, tum *iram* significant:" and indeed *the face, or countenance* is the seat of *wrath*; but still this may be too distant a deriv.; and therefore, it might be better, with Skinn. to derive the word *wrath* simply

ab

ab *ἔριδι*, *laccēssō*, *irritō*, *provocō*; *to provoke one to wrath, to urge, or move anger.*

WREN, *regulus*, *trochilus*: "*Νεολόγῳ πρᾶν exponitur libidinifus*: Jun."—this might lead us to derive the name of this little bird, which is so very *libidinous*, à *ῥένω*, *fluō*; unde *ren*, *remis*; *the reins.*

WRETCH: "*sentit Casaubonus vocabulum wretch non incommode posse deduci à ῥαχῆς, vel ῥαχίς, (utrumque enim habet scholiastes Sophoclis) alastor, magnorum malorum anghor. Hesychio quoque, ῥαχίς est ψῆμα, μέγαλα κενεργῶν*: at mihi," says Jun. "*nunc vocabulum wretch longe simplicius videtur peti posse à Sax. ῥᾶεcca, axal*; profus ut Angli saum *watch* fecerunt ex *pæcca*; *vigilia*; et *match* ex *mecca*, et *gemæcca, par, conjux* (both which words are Gr.) atque ita *wretch*, primâ suâ significatione, *evilem*; secundâ vero *erummosum*, ac *miserum*, denotaverit."—but both *pæcca*, and *ῥαχίς*, may perhaps have deduced their origin from *ῥᾶ vacuus*; vel à *ῥᾶ spuerē*; quasi *Καλαστήτος*, *reviled*, and *spitted on*; an Hebrew word expressing contempt.

WRIGHT; "when used in composition, signifies a *workman*; *operarius*; as a *ship-wright*, *mill-wright*, *wheel-wright*: Verft."—this is true, but not satisfactory; because it gives us no reason, why *wright* should signify *workman*, any more than *able*, *monger*, *ship*, or any other termination: let us see then, if we can gain any better information from the other etymol.: Skinn. and Lye derive it from "*Sax. ῥῥῥhta*; *operarius*:"—and be it so; but still it is very much to be doubted whether *ῥῥῥhta* be an original word; for both *ῥῥῥhta*, and *wright*, seem to descend from the same root with *wrought*; and *wrought* as undoubtedly descends from *work*; and *work* as undoubtedly descends from *ἔργον*, *opus*: so that, at last, a *ship-wright*, *mill-wright*, *wheel-wright*, &c. means no more, than *ἔργον*, *a work-er on ships, mills, wheels, &c.*

WRING, or *twist round*: "*quod attinet ad verbi originem*," says Jun. "*quoniam omnis violenta contorsio rugis opplet res, hac ratione contortas, atque adeo ipsæ quoque rugæ, veluti ab hoc ipso actu contorquendi, wrinkles dictæ putentur*; minime quoque mirum videri potest, si res quodammodo inseparabiles ab unâ eademque origine deducamus; nimirum à ῥίπνω, *rugosus*:"—to twist any thing by contorsion into *wrinkles*; as in the following art. :—tho' indeed our word *wring*, or *twist*, may be derived à *stringo*, *constringo*; i. e. à *ἰσχυρίζω*, *ἰσχυρίζω*, *to strain*, or *draw hard*; i. e. *twist together*: or else from

ῥίπνω, vel *ῥίπνω*, *curvus*, *obliquus*, *retortus*; *twisted, curved, or bent from the rectilinear position.*

WRINKLE; "*Sax. ῥῥῥhtē*; Belg. *wrinckelen*, *wrinckelen*; *rugare*; at Cymraic *rbých*, et *rbýgal*; quæ abscissa volunt ex *ῥίπνω*, vel *ῥίπνω*, à *rbýeb*; utrum veritas, peritiores dijudicaverint: Lye:"—Voss. derives "*ruge* à *ῥίπνω*, ut *ruge*, et *sarruge*; est et Latinum, et Græcum, à *ῥίπνω*, hoc est *Equo, traho*; *ruge* enim aliud nihil est, quam cutis in *plicas*, et quasi *fulcos contracta*:"—this derivation undoubtedly suits the Latin word *ruge* best; but *ῥίπνω*, is nearer to *wrinkle*; the difference, however, is not much; since both the Gr. words signify *to draw up the skin into wrinkles, or roughnesses.*

WRIST; "*Sax. ῥῥῥhtē*; *carpus*: vel à verbo *to wrest*; quia sc. illa, quæ res extorquemus, in *carpo* præcipue sita est: sed prius præfero: *Skinn.*"—undoubtedly; because *wrest* is derived from the Gr. and is not Sax.;—now, the only point is, to know the true force and power of the Sax. word *ῥῥῥhtē*; and whether it be an original.

WRITE: Clel. Way. 30, tells us, that "*write* is derived from *er-icht*; where the *er* is frequentative; and the power of the word is in the *icht*."—or, as we may say, *the stroke, or the mark of the pen*:—and consequently Gr.: see **HIT**: Gr.

WRONG: "*Sax. ῥῥῥhtē*; *torquere, detorquere*; unde *ῥῥῥhtē*; Belg. *wringben*, *stringere*; unde particip. *ῥῥῥhtē*; Belg. *goewrongen*; *tertius*: *Skinn.*" *wrong*, or *twisted from the right path*; and so far the Dr's. deriv. may be just and proper: but then he ought to have considered whether both *ῥῥῥhtē*, *wringben*, and *stringere*, might not be derived à *ἰσχυρίζω*, *ἰσχυρίζω*, *strangulo*; unde *stringo*; *to strain*, or *distort from the path of truth*; i. e. *to be wrong*:—tho', with Casaub. 244, we might rather derive "*wrong* ab *ἄρα*, *βλαβή*, *noxæ*, *damnum*:" he has done me *wrong*; i. e. *an injury*; nisi propior ex verbo *wring*:—but even then it would be Gr. as above.

WROTH: either from the same root with **WRATH**: Gr.: or perhaps there may be a distinction between them, according to Jun. who says, "*Sax. ῥῥῥhtē* videtur esse ex *ἔριδι*, *irritō*, *laccēssō*: at pœde originem fortasse traxerit ex *ῥῥῥhtē*, *impetus*; unde *ῥῥῥhtē*, exponitur *ἰσχυρίζω*, *impetuosè irruo*;" *to rush with fury and violence on any one.*

WROUGHT; the past tense, and particip. of **WORK**: Gr.

WURTRUM, "*or wyrtrum*; *rotas*: Verft."—who never suspected they might be derived from the same origin with **WORKS**: Gr.

WYDMEAR; "fame, reporte, spred wyde, or far abroad: Verft."—but WIDE is Gr.

WYN-BERIAN, or win-berian, being nothing more than wine-berries, is evidently Gr.: see likewise GRAPES: Gr.

WYNSOM; "according to our now orthogr. *win-some*: i. e. to be wonne, or obtayned: Verft."—but he ought to have known that *wonne*, *wyn*, and *win* are all derived à *vinco*, to *vanquish*, or *win*; and that *vinco* is derived à *Nixu*, by transposition *ixu*, *vinco*; to *conquer*.

WYTE; "blame, reproche: Verft."—this seems to be nothing more than an abbreviation, or rather a different dialect for TWIT: and if so, it is Gr.

Y.

YACHT; "Αχαιος, genus navigii astuarii: Skinn." a light, nimble pinnace, or flyboat:—the Dr. allows this to be only an allusion, not a derivation; because it is Gr.:—then let us hear the Sax.: "yacht," says he, "à Teut. jagt, à verbo jagen; venari; q. d. navicula venatoria, propter celeritatem:—a hunting-boat, on account of its swiftness:—but, if it was called a yacht, because it signified hunting; and if hunting has any connexion with speed; and if speed expresses only swiftness, then the Dr's. etym. is a more violent allusion than the Gr. deriv.

a YARD, or *measure*: "huc fortè facit illud Hesych." says Lye; Γαρ-κav, γαρδov, Μανιδovs, et paulo post Γαρ-ρα, *virga*; a rod, twig, or wand:—these words however seem to be but modern Gr.: it might be better therefore to derive the word *yard* immediately à *virga*, quasi *yirga*, *yard*: and *virga* itself is Gr.: see VERGER: Gr.

YARRISH; Ξηρος, *aridus*; dry, rough to the taste: or perhaps it may be only another dialect for *karsh*, quasi *barrish*, contracted to HARSH: Gr.

YASPEN, or *yeespen*; "as much as can be taken up in both hands joined together: Gouldman renders it *vola*, seu *manipulus*; fortean à nostro *grasping*: illisà propter euphoniã literã caninã *r*; et *g* in *y* facillimã sane, et vulgatissimã nostræ linguæ mutatione transeunte; q. d. quantum quis *vola* comprehendere potest: Skinn."—but GRASP is Gr.

YAWL, *howl*; "Γαλιμος, Γαλιμιζον, *lamentari*, flere, lugubris cantilena; a mournful, howling noise: Casaub. and Upt."

YAWLP; either another dialect for the foregoing art. or "videtur esse ex Χαλαθειν, quod Hesych. exponit Φαθειν, βορυθειν, ut proprie olim

intellectum sit verbum de canibus, vulpibusque in metu, dolore, et vehementia animorum commotione acriter vociferantibus: Jun."—the loud howling, shrill yolling, and constant barking of dogs, &c.

YAWN; "Χαυω, *bisco*, *bia*; to gape wide: Upt."

YEA; Ναι, *ita*, *etiam*, *sane*; yes, truly, verily.

YEABLE-*sa*; "vox yeable manifeste orta est à Sax. *geable*; *potens*; et proinde yeable-*sa* sonat ad verbum *potest* *ita se habere*: Scotis *able-*sa**; it may be so: Ray:"—but ABLE, or ABILITY, and SO, are Gr.

YEAN; Ωδιω, a partu doleo, partus doloribus crucior, parturio; to bring forth young, to be in labor, or travail.

YEAR; "Εαρ, *tempus*, *ver*, *annus*; quòd à *vere* *annum* *multi* *auspicarentur*; et pars pro toto: Casaub. and Upt."—the spring, or prime time of the year:—Litt. supposes the word year to be derived ab *era*:—but even then it would be Gr.

YEARN; "Ορνυμι, *moveo*: Skinn."—to be moved with compassion: his bowels yearned on his brother: Gen. xlii. 30.

YEATHER; "vimen; Sax. eodon-brýce; *sepis fractio*: we in the South," says Ray: "use this word in repairing of hedges; *catching of hedges* being the binding of the tops with small sticks; as it were woven on the stake:"—this might lead us to suppose that it ought to be derived from the same root with TEDDE, or *teather*, *eatber*, *yeather*; meaning no more than TIED-together; if so, it is Gr.

YEL-AMBER; only a contraction of YEL-Low-AMBER: Gr. and Lat.

YELD; "veteribus *solvere*; Belg. *gelden*; Alman. *gelten*; Iceland. *gellda*, est *solvere debitum*; Sax. *gilban*, *zelban*, *gylban*: omnia sunt à Goth. *gildan*: Lye;"—and thus would this gentleman, and many other etymol. run thro' fifty thousand Northern languages, rather than acknowledge that they were all descended from the Gr.: for all these most evidently derive from GOLD, i. e. *money*:—consequently Gr.

YELK, commonly, but erroneously, pronounced the *yolk* of an egg; but evidently derived from YELLOW: Gr. as in the next art.

YELLOW; Μελ, *mel*, *mellus*, quasi *yellus*; *boney*, or any substance of the color, and consistence of *boney*; as the *yelk* of an egg, &c.

YEO-MAN; "Belg. *gaw*, vel *gew*; est *pagus*; et *gaeman* Frisus est *incola ejusdem pagi*; *gaefeynt*; *adolescens eundem pagum habitans*; ad quæ Angl. *yeoman* quam proxime videtur accedere; atque adeo Fris. *gae*, et *gaemen* manifeste originem suam

præ se ferunt; tanquam quod sint à Γαῖα, Ἦ, quod non modo *terram* in genere, verum etiam quandoque ingentem aliquem terrarum tractum significat: Lye:—"a village, or large country town; also an inhabitant of those places:—it seems rather better to derive *yeoman*, with good old Verst. 221, and 331, from the Sax. "ge-men, by turning the ge into ye; for in modern Teut. it is written *gemeyn*; and is as much to say as *comon*; and then varied into *yeoman*; which, rightly vnderstood, signifyeth a *commoner*:"—but now, according to the genius of his favorite language, *ge* seems to be no more than the Sax. prepositive article, which is placed before an infinite number of words: *ge-men*, therefore, will properly signify *the men, the folk, the people*; i. e. *one of the commonalty*: but MAN is Gr.

YES; *Nay, etiam; yea, verily, in truth*: see O yes! O yes! Gr.

YESTER-day; *Χθες, Att. pro Χθες, hest, antiquum pro beri; à hest, besternus; the day before to-day; the day last past.*

YET, *nevertheless; "Εἰς, tamen; notwithstanding*: Upt."

YET, *still, hitherto; "Εἰς, adhuc; even to this present time*: Casaub. and Jun."

YEW; *Ἰύω, ululo; to howl, to cry, to wail; the yew tree, planted antiently in church yards, and the boughs made use of in funeral rites.*

YIELD; Spelm. in the art. *wergeldus*, tells us, that "*yield* is derived from *zeilb, vel zeld, solutio*: z, ut solet, in y, transeunte:"—whatever is *rendered, or paid*:—but still it may be Gr: see GOLD: Gr.

YIPPER; *Ἀπῶρες, assiduus, sedulus, qui instanter aliquid facit; nimble, active.*

YLC } "*the same*: sometimes it is taken
YLCAN } for each: Verst. Sax."—but he has already told us, that *whilk, or whylc*, signifies *which*; and that "*in the North of England they yet say qbuilk*:"—but WHILK we have shewn to be Gr.

YLD } *oldness* } Verst. Sax. — but
YLDRENA } *fore-elders* } OLD, ELD, and
ELDERS, are Gr.

YOD; "*went; yewing; going*; à Sax. eode, *ivit, iter fecit, concessit*; he went: Chaucero *yed, yeden, yode*; eodem sensu: Spenser also, in his *Fairy Queen*, lib. i. c. 10, says,

He that the blood-red billows, like a wall,
On either side disparted with his rod,
Till all his army dry foot thro' them yod:
speaking of Moses: Ray:"—from all this it is evident, that the word *yod* is, a Sax. verb, formed

on a Gr. substantive, viz. *Ὁδός, via; a road, path, or passage.*

YOKE; "*Ζευγος, jugum*: Plat. τοῦ ζυγον οἰσθα οἱ δυοῖν οἱ παλαιῖ καλῶν: Upt."—a yoke, which unites as it were two in one.

YOON; various dialect for OVEN: Gr.

YORE; "*days of yore*; ongear-dægum, *olim, quondam*: Skinn."—who seems to rest it there, with great complacency, as if it was purely Sax.:—but on tracing the Dr. a little backward, he acknowledges, that gear signifies *year*; and that Casaub. derives *year* "ab *Εαρ*: melius," says the Dr. "deducere possum à Lat. *diaria*; q. d. *dierum summa*:"—how unfortunate is this *melius*! for *diaria* is Gr. likewise:—there is, however, another deriv. that deserves to be mentioned, from Ray's preface, viz. *yore* seems to be but a various dialect of *before, or e're-while*; i. e. *days past long before now*: only now again, this gentleman is unlucky; for *be-fore* is only a Sax. augmentative of FORE: Gr.

Y-OR-K-shire: Clcl. Voc. 7, tells us, that "*York* is but a contraction of *Y-hor-reich; the Northern-region*:" and in p. 173, he says, that "*Cor, or Hor, is the etymon of Corus; the North wind*:"—but, under the art. ORK-NEYS, we have seen that *Cor, Har, and Carus*, are Gr.: and as for REICH, that is Gr. likewise.

YOU, both singular and plural; *Ευ, tu; thou, ὑμεῖς, vos; ye, or you.*

YOUTH; "*Sax. jong; Belg. jonck; Teut. jeung, jœunger; juvenis*: Skinn."—but we have already seen, in the art. JUNIOR, and JUVENILE, that both those words are Gr.: and all these Northern words seem to be but collateral branches of the first great stock: tho' indeed, *youth, and youthful*, may perhaps be more properly derived, with Casaub. ab *Ἰθιος, juvenis; a young man*, advancing towards manhood.

Y-ULE-games: if we were to understand this word in the sense of jubilee, it ought to have been written *yeole*, as derived from the Hebrew *לֵב* and therefore, as we have already observed in the art. JUBILEE, Josephus hellenised, when he wrote it *Ιωβηλιος*, (which ought rather to have been written *Ιωβηλαιος*) if Voff. be right in translating it *jobilæus*; but Josephus has explained *jubilee* very properly by *Ελευθερια*, to signify *annus libertatis, remissionis*; and therefore applied to the Christmas season:—but if we attend to Clcl. Voc. 106, it seems reasonable to suppose, that we were in possession of this word long before the inhabitants of this island understood any thing of the Hebrew tongue: this gentleman then tells us, "it is a Druidical institution; but on the sanctification

sanctification of it to solemnise the birth of Jesus Christ, the old *y-ule* being abolished, received the name of *nov-y-ule*; the *new-y-ule*; and by contraction *no-el* in French; a less violent etym. than from *natalis*, as some make it: and if my memory does not play me false in my quotation of the learned Mr. Hyde, so very lately as under his own observation in Shropshire; the *y-ule* logs, and the *y-ule* fires for Christmas cheer, are not at this day unknown to the inhabitants there, and many other shires; at least as to the name:—let us now consider its etym.—in his former treatise, Way. 40, and 95, he says, “in the *y-ule*, or *bule*, or *holi*-days of December, the word *hol*, or *holi*, is purely a barbarism of *y-ul*, or the *hol* days, the days of *the wood*:”—and in p. 95, he says, “nor even to this moment are some of the customs of *the religion of the grove* abolished: on the first of May, or the beginning of the ancient *belstms* (*bel sems*) of the Druids, which lasted eight days, the ceremony of *maying* was then, and is still observed among some of the lower classes of people: in France, and especially in Britain, the *à-gui-l’an-neuf*, or custom of gathering *the mistletoe* is not absolutely abolished:”—having now gained thus much, that *y-ule* signifies *the wood*, we may easily see that the derivation is Gr. ab ἄλῃ, *sylva*; a wood; or going a *maying*, i. e. into *the wood* to gather the mistletoe; one of the highest *holidays* of antiquity: and this word *bule* (ἄλῃ) *y-ule*, or *holi*, as Cleland himself acknowledges, applied to the Druidical *maying*, became at length to be applicable to any season of joy; and thus, when Christianity succeeded to Druidism, the festivity of *May* was transferred to *December*; for the Christmas season being the highest festivity among us Christians (for then was CHRIST our Redeemer born) consequently that season is very properly called in many parts of England *the y-ule* season; and every thing relating to that feast is denominated by the epithet *y-ule*; as the *y-ule* log for the fire; the *y-ule* ale, the *y-ule* cheese, the *y-ule* cake; the *y-ule* every thing.

Z.

ZANNY; “*Zannas*, vel *Zannos*, *fatusus*, *stultus*; puto me,” says Casaub. “legisse, vel audivisse apud Anglos, à *zannie*, pro *fatuso*:”—this etym. points out his office; a *zanny* being one who was antiently entertained even in courts as a jester, in order to raise mirth and laughter in the company, either by his gestures, looks,

or speeches: there is, however, another deriv. which seems to point out his stature; viz. *Nanus*, *nannus*, *pumilio*; a dwarf, a dandiprat, a fool: according to this latter deriv. it should be written *zany*.

ZEAL; “*Zelos*, *zelus*; emulation: Nug.”—we do not use it in this sense only; but as Voss. observes, “*Zelos*, à *Zeu*, *ferreo*; proprie enim est *feror* ille animi, qui in aemulatione conuiscitur; hinc *Zelusotes*, *zelo percutus*; quia quis sic affectus est, ut rivalem in amore metuat, nec pati possit:”—*zeal* is not only in love, but religion; which, when carried to excess, breaks out into violence and persecution: from the *arab* and *feruency* which is generally shewn in mistaken *zeal*, Cl. Way. 115, seems to think that our word “*zeal* comes from the same source with the Dutch word *ziel*, which signifies *the soul*; *the spiritual essence*, *the life*, *the vigor of a man*, or *animal*:”—but we have already seen that **SOUL** is Gr.

ZECCHIN “signifies a *bad struck*; *zeca*, *the mint*, or place of *striking money*: Cl. Voc. 171.”—this deriv. might have passed for Cole. if he had not told us, in p. 140, n, that *z’ick* signified *to strike*; now *z’ick*, and *z’ec* are so much alike, that they must have both a similar origin; i. e. ab *ictus*, ab *ictor*, à *ictis*, à *ictus*, *tingo*; *to touch*, or *strike*: vel ab *icta*, ab *ictu*, *mitta*.

ZELO-TYPY; “*Zelotus* in Glossa Cyr. exponitur *pellicoratus*, *pellicatio*; sed non tam *pellicoratus ipse*, quam à *pellicatu zelotypia* proficiscitur: Voss.”—*a jealousy*, arising from the suspicion of adultery in either a married man or woman.

ZENITH; *zenith*; that point in the heavens directly overhead: Arabic.

ZEPHYR; “*Zephyrus*, *zephyrus*, as much as to say *Zephyrus*, which brings the fine weather, and with it, life and health to mankind: Nug.”—Cl. Voc. 169, and 190, would derive this word thus,

z; the prepositive } *z’-epb-yr-us*; *the West-wind*,
ebb; privation } or *Western air*:—it might
ir; air } be better to derive it from
us; idiomatic } *z’ebbir* or *z’epbyr-us*; i. e.
ab *Aquarum*, *aufere*; signifying *the evening*, when the sun is declined in *the West*.

ZEST; *Zudos*, à *Zea*, *ferreo*; *to ferment*: and sometimes used for *wit*, or *springbriety of conversation*; that is wont to set the table in a roar.

ZET; “Alman. *gietzen*; Sax. *geotan*; Belg. *gieten*; Goth. *giutan*; *fundere*, *effundere*: Lyc.”—it seems to be nothing more than a hard, harsh Northern dialect for **JETT**, or *throwing up water*

water into the air; and if so, we have seen it is Gr.

ZODIAC; "Ζωδιακος, *zodiacus*; a circle in the sphere divided into twelve signs, which take their denominations from different animals: Ζωον, *an animal*: R. Ζωον, *vivip*: Nug."

ZONE; "Ζωνη, *singulum*: R. Ζωνωω, *cingo*: Nug."—or rather Ζωνησι, *cingo*; to gird; a girdle, or belt.

ZOO-GRAPHY } Ζωο-γραφια, *zoo-graphia*;
ZOO-LOGY } ζωογραφια, *a history of animals*: R. Ζωον, *animal*; et ζωωω, *scribe*.

ZOO-PHYTE; Ζωο-φυτη, *zoo-phytum*; *the sensitive plant, which partakes both of animal, and vegetable natures*: R. Ζωον, *animal*; et Φυλον, *planta*; à Φωω, *fit*, *gigno*.

ZOO-TOMY; Ζωοτομια, *a dissection of animals*: R. Ζωον, *animal*; et Τεμνω, *seco*; to cut up.

ZYGÆNA, Ζυγαίνα, *zygæna*; *the fish, whose head is so remarkable as to have the appearance of a beam, or balance; and therefore is sometimes called the balance-fish*: R. Ζυγον, *jugum*; *the beam, or balance of a pair of scales*.



A SPECIMEN of the different ALPHABETS.

Hebrew.	Greek.		Latin.		Saxon.		English.	
א	Α	α	A	a	Æ	a	A	a
ב	Β	β	B	b	B	b	B	b
			C	c	Ĉ	ĉ	C	c
ג	Χ	χ	Ch	ch	Ĉh	ĉh	Ch	ch
ד	Δ	δ	D	d	D	ð	D	d
	Ε Η	ε η	E	e	Ǝ	e	E	e
			F	f	F	f	F	f
ו	Γ	γ	G	g	Ɔ	ǝ	G	g
ז			H	h	Ɔ	h	H	h
	Ι	ι	I	i	I	ı	I	i
י			J	j			J	j
כ	Κ	κ			K	k	K	k
ל	Λ	λ	L	l	L	l	L	l
מ	Μ	μ	M	m	Ɔ	m	M	m
נ	N	ν	N	n	N	n	N	n
	Ο Ω	ο ω	O	o	O	o	O	o
ס	Π	π	P	p	P	p	P	p
פ	Φ	φ	Ph	ph	Ph	ph	Ph	ph
	Ψ	ψ	Pf	pf	Pf	pf	Pf	pf
ק			Q	q	Lp	cp	Q	q
ר	Ρ	ρ	R	r	R	ʀ	R	r
ש	Σ	σ ς	S	fs	Ɔ	ʃ	S	fs
							Sh	ʃh
	ΣϚ	ς	St	ft	Ɔτ	ʃτ	St	ft
ת	Τ	τ Ϛ	T	t	T	τ	T	t
	Θ	θ	Th	th	Ɔ	ð	Th	th
	Υ	υ	U	u	U	u	U	u
י	Ου	υ	V	v			V	v
					Ɔ	p	W	w
	Ξ	ξ	X	x	X	x	X	x
י	Υ	υ			Y	ÿ	Y	y
י	Z	Ζ ζ	Z	z	Z	z	Z	z

ENGLISH ETYMOLOGY;

OR, A

DERIVATIVE DICTIONARY

OF THE

ENGLISH LANGUAGE.

Those Words printed with an Asterisc, are of doubtful Origin.

A E

From SAXON, &c.

A L

A - **BETT**, *support*: this word is of doubtful origin; it may be derived either from the Gr. as we have seen in the former Alph. or else, according to Lye, it may be deduced ab Iceland. *beita*; *incitare*; to encourage, incite, assist.

A-BOUT: "Sax. *Abutan*, *Ymbutan*; *circum*: vel à Belg. *buten*, quod idem sonat; quicquid enim aliud ambit, partes ejus exteriores, i. e. extimam superficiem attingit, et obvolvitur: Skinn." — whatever surrounds, encompasses, or encloses another.

ADELGUND } see { **ETHEL-**
ADELSTAN } GUND, } Verft.
ADELULPH } &c.

ADLE: "Sax. *Æblean*; *merces*, *præmium*; vox Lincolnienfi agro usitatissima, quod ipsis *salarium*, vel *præmium mereri*, designat; ex præpositione loquelari Sax. *Ed*; *rursus*, *iterum*, *denuo*; et *lean*; *stipendium*, *merces*: Skinn." — a reward, salary, or recompense.

AETA, *ebta*, or *egbta*; *inheritances*, or *owned possessions*: Verft.

AETHEL-BOREN-man, or "*etbel-boren-man*; a noble-borne-man; a noble-man borne; also a gentleman by birth: Verft." — but the latter part of this compound is not Sax.; for both *born*, and *man*, are Gr.

AETHRYNE: "wee vse for this the French word *touche*: Verft."

AETYWD: "*appeared*: Verft."

AGAIN; Sax. *Āgen*; *iterum*, *rursus*, *denuo*: a repetition.

AGILT; "*recompense*: Verft."

ALFRED, or **ALURED**, signifies *peace*: Verft.

ALLE-MAGNE } Clel. Voc. 173, says, "the
ALLE-MANS } Gauls, the French, and
 neighbouring countries, and they alone, gave to Germany the name of *Allemagne*, from the river *Mayne*, or *Mebaigne*; which signifies the middle water, or boundary; thence they called the inhabitants *Alla Meyns*, or *people beyond the Meyn*."

ALLEMAIN, modulus Allemannicus; a term in music; but seems to be derived from the foregoing art.

ALL-ODIAL: Judge Blackstone observes, "that according to Pontoppidan, in his History of Norway, p. 290, the word *od* signifies *proprietas*, and *all*, *totum* (which, however, descends from *ὅλος*, *totus*;) hence he derives *the odb-all right* in those countries; and hence too perhaps is derived the *udal right* in Finland, &c.: now the transposition of these Northern syllables *odb-all* into *all-odb*, will give us the true etym. of *alldium*."

dium, or absolute property of the *feudists*: see **FEUDAL**: Sax.

AMPER: "Sax. *Amppre*; *Omppe*; *varix*: vel à Teut. *empor*; *empor beben*; *elevare*; q. d. *cutis elevatio*; *a tumor*, *pustule*: Skinn. and Ray."

* **ANACHORET** } Clel. Voc. 67, n, says,

* **ANCHORET** } "*an-kir-igb* in Celtic signifies *one who withdraws himself from the community*: *an*, privative; *kir*, community; and *igb*, *frequenter*, or *baunter*: this word *an-kir-igb* has been also hellenised into *Αναχωρητα*, *anachoreta*; (very happily both as to sense and sound) *a seceder*:"—still there is a probability of its being Gr.; even according to his own deriv.; for *an* is evidently a contraction of *Ανα*: *kir* is as evidently contracted à *Κηρ-ος*, *circus*; *a circle*, *circuit*, *spire*, or *community*: and *igb* may be only a different dialect for *ich*, *icht*, *ickt*, or *driven away*: consequently Gr.;—so that *an-kir-igb* is any person *driven from society*; *forced to live alone*, *at a distance from all community*; which austerity some gloomy minded zealots have affected *voluntarily*, and still have been called *anachorets*, or *aneborets*; as if *driven away by force*.

ANDEDE, *confessed* } Verft.

ANEDING, *confessing* }

ANDORN; "Sax. *Undern-met*; *prandium*, *merenda*; Ital. et Goth. *undaurmat*, *ordorn*; *dinner*, or *afternoon-meal*: Ray."

ANEWST; "Sax. *On-neapeſte*; *prope*; *juxta*: *on*; *prop*: and *neapeſte*; *vicinia*; *neighbourhood*, *near at hand*: Ray."

ANTLERS; Fr. Gall. *andouiller*; *chevilles*, or *petites cornes*, qui sortent du marrein d'un cerf; the small horns, that first grow, and are called *the brow-antlers* of a deer; or perhaps those two sharp snags of the buck's horns, which grow pointing over his eye-brows.

ANWEALD, *authoritic*, *pouwer*: Verft.

APE: tho' Jun. and Skinn. have hunted this word thro' all the variety of shapes they could possibly find in the Sax. Dan. Belg. Teut. Cambro Brit. Iceland. Germ. and Dutch languages, yet the Dr. at last ingenuously owns, that he believes, it is not descended from any one of those tongues: "suspicio enim," says he, "quoniam animal istud olim ex Africâ, et Indiâ, nunc etiam ex Australi Americâ, nobis advectum est, nec Europæo aëre, utpote frigidiori, gaudet, vocem hanc aliasque cognatas Germanicas, cum re ipsâ barbaræ Africanæ, seu Indicæ originis esse."

A-READ } Sax. *Ærædan*; *conjectare*, *consulere*,

A-REDE } *statuere*, *decernere*; *to conjecture*, *surmise*, *suspect*.

ARNOLD, or *Earnold*; *upholder of honor*: Verft.

ARNULPH, *helper of honor*: Verft.

ARQUE-BUSE; *a strange compound of Gr. and Belg.*: *arque* is derived from *Κηρ-ος*, *circus*, *arcus*; et *busum*, vulgo *foramen*; unde "*arcke-buſſe*, vel *baeck-buſſe*; i. e. *arcus busius*; qui, inquit Pol. Virgilius, appellatur à *foramine*, quo ignis in pulverem fistulâ contentum immittitur; *arcum* nempe vocant, quod pugnantibus sit, instar *arcus*: Jun."—to which Skinn. adds, "*ſclopetum*, seu *tormentum manuarium majus*; ex *baeck*; *uncus* (the Dr. would not say *Ουχον*, *uncus*; *a book*, or *baeck*) et *buſſe*; *fistula*, *canalis*; quoniam in recentiori militia, instar *arcus* est; vel potius *arcui* successit:"—*a species of large musket*, or *blunderbuss*: an invention that succeeded to, and supplied the use of the *bow*; and which at first might have been called, *the shooting-bow*; not from its shape, but its use.

ARVEL-bread: "Sax. *Ærſull*; *pius*, *religiosus*; ita ut proprie denotet *panem* solenniter magis et religiosè comestum; *the communion-bread*: Ray."

* **AUMBRY** } if not derived from the Gr. as

* **AUMERY** } in the former Alph. it may come "ab *almari*; *a cupboard*: British: according to the proverb,

Heigh ho, you are no sooner up,

But the head in the *aumbry*, nose in the cup: Ray."

the word seems to be rather of Norman extraction.

A-WARPEN, or *awurpen*; *thrown*, or *cast*: "wee call in some parts of England *a melle*, *a mould-warp*, which is asmuch to say as *a cast-earth*; and when plancks, or boards are awry, we say they *cast*, or they *warp*: Verft."—but we shall hereafter see, that *to warp*, or *cast*, and *the mould-warp*, are derived from different roots, tho' both Sax.

AWE; Belg. vel Teut. *acht*, *achte*; *observatio*, *respectus*, *cura*; *achten*, *estimare*; *to shew a regard*, *respect*, or *esteem* for any one.

A-WELD } "*welded*, or *menaged by strength*:

A-WYLD } Verft."—perhaps from hence comes the expression *to weld iron together*, i. e. to beat two pieces of iron strongly together, and make them unite.

AWYRGUD, "*accursed*, or *strangled*, or *throtled*; wheerof we have yet, the word *wurried*: Verft."—and from hence likewise may have arisen that expression in Galat. iii. 13, "Christ hath redeemed us from the *curse* of the law, being made a *curse* for us; for it is written, *curſed* is every one that hangeth on a tree:"—"yet," says St. Paul, 1 Cor. xii. 3, "I give you to understand, that no man speaking by the spirit of

God, calleth Jesus *accursed*;" tho' he was crucified for our sins.

B.

BACK: "Sax. *bac, bæc, bæce*; *dorsum*; *the loins*, or *chine*: Skinn."

BACK-BITE: half Sax. half Gr. "elegant sane vocabulum." says Skinn.; and with a truly etymologic zeal, he adds, "cuius Græcæ compositioni conferendum; significat autem *absentem calumniari*; *absentis famæ detrabere*; seu *derogare*; à nostro *back*, and *bite*; q. d. *dorsum alicui admordere*; i. e. ubi faciem à te avertit, *tergum obvertit*, convitiis proscindere."—to *revile* a person behind his *back*:"—that *back* indeed is Sax. must be allowed; but that *bite* is so, will scarce be admitted, after what Jun. has said; mihi tamen omnia hæc deduci posse videntur à *βίολος*, *viſtus*, *annonæ*, quicquid vitam sustentat, *mordendo*, *manducando*; *bitten*, *chewed*.

BADGE; "insigne cuique proprium, ac primâ forte significatione *ſpintber* olim denotaverit: ut à vet. Teut. *bade*, pro *bode*; *nuntius* fuerit *badage*; *nuntium*, eâdem terminatione, quâ nunc *message* dicunt Angli; deinde vero ex illo *badage*, contractè *badge*, nuncupaverint monile illud, quod in pectore gerunt tabellarii; quo constat eos, auctoritate publicâ instructos, iter capeſſere ad exequenda negotia, et deferendas tabellas publicas, privatas, &c.: Jun."—those who bear some *mark*, or *token*, that they are supported by public alimony, charity, &c.

BADGER, *taxus, meles*; animal cibi avidum, et esculenta in longum tempus recondens; unde Anglicè, *a badger of corn*, est *frumentarius*, sive mercator magnarius, fruges undiquaque cœmens, atque in unum comportans: Jun."—this, however, is only explaining the word *badger*, this is not giving us the etym. of it: we must therefore now attend to Skinn. who tells us, that it is derived à Fr. Gall. *bedoüe*; q. d. *bedouer*, term. enim et majoribus nostris sexum notavit:"—this is no explanation: so that at last we must have recourse to his fortasse, *back*; *mala*, *maxilla*; q. d. *backer*; i. e. validis *maxillis* præditus; et est sane animal *mordaciſſimum*:—and even this etym. is as applicable to any other beast, as the *badger*: see **GRAY-bound**, in the former Alph.

* **BAIZE**, or *sine freeze*; if not derived from the Gr. as in the former Alph. must now be referred to the "Belg. *baey*; Teut. *bey*; Hisp. *bayeta*, *vayeta*; Fr. Gall. *bayette*; Ital. *baietta*, ab urbe *Baiis*, ubi primùm factus est: Skinn. Covarruvius autem deflectit Hispanicum *bayetta*,

à nostro *baize*; dicit enim primùm ex Angliâ in Hispaniam advectos esse hujusmodi pannos:"—but this will bring us back again to the former deriv. from the Gr.; *a sbaggy*, *nappy*, *ratteen cloth*.

BALA-RAG: "ab Iceland. *bal*, *bol*; *malum*, *pernicies*; *boluan*; *diræ*; ac *bolua*; *maledicere*, *imprecari*; Thwaites:"—and "*rag*; *opprobriis mordere*, *ſævidiſtis protelare*; ab Iceland. *ræigia*; *deferre*: Lye:"—to *throw out reproaches*, or *taunts*.

* **BALD-RED**: half Gr. half Sax. "*bald* is *bold* (consequently Gr.) and *read*, or rather *rede*, for distinction, signifies *counsel*, or *advice*: i. e. *bold counsellor*: Verft."

BALE-FUL: "Sax. *Bæl*, alias *Bæl-fýr*; *rogus*, *pyra*, *ſtrues funerea*; hinc secundùm eandem elegantem metaphoram præſci Saxones *Deoſian*; et nos *to grieve*; *triftis*, *mæſtus*, *funestus*, *lamentabilis*: Skinn."—whatever expresses, or causes *grief*, *sorrow*, *woe*:—this is the Dr's. deriv.; but Lye, with greater probability deduces it ab Iceland. *bal*, *bol*; *malum*, *pernicies*; *ill*, *destruction*; *the cause of woe*.

to **BALK** any one; à Goth. *bilaikan*: see **BILK**: Sax.

BAN } "*ban* appears to me," says
BAN-DITTI } Clel. Voc. 16, "a contraction
BAN-ISH } of *be-ban*, (much in the same
BANNS } manner as *sure* is of *secure*)
 signifying *be it known*; *noverint*; and from hence the word *ban-ish*, or *ished*, to signify one who is *expelled the shire*, or *the church*, by *public ban*; a ceremony necessary to exile, or outlaw a man: *the ban of the empire* is a kind of civil excommunication:"—but *ish* at least is Gr.: and from hence likewise comes the expression of publishing the *banns of marriage*, i. e. making the intention of the parties publicly known; or *declaring it publicly in the church*.

BAR, or *bolt*; "Gall. *barre*; Hisp. *bara*, *barra*; Belg. *barre*; *repagulum*, *obex*, *veſtis*, *clatrum*: Jun."—any *bolt*, or *obstacle*.

BARD-OLPH } "asmuch to say, as a *belper*,
BART-ULPH } or *assistant unto aduſement*:
BERT-ULPH } Verft."—consequently half
 Sax. half Gr.

BARKEN; "vel à Germ. *bergen*; *abscondere*; vel à Sax. *Beoſgan*; *munire*; q. d. *locus clauſus*; *atrium*: Skinn." *a court-yard*, or *any enclosure*.

BARLEY: "Sax. *Bepe*; *bordeum*; *a grain*; quasi *beerlegb*: Verft."

BARM: "Sax. *Beoſm*; *flos*, vel *ſpuma cereviſiæ*, *fermentum*; *the yeſt*, or *zeſt of beer*, when *ſet on work*: Jun."

BARN: "Sax. *Beſn*; *borreum*; à *Bepe*; *bordeum*; et *epne*; *locus*; *a place to ſtore barley*; that is, 'all ſorts of grain in': Skinn."

BARNACLES *for hoves*; "*pastomis, vel pastomis*; ferrum quoddam equino rictui injicitur, ad frangendam ejus duritiem, forcipi simile, quo fabri ferrarii equis calcitronibus nares stringunt: videtur desumptum ex Gall. *berner*; *comprimere contumacem alicujus petulantiam, atque eò patientiæ perducere*: Jun."—this is a very just definition, and perhaps as just a deriv.; but the following from Skinn. is so extraordinary, that it is neither just as a definition, nor right as a deriv.: "credo," says the Dr. "à *bear, and neck*; quia sc. *cervici injicitur*:"—this perhaps may be the first time the reader was ever informed, by a physician, that a pair of barnacles were fastened about a horse's neck: perhaps the Dr. might, in some particular cases, have found the benefit of such an application on some of his patients; but a common farrier could have informed us better; that a pair of barnacles were a pair of pincers, tongs, or forceps, applied to the upper lip of unruly horses, in order to make them quiet.

BARRETOUR; "Fr. Gall. *baratter, barater*; *fallere, imponere, circumvenire*; to deceive, cheat, and impose on: Skinn."

BARTER; "Fr. Gall. *baratter*; Ital. *barattare*; *mutare, commutare merces*; to make an exchange of goods by truck, or traffic: Skinn."

BASHAW, or rather **BASCHA**; "*satrapa Turcicus*: Spelman invenit in LL. Alman. *bassus, et vassus, pro vassallo, vel duce*:—which would then originate à βασιλευς:—Leuencavius autem dicit *caput Turcis signare*; et Martinius à Turcico *basch*; *caput deflectit: a Turkish nobleman, or general*: Skinn."

BASTE *with a needle*; "*besten, neyen*; Frisiis, Sicambriis, et Teutonistis, usurpatur pro *leviter consuere, sarcire*: Jun."—to sow slightly; to run the work over hastily with a needle and thread, before they begin to sow.

* **BAVEN**; *fagots of brushwood*; "Belg. *bauwen*; Teut. *bauwen*; *edificare*; cum fiat ex reliquis arborum pro ædificiis succisarum: utrumque etimon. me iudice ineptum," says Skinn.; but gives us no better:—it seems, however, to descend from the same root with **BOUGHS**, or small branches of trees, which might in the earliest ages have been cut down to serve for covering to their wretched, miserable cottages and hovels:—but then it would be Gr.

* **BAUL** } Lye, in his Add. supposes this

* **BAWL** } word to be derived from the Suec. *boela*; ab Iceland. *haul*; *mugitus*:—to low, or bellow, like an ox: and indeed, our word *haul* seems to be either a contraction of that word *bellow*; or a different dialect of *call aloud*: in

either of which cases it would be derived from the Gr.

BE: "præpositio omnibus dialectis Germanicis, præsertim Sax. Teut. Belg. communis: *begotten, beloved*; exponitur autem modo *con, de, super, juxta, propter, secundum, per*: in compositione sæpe *circum* significat: Skinn."

BEACON, "Sax. *Beacon, Beacn*; *signum, vel symbolum*: hinc res omnis," says Jun. "in spectaculum edita, utpote *trophæum, pharus, vexillum*, ipsum quoque *regium labarum, quod standardum* vocant, *beacen, et beacn* appellatur: any thing made use of as a signal.

BECKON, *to make signs to any one*: see **BEACON**: Sax. above mentioned.

BEELD: "quid si à Sax. *Beladian*; *excusare, liberare*; proprie *munimentum à frigoris injuriâ*: any shelter, or preservative against cold, &c. Ray."

BEER: "Sax. *Beje*; *bordeum*: Skinn."—*barley*: beer may very properly be called *barley-wine*.

BEHET, or *bebeght*; *promis*: Verft. *to pass one's credit*.

BE-HOOVE; "Sax. *Behofe*; *lucrum*; gain: *Behofan*; *decere*; *Behofap*; *oportet, interest*: Skinn." *it ought, it behooveth*.

BELCH: "Sax. *Bealcan, Bealcettað*: *ruc-tare*: Jun."—but Skinn. writes it *Balcettan*: utrumque à sono fictum; *to expectorate wind*.

BELIEF } Sax. *Elelefan*; Belg. *gelooven*;
BELIEVER } *credere, fidere, confidere*; *to put trust, or confidence in*; *to have faith*.

BELONG; Teut. *belangen, anlangen*; *spettare*; *pertinere*; *to appertain*.

BE-STOW *a reward*; both Jun. under the art. *stow*; and Skinn. likewise, would have us derive this word *bestow* from the Sax. particle *be*, and *stow*; i. e. *locus*; but then, as we have seen, it would be Gr. and signify *a place to stow, or lay up any thing in*: but now it bears the sense of *giving, conferring*; and with Jun. under the art. *bestow*; and with Minsh. as quoted by Skinn. we might rather suppose, that it came now from the Belg. *besteden*; quasi *bestowden*: for we often hear the expression, *he has bestowed me*; for *he has given me, or done me such a favor*; i. e. he has conferred the benefit, and my want is supplied.

BE-SWYC; *deceat*; *deceit*

BE-SWYGEN, *deceaved* } Verft.

BE-SWYCER, *deceauer* }

BE-TYNED; *bedged about*; "wee use yet in some partes of England to say *tyning, for bedging*: Verft."

BIGGEN } "Fr. Gall. *beguin*; Ital. *begbino*;
BIGGIN } *calantica infantilis*; forte sic dicta, quod

quod olim les *beguines*, quædam quasi moniales, quæ instar religiosarum, sed sine voto, vixerunt, hoc capitis tegumento, distinctionis ergo, usæ: (*an under cap*;) sed unde inquires, Fr. Gall. illud les *beguines*?—Menagius dictas putat à Sancta *Begga*, Sanctæ Gertrudis sorore, Ansegisi uxore, quæ prima hunc ordinem instituit: Skinn.”—Shakespeare has elegantly introduced this word in his Second Part of Hen. IV. act iv. sc. 10, where the king is described asleep, with the crown on his pillow, and the prince watching by him; who, on observing the crown, addresses it thus;

O polish'd perturbation! golden care!
That keep'st the ports of slumber open wide
To many a watchful night:—Sleep with it
now:—

Yet not so sound, and half so deeply sweet,
As he, whose brow, with homely biggen bound,
Snore out the watch of night:

i. e. bound with a homely *night cap*, or coarse *under-cap*.

BIGGENING: “*I wish you a good biggening*; i. e. a good getting up again; votum pro puerpera: Ray:”—it seems to be derived from the foregoing art. and to mean a good getting on your *night cap* again; i. e. to be able to dress yourself again.

BIGOT } “Fr. Gall. *bigot*; *superstitiosulus*:
BIGOTRY } Skinn.”—perhaps intended for *superstitiosus*; a very *superstitious* zealot.

BILIDA }
BILITHE } *an image*: Verst.

BILK; Goth. *bilaikan*, quod propriè significat *insultando illudere*, aliquem dolis fallere, decipere; *alicui verba dare: to cheat*, or *impose upon*.

BILL of a bird; “Sax. *Bile*; *rostrum*; *the beak of a bird*: Skinn.”—to which he has boldly ventured to add; “alludit Gr. Πύλη, *janua*; quia avis *rostro*, tanquam *januæ*, cibos infert et accipit:”—and so does every other animal: this Gr. deriv. therefore is by much too forced.

BINN; “Belg. *benna*; quod ling. Gall. genus *corbis*, *cistæ*; item *arca panariæ*: Spelm.”—a *bread basket*: and now used for any place to deposit things in.

* **BISMER**, or *bysmer*: “*mer*, or *meas*, is our ancient English word for *fame*, so as *bysmer* is *ill fame*, or *blasphemy*: Verst.” But the latter part of this compound *bis-mer* is evidently Gr. and descended à Μῆ-ος, *verbum*, *sermo*; a *word*, *speech*; or, as he calls it, *fame*.

* **BITCH**; “Sax. *Bicce*, vel potius *Bicge*; *canicula*, *canis femina*: Jun.”—a *female dog*: or perhaps it may be Gr. as in the former Alph.

BLEAD; “*frute*: Verst.”

* **BLEAT**; *fearful*; “*blaudur* Icelandis est

timidus: a toom purfe makes a *bleat* merchant: Lye's Add.”—or perhaps it may be Gr.: see BLEIT: Gr.

BLEND: “Sax. *Blenban*; *miscere*; *to mix*, or *mingle together*: Skinn.”

BLIN; “Sax. *Ablinnan*, et *Blinnan*; *cessare*; *to cease*: Ray.”

BLINK-beer; from the foregoing root; i. e. “*cerevisiam musteam tam diu in vase relinquere*, donec aliquem *aciditatis* gradum acquirat: Skinn.”—to let beer *remain*, or *continue* so long on the mash, or the grains, that it acquires a certain degree of *acidity*.

BLISSOM; “certe ab Iceland. *blefina*; *salax*: *salacious*: Lye's Add.”

* **BLOCK** } “Belg. *block*; *truncus*, *stipes*,
* **BLOCKADE** } *caudex*: Fr. Gall. *bloquer*;
* **BLOCK-head** } *coronâ cingere*; *circumfidere*
* **BLOCK-house** } *urbem*: forte an quia olim
* **BLOCK-up** } *rudioribus sæculis cæsis et*
aggestis arboribus, vel saltem *machinis ligneis* urbium obsidionem moliebantur: vel à Sax. *Beluccan*; *claudere*: Skinn.”—but now it looks as if it came from the Gr.: see LOCK-up: Gr.

BODE; Sax. *Bode*; *nuncius*; a *messenger*; a *tydings bringer*.

BODIGÉ, *preach* }
BODIUNG, *preaching* } Verst.
BODUD, *preached* }

BODKIN } “Sax. *Bodige*; *statura*, *truncus*, *finis*:
BODY } *caput*: interdum et *corpus integrum*; a *body*: unde *bodkin*, quasi *bodykin*; *acus crinalis*, *corpuseulum*, propter tenuitatem: Skinn.”—*any little body*; a *hair pin*.

BOG; “Belg. vel Teut. *boden*; *fundum*: vel ab Hibern. *bog*; *mollis*, *tener*; *locus palustris*, *limosa*, *cænosa vorago*: Lye:”—a *muddy*, *quaggy*, *miry place*.

BOGGLE, or *doubt*; from the foregoing root; “quasi ut *luto*, seu *lacunâ*, *bærere*; frustra nitentem ut te expedias: Skinn.” *to doubt*, *to be in difficulties*.

BOLE } of a tree: “Iceland. *bol*; *arboris truncus*;
BOLL } *cus*; *the body of a tree*: Lye's Add.”—tho' perhaps generally understood only of the *bark of the tree*.

BOLLED: “origo vocis petendâ est ab antiq. Brit. *boll*; *folliculus*: *linum folliculos germinabat*: Exod. ix. 31: Lye's Add.”—*in the pod*, or *seed*.

* **BOOR**: if not derived from the Gr. as in the former Alph. it may come from “*bô*; Goth. *oppidum*, sive *villam* significante,” says Shering. p. 271; “inde Gothicis gentibus *boer*, vel *boor*, est *rusticus*, *villicus*, qui *villam* habitat:”—a *country clown*, who never was beyond his own *village*.

* **BOOT**, *compensation*; “*Bót*, *Bote*; *compensationis gratiâ*, *satisfactio*; *something given as*

an additional value in exchange: Skinn."—"it is a yielding of amends: Verft."—it seems however to be Gr.: see **BOOT**, or *profti*.

BORROW; "Sax. Boprgan; Belg. *borgben*; *mutuum dare*; to lend, to assist: Skinn."

BOTS: "nescio an à Fr. Gall. *bote*; *fascis*; in equis *lumbrici*; quia sæpe confertim colligati, et mutuo *implèxi*, excernuntur: vel forte à Sax. *Bitan*; *mordere*; quia sc. *lumbrici* morsificationis sensum exhibent: Skinn."—this latter *quia* seems to be but a strange reason; because all worms, incident to animals, cause the like sensation.

BOUGHT: the past tense, and particip. of **BUY**: Sax.

BOUN; "forte à Belg. *bouwen*; to build, or manure; hence used to signify *dress*, and *undress*: and sometimes it is used substantively for a woman's garment: Ray."

BOUT; "first *bout*, second *bout*; *primæ vices*, *secundæ vices*, &c. suspicor hunc modum loquendi mutuatum ab animosis aleatoribus, qui, cum perdidissent, non cessant perdere; dum ludendi calorem alunt, vanâ spe refarciendi amissa; ac subinde repetunt illud suum, yet one *bout* more; I'll have another *bout* with you; quo significant, unum adhuc *jaetum* ad restituendam rem tentandum esse: nimirum Gall. *bouter*; Ital. *buttare*; Holland. *botâr* est *jacere*, *projicere*; Belg. vero *botten*, non modo *ejicere*, vel *projicere*, significat; sed et aleas præcompositas fraudulenter extrudere; to cog, or load the dice: Jun."

BOUTE-FEU: "Fr. Gall. *bouter le feu*; *ignem immittere*; qui sc. *ignem subdit*; *incendiarius*: Skinn."—an *incendiary*: half Gall. half Gr.

BRAID; Belg. *breyden*; *contexere*, *nectere*; to bind, to tie.

BRANGLE; Teut. *brangen*, *praengen*; *superbire*, *se ostentare*; to talk haughtily, speak proudly; *boast*, *brag*, *quarrel*.

* **BREATH** } if not derived from the Gr. as
* **BREATHE** } in the former Alph. it may come à Sax. *Bpaðe*; *odor*; *spiritus*; *steam*, or *vapor*: Milton has applied this word in a very particular manner to rivers;

Th' animal spirits, that from pure blood arise,
Like gentle breaths from rivers pure.

Par. Lost. Book IV. 805.

BRIDGE; "Sax. *Bricg*; Belg. et Alman. *brugge*; *pons*: Skinn."—any passage constructed over a river: "Casaub. deflectit," continues the Dr. "à Gr. *Γεφυρα*: nollem dictum; quis enim pons duas tam dissitas voces, ut *Γεφυρα*, et *bridge*, junxerit? nimis brevis ille Xerxis, qui Europam Asiâ miscuit:"—so elegant, and so

severe is the Dr. at present on that truly learned etymologist.

BRIGADE } "Fr. Gall. *brigand*; pl. *brigantines*; *latrones*; quia *piratae* his *navigiis*, utpote *levioribus*, eoque magis *expeditis*, in *latrocinis* uti solebant: Menagius deducit *brigand* à *Brigantibus*, olim *Britanniæ* *Septentrionalis* incolis, *latrocinis* infamibus: our Northern gentry would not be greatly pleased with this compliment of the Dr. on their ancestors: "sed quoniam vocem hanc *brigans* olim *militēs* simpliciter signasse affirmat, mallet formare à Fr. Gall. *brigade*; *cobros*, *turma*, *agmen militum*: et sane inter *grassatores* et *militēs* parum interest:"—and the gentlemen of the sword would scarce think themselves obliged to Mr. Skinner for this compliment.

BRIGHT; "Sax. *Beophht*; *lucidus*; Alman. *berbt*; *claritas*; *clearness*: Jun."

BRINDED cat; "à Fr. Gall. *brin*; *virga*; *variegatus*: Menag."—any mixture of colors in streaks. Shakespear, in his *Macbeth*, act. iv. sc. 1, has given us this word; where he has begun his *Witches'* scene, with

1. *Witch*. Thrice the brinded cat hath mew'd.

BRISTLE; "Sax. *Bristl*; Teut. *buersfel*; Belg. *borstel*; *feta suilla*: Skinn."—the strong hairs, growing upright on the back, and mane of a wild boar.

BROACH, or *peirce* } "Fr. Gall. *broche*; Ital. *broccia*; *veru*; *brocher*; *veru transfigere*; hinc *mettre en broche*; *vas relinere*; nobis *to broach a vessel*; or, as we sometimes say, *to peirce* it; metaphorâ è *culinâ* in *cellam* *transumptâ*: Skinn."—there is another sense attributed to this word by Jun. viz. *devirginare*; *to deflower*.

BROCK, the animal: "taxus, meles; Sax. *Broc*; a badger: Skinn."

BROGUE of the tongue; "videtur mihi," says Lye in his *Add*. "formatum esse ab *Hibern. braoch*; *regionis finis*, seu *terminus*:"—meaning the uncouth pronunciation, which is spoken on the outskirts, boundaries, or borders of a country, where no doubt the provincial dialect prevails.

BROIL over the fire; "Gall. *bruler*; *torrere*: Jun." *to roast*, or *parch* on a gridiron.

BRUSLE; "French *brusler*; *to scorcb*, or *burn*: the sun *brusles* the hay; *brusled peas*, *parched peas*: Ray."

BRUSTLE-up, quasi *bristle up*, *setas erigere*, ut solent irati porci, erinacei, et hystrices; to set up, or erect the **BRISTLES**: Sax.—there seems to be great probability in this deriv.; and yet it might not be altogether foreign, to suppose that *brustle up* was but a Northern dialect for *breastle*

up; i. e. to make up to a person with a *high, erected* breast, as if he would push him down:—only now it would be Gr.: see BREAST in the former Alph.

BUGK of a cart; Sax. *buck*; the belly, or body of a cart.

BUCK-basket } "Teut. *baeuche, baeuchen*;
BUCK, or wash } *labrum, lixivium, lotorium,*
BUCKET } *fitella, fitula*: Jun. and Skinn."
BUCKING-tub } —a leather pail; or any such vessel, used in washing.

BUCKRAM; "Fr. Gall. *bourgram, bougran*: olim inquit Florius pro *lineo panno subtilissimo, fortasse et laneo, usurpata est*; et tum potuit deflecti à Fr. Gall. *bourre*; *villus, seu floccus lanae*: Skinn."—this latter species is now very seldom used; our present *buckram* is made of linen.

BUD, or blossom; "Belg. *potte*; Fr. Gall. *button*; a button, gem, or germ: Skinn."

BUDGE; "Fr. Gall. *bouger*; *se movere*; to move, to stir: Skinn."

* BUF-FET, or *bufet*: "Sax. *Beod*; *mensa*; et *fæt, fat*; *vas*: Lye:"—but under the art. *board*, Jun. tells us, that the Sax. word for *mensa* is *Bopð*; now it would be very remarkable, if both *Beod*, and *Bopð*, were the same: this deriv. of *bufet* therefore appears rather hard; yet it is the best I have found: unless *Beod* is a mistake of the press for *Beopð*; i. e. *Bopð*; but *BOARD* is Gr.

BUFFET-stool: "Fr. Gall. *buffet*; *mensa, abacus*; *mensæ enim vicem satis commode supplere potest*: Skinn."—who is never over delicate in his ideas: "sed unde inquires, *buffet?* nescio an à Sax. *Buþan*; *super, above, or upon*; q. d. *mensa, super quam vasa ponuntur; repositorium*:"—this might do very well for another deriv. of *buffet* in the former art. but it can scarce be applicable to a *buffet-stool*.

BUMMEL-KITES; "sometimes called *bumble-kites*: Sax. *Beam-cýð, vel cýð*; *rubum, vaccinia, tribulus*; *black-berries, bramble-berries*: Ray."

to *nip* a BUNG; "in mysticâ sc. *erronum* linguâ, *crumenam secare*: Sax. et Dan. *pung*; *pera, marsupium, vidulus, crumena, loculi, sacculus*; Festo, *manticularius*; et Plauto, *zonarius sessor, crumenifeca*: Skinn."—literally a *cut-purse, or pick-pocket*.

BURDEN of a song: Clel. Way. 25, says, "the burthen of a song is the concluding verse of a stanza chorussed by the company; it might be written more intelligibly *bordone*, as in Spanish:" or perhaps more intelligibly still from the Fr. Gall. *bourde*; a *ban, or jest*; meaning that part

of the song, which seems to carry the whole poignancy of the stanza.

BUREAU; Gall. *espece de table à plusieurs tiroirs et tablettes*; a chest of drawers, a scrutator: there is scarce any word has deviated more from its original intention, than this now before us; which seems to be deduced à *burat*; a coarse kind of woollen stuff, of a dusky color, with which they might originally have covered the tables of council chambers, and boards of justice; whence the expression *bureau, partie des juges de la grand chambre des parlements de France*; meaning the table, at which they meet, covered now with a carpet; from whence the expression takes its origin, of an affair being brought on the carpet, on the tapis; i. e. being laid before the judges; and now a *bureau* commonly signifies a table, or desk, which has a piece of cloth fastened in the top to write on.

BURGEN } both Jun. and Skinn. derive
BURGEON } these words à Fr. Gall. *bourgeon*; *germen, germinatio, gamma*: but the Dr. is willing to trace it a little farther, and would derive *bourgeon* à *bourre*; *lanugo mollis, villus*; *pleuraque enim germina mollia, et lanuginosa sunt*: but Jun. says, "despice tamen annon possit referri ad illud *bargus, quod ævi mediis scriptoribus dicebatur ramus*:"—a *bugh, branch, bud, blossom*.

BURL; "vox lanificum propria; sic autem vigornæ, si recte memini," says Skinn. "dicitur *floccos lanae recens factæ extantes pectine ferreo evellere*: à Fr. Gall. *bourre*; *floci, tomentum, villi*:"—one would be almost tempted to suppose, that Jun. and Skinn. meant the same thing by this word *burl*; and yet scarce any thing can be more distant than the interpretations they have given to it: we have seen the Dr's.; let us now hear Jun.: *burle cloth, onqdare pannum, refer ad bur, lappa*; et *bur, vel burre dictum, quod burros faciat capillos*: see the following article.

BURR, a weed; "Fr. Gall. *bourle*; *floci, tomentum, lanugo*; sc. à *semine tenero, molli, levi, et lanuginoso, quod instar feminum jaceæ nigrae vento diffiatur*: Skinn."—but Jun. quotes Martinius, qui suspicatur *bur, vel burre, lappam* ideo Anglis *burr* dictam, quod *burros faciat capillos*; unde et Gr. *Ξαυριον* dicta est à *rufandis capillis*.

BUSY; "forte à Sax. *Býrgian*; Belg. *besich*; Fr. Gall. *besogner*; Ital. *bisigare*; *occupare, occupatus*; *employed, engaged, occupied*: Skinn."

BUT; Sax. *Bute*; *prater, nisi*; except, besides.

BUT } "a cask; Sax. *Butte*; *dolium*; Fr.
BUTT } Gall. *bout*; a barrel or cask of beer: Skinn."

BUTT, or *mark*; Fr. Gall. *but*; *scopus*; an object to shoot at.

BUTCHER, "Fr. Gall. *boucher*; *lanio*; a slaughter-man: Skinn."

BUTTON; "Fr. Gall. *bouton*; *sphærule vestiaria*; a little knob: Skinn."

BUTT-RESS; "Sax. *Bute*; *foris, extra*; et *peira*; *erigere*; nihil enim aliud est quàm quod extrinsecus erigitur, suffulciendi causâ: Lye's Add."—something raised externally, by way of prop, shore, or support: only now *raise* is Gr.

* **BUXOM**, "Sax. *Bocrum*; Belg. *boogsaem*; *obediens, tractabilis*; ita à veteribus accipitur; nunc vero ut plurimum usurpatur de puellâ *bilari, alacri, latâ*: a romping girl: Jun. and Lye:" Verft. supposes it ought to be written *bubsomnesse*, or *bughsomnesse*; and explains it likewise by "*ply-ableness, or bowsomness*; to wit, humbly stooping, or bowing down in signe of obedience: Chaucer wrytes it *buxsomnesse*:"—the only point now is to determine, whether Chaucer uses it in the same sense:—very probably not: at least, if that should be the original sense, the deriv. would be undoubtedly Gr.

BUY; "Sax. *Bycgean*; *emere, vendere*: *aboht, bohte*; *emptus*; to purchase, to pay for: what is bought, and sold: Skinn."

BY, near at hand; "Sax. *Bi, Biz*; *juxta*; *close to, nigh, next to*: Skinn."

BY-BY, and *good by*, contractions only of *God be with you*; Sax. Proverb.

BY-name } "Sax. *Bipond*; *proverbium, ag-*
BY the BY } *nomen, seu sermo, quem semper*
BY-word } *in vicino, i. e. semper promptum,*
et in summis labris habemus: Skinn." a proverbial expression in constant use.

BYGEN, and *syllen*; various dialect for *buying and selling*: Verft.

C.

CADET; "Fr. Gall. *cadet*; nobilis familiæ filius junior, quique à filio natu maximo, atque ex affe hærede, defuncto patre, alitur: Jun."

CAD-UC-EUS: Clel. Voc. 147, n, is of opinion, that "this word is not of Gr. or Lat. origin; but derives unforcedly," says he, "from *cad*; *battle*: *eek, (uc) cessation*: and *ay*; *parley*: so that the whole compound very naturally forms *cad-eek-ay*, unde *caduceus*; to signify a treaty of armistice, or cessation of hostilities."

CALF of the leg; "ita Belg. *de kalf van het bout*, alias *de muys van het bout*, est *pulpa arboris*: Jun."—but what connexion there may be between the etym. and the interpretation, must be left to more sagacious critics: "magnam

habet affinitatem cum Hibern. *coltba*; *surâ*; says Lye:"—the swelling protuberance in the hind part of the leg.

CAM-MOCK; "Sax. *Cammoec, Cammet, Cammuc*; *peucedanum, vel potius resta bovis*; herba: Skinn."—*rest-barrow*.

CAPOT; "Fr. Gall. etiam *capot*; terminus chartis pictis, præsertim picqueto ludentibus, frequens; forte à Gall. *cappot*; Hisp. *capote*; *pallium pastoritium*: sed quâ inquires analogiâ," says Skinn. "is, qui alium tanto intervallo in hoc ludo superat, ipsi *pallium dare* dicitur? analogiâ credo, et metaphorâ à pugna et ictibus sumptâ, quâ qui alium probe cædit, aut fustibus dedolat, ictibusque quasi onerat, arcendo frigori induere dici potest (*pallium*) Skinn.:"—we have almost a similar expression among the gentlemen of the turf; viz. he gave him a handsome dressing.

CAP-STAN: "forte deflecti posset," says Skinn. "à Sax. *cop*; *caput*; et *Stænz, veltis*:"—consequently half Gr. half Sax. to signify an engine, called a winde-beam, which is wrought with a bar, or lever.

CARLOCK, and sometimes *charlock*; "rapum sylvestre; Sax. *Leplice*; a rank weed among corn: Jun."

* **CATER** } if these two words are not of Gr.

* **CATES** } extract. as we have hinted in the former Alph. we must admit with Jun. that they are derived from the Belg. *kater*; quo nomine opsonator ille majoris familiæ minister nundinalis appellatur, qui coemptos in macello cibos tradit coquo:"—the person, who in large families supplies the kitchen.

* **CAVIARE**; "ab Ital. *caviaro*; ova acipenserum, seu sternionum sale condita, à Volgâ, seu Rhâ, Sarmatiæ, seu Muscoviæ, fluvio advecta: sunt qui à Gr. *Γαρον, garum*, declinant: sed credo potius vocem cum re ipsâ à Sarmatiis, seu Muscovitis, ad nos transmissam esse: Skinn."—*Γαρον*, and *garum*, is rather the pickle of any salt fish, than the fish, or spawn itself.

CHAGRIN-*skin* } commonly written and

CHAGRIN, *vexation* } pronounced *sbagreen*: none of our etymol. take the least notice of this word, except Jun. who writes it *sea-green skin*; but from whence he would have us derive it, or why it was so called, he leaves us intirely uncertain; he only quotes Menag. for calling it *cbagrîn*; because it is *sorte de cuir d'un poisson ainsi appelle par le Turcs*: so that this seems to be a Turkish word; but what the etym. of it imports, I have not as yet been able to trace: there is however another sense of this word *cbagrîn*; viz. *trouble, vexation, grief, melancholy*; and

and in this sense it seems to be purely of Gallic extract. signifying *tristesse*; *inquietude*; *ennuy*, or rather *ennui*.

CHARK; "Sax. *Acypnan*; Teut. *kebren*; Belg. *keeren*; *vertere*, aut *verrere*: ut dicimus ubi potus coacefeit, *it turns*: Skinn."

CHARLES: Verft. 249, has shewn that "this name is Teut. in which *Car*, or *gar*, signifies *all*; and *eal*, or *estel*; *noble*; so that *Careal*, which in Lat. is written *Carolus*, is asmuch to say as *all-noble*."

CHARM *aloud*, pronounced soft, like *sbarm*; "Sax. *Lÿm*; *clamor*, *strepitus*; quod descendisse videtur ab Armor. *garm*; *clamor*: a *sbrieking loud noise*: Lye."

CHESLIPS; "Sax. *Leyelib*, et *Leorol*; *ouiscus*, *afellus*, *tylus*; *vermes multipes*, *locis uliginosis peculiaris*; *potissimum tamen, sub hydriis, et sordidâ lapidum, putrescentiumque lignorum congerie delitescens: inde si proropat, ad primum levemque contactum in orbem se contrahens, pilulæ instar convolvitur, ac rotundatur: sæpius tamen vocatur, pisse-bedde*: Jun."—from this just description, we might suppose he meant that small insect we call a *sow*, or *wood-louse*, or rather a *hog-louse*; as Skinn. has properly called it;—from its having a back like a hog's.

CHIMB of a cask; "Belg. *kime*; *extremum dolii, vel cadi*: Lye."—but that expresses the head of the cask; whereas the *chimb*, properly speaking, is the *crease* or *crevice* in which the head is fastened.

CHIZZLE } "Teut. *kiefell*; *siliqua*; *gluma*;
or }
CHIZZLY } *busks*, *bran*: Ray."

CHOPPING-boy: "Sax. *Laf*; *agilis, celer, strenuus*; q. d. *Lafing*: Skinn."—a *strong lively child*.

CLAMPS; "trabes navales; Belg. *klampe*, et *klamme*, sunt à Sax. *Elommar*; *ungues, barpagines, retinacula, vincula*: Lye."

CLICK-up, or *steal*; "Sax. *Gelæcean*; *arripere*; *to snatch up, and begone*: Lye."

* CLOD, if not derived from *Κολοβον*, *globus*; a *lump*; as we observed in the former Alph. it may come from the "Sax. *Clud*; *rupes, tumulus, collis*; quia sanguinis grumus in quendam quasi tumorem affurgit; vel potius à Belg. *klyute, klot*; *gleba, massa*: Skinn."

COATHE; "Sax. *Loðe*, *Deopt coða*, *animo linqui, deficere*: Somnero *Cardialgia* (perhaps that is only *the heart-burn*). *crediderim*," continues Skinn. "*hypothymia, syncope*: ejusdem stirpis est Teut. *kotzen*; *vomere*: qui enim vomunt, magnâ ventriculi anxietate laborant: Skinn." a *disorder incident to sleep*:—Lye, in his Add. gives us the

word *core*; "Devonienfibus est *ovium morbus*; ab Iceland. *kaur*; *marcor, ægritudo morbifica*:"—*a species of lethargy*: which seems to be a different distemper from *coatby*.

COKERS; "Sax. *Locep*; Belg. *koker*; *theca*; q. d. *theca crurum, magnæ ocreæ rusticorum, et piscatorum*:"—*a fisherman's large boots*: Minsh. and Skinn.

CON, "varied into *coon*; *stoute*, and *valliant*: Verft."

COOT; "Belg. *koet*; *maer koet*; Fr. Gall. *cotée*; *fulica*; *a moor ben*; or *a marsh fowl*: Skinn."

CORDUANER: any Englishman at first sight (especially if he was unacquainted with the etym. of this word) would naturally suppose, that *cordwainer*, as it is generally written, was a compound, of *cord*, and *wainer*, whatever he might understand by that termination: but it certainly is no compound, and therefore has not the least connexion with the word *cord*; or any thing like it: but by a strange perversion of writing, is derived and degenerated from *Corduba*, a city of Spain; unde Belg. *kordewaen*; Fr. Gall. *corduan*; Ital. *Cordouano*; Hisp. *cordouan*; from whence comes our *cordwain-er*; *Corium Hispanicum*; i. e. *Cordubense*; a *corduaner*, or *worker in leather*; the finest sort of which was formerly made at *Corduba*: now a *cordwainer* signifies a *common shoemaker*:—"and if my feet are not adorned with *pinked shoes of Cordovan leather*, they shall not want coarse sandals of cord, or rushes," says Sancho, when he is about to quit his government; b. iv. c. 1.

CORNUB; "I *cornubbed him*; Belg. *keeren*; *propulsare*; et *knoop, knobbel, nodus*; i. e. *condylis, seu internodiis digitorum pulsare, seu tundere*: Skinn."—*I knuckled him*; i. e. *beat him with my doubled fists*.

COST-ARD-monger: "Belg. et Teut. *kost*; Iceland. *koftr*; *cibus, esca*: et *aerd*; *naturalis*: *monger est mercator*: primâ itaque suâ significatione denotasse videtur, qui *edulia* cujuscunque generis venalia habebat: Lye:"—*a dealer in small edibles*.

COSTED } *tempted* { COSTNING } *tempta-*
COSTUD } } COSTNUNG } *tion*: Verft.

* COW } Jun. as we have seen in the
* COW-berd } former Alph. admits, that
* COW-leach } this art. may be derived from
the Gr.; but with Skinn. we might rather suppose, that *cow* originated à Sax. *cu*; Teut. *kub*; Dan. *ko*; or the Belg. *koe*; *vacca*: as to the terminations HERD, and LEACH, the former is Sax. and the latter Gr.

COWSHOT; "Sax. *Lurcote*; *palmibus*: Ray:" a wood pigeon.

* **COWS-lip**; "Sax. *Lur-loppe*: Jun."—*Lur-lippe*: Skinn."—*flores, seu herba paralytica*; sic dicti, quoniam iis vaccæ delectantur; vel ab odore suavi animæ vaccarum æmulo; cujus sc. odor talis est qualem *vaccæ* ore et labiis spirant: Skinn."—only *cow* may be Gr. and *lip* undoubtedly is.

COZEN, or *cheat*; "Belg. *koofen, lief-koofen*; blandâ oratione insidias facere auribus eorum, quos sollicitando, pollicitandoque in fraudem alliciunt: Jun."—to *fool* with soft insidious speeches.

CRACK, or *boast*; "Iceland. *krekia*; *jaftare*: Lye's Add."—to brag.

CRAG-end; "Belg. *krabeghe*; *jugulus*; Teut. *kragen*; *collum*: Skinn."—that end of a neck of mutton, which is nearest the head, the smaller end.

CRANK: Skinn. who on all occasions, shews great knowledge of the Sax. Belg. and Teut. tongues, has now committed a great error, in supposing that *crank* signifies *sanus, integer*; and endeavours to support his opinion by alluding to the Gr. word *Κραυτος, perfectus*; à *Κραυτω, perficio*: *Κραυτω* indeed signifies *perficio*; but there is no such word as *Κραυτος*: yielding however this point, his censure is by much too heavy on those, "qui derivant per antiphrasin à Belg. et Teut. *kranck*; quod prorsus contrarium, sc. *ægrum* significat: ab istis autem antiphrasibus totus abhorret:"—and others may abhor them as much as the Dr.; but here happens to be no antiphrasis at all; nay, he himself almost allows as much in the conclusion: "mallem igitur deducere ab *un*, vel *on-kranck*, i. e. *non æger*; that is, *un-sick*; omiffâ per injuriam temporis initiali syllabâ:"—this supposition ought to be more abhorred than the antiphrasis; for no critic will allow, that *crank*, and *un*, or *on-kranck*, are the same, thro' any injury of time: on the contrary, *crank*, and *un*, or *on-kranck*, are positive, and negative, and here is no antiphrasis: in short *crank*, or, as Thwaites writes it, *grauk*, signifies *æger*; and not *sanus*, or *integer*; and *un*, or *on-kranck*, as the Dr. himself allows, signifies *non æger*, or *un-sick*, i. e. *well*: see **UN-CRANK**, Sax. where all this will be confirmed by a proverbial expression, in use among the Germans to this day.

CRAVAT: Skinn. under the art. *crabbat*, vel potius *crabat*, calls it *sudarium linteum complicatum, viatoribus et militibus usitatum*; vox, cum re ipsâ nuper civitate nostrâ donata; vel quod mihi verisimillimum est, Fr. Gall. et Angl. *cravat*, *Croatâ*, seu è *Croatiâ*, oriundus; quia sc. forte *Croatæ*, qui in nupero bello Bohemo-Ger-

manico sub Cæsare militarunt, hoc collaris genus usurparunt; q. d. *collare Croaticum*: vel secundò, deduci potest à Fr. Gall. *rabat*; *collare demissum*, seu *decidium*; a *falling band*; the ends of which falling down under the chin, opponitur *collari rigido, protuberanti*, nobis a *ruff*, dicto; hoc verbo *rabatæ*; *remittere, demittere*: postremò, potest et deflecti à Fr. Gall. *crabbat*; *decorus, aspectu jucundus, lepidus, gratus, commodus*; quia sc. hoc genus *collare*, præ reliquis *decore* visum est: sed primo etymo maxime fido.

CRAVE; *Cravian*; *instanter petere, fugitare*; *to entreat*, or *desire earnestly*.

CRICKET; a game; "Sax. *Cricke*; *baculus, seu lituus, quo luditur*; a *bat*, or *hattaon*, *to strike the ball with*.

CROME of iron; "Belg. *krom*; Teut. *krum*; *curvus, uncus, aduncus*: Minsh."—a prong of iron, *crooked* at one end, like a *bidens*.

CROP of a fowl; "Belg. *krop*; Teut. *kropff*; *ingluvies avis*; *the craw, maw, or gorge of a bird*: Skinn."

CRUNE; "Sax. *ruman*; *sufurrare, maffare, mugire*; *to low*: Ray."

CUD: "Sax. *Lud*; *ruma, rumen*; hinc *ruminare*: Skinn."—to think closely; to give a thought as it were a *second digestion*.

* **CUERPO**: if not derived from the Gr. as in the former Alph. it may come, says Spelm. "à *gurspire*, et *guerspire*; *abjicere, seponere, deserere*; à Gall. *gurspir*; sed radicitus à Sax. *puppan*: notat ex Pithæo Bigonius in veteribus Gall. scriptis, *viduam dici la guerpio, quasi relictam*:"—and from hence may have come our word *cuervo*, or *querpo*; viz. omnibus vestibus *abjectis*; *to be stript quite naked*; *to be destitute of all clothing*.

CURR; Belg. *korre*; *canis villaticus*; Teut. *kirren*; *frendere*; *to snarl*.

CURST, *furiosus*; "Belg. *korsel*; *iracundus, morosus, contumax*: Skinn."—a *scolding quean, a vizen*.

D.

DABBLE in the dirt; "Belg. *dabben, dabben*; *manibus, vel pedibus lutum subigere*; in *cano ac luto versari*: Jun.

DACE, "in agro Lincolnienfi appellatur *dare*; mallem," says Skinn. "exponere *baleces*, seu *manas fruviatiles*; ob manifestam sc. *balecum similitudinem*; fortean *dace* contractum est à nostro *dares*; hoc à Sax. *Dape*; *noxa*; quia sc. *insalubris victus æstimatur*:"—the Dr. as a physician, should have given us the reason.

DACKER; "Belg. *daackeren*; *motari, motitari, volitare*; hoc à nomine *dack*; *nebula*; vapores

enim

enim *nebulæ* huc illuc vel minimo venti afflatu impelluntur: Skinn." see STAGGER: Sax.

DAIRY; "à *dey*; quod majoribus nostris *lactarium* denotabat: sed unde hoc," says Lye, "fortasse ab Iceland. *deggia*; *lac præbere*:"—the maid servant, who manages *the milk*.

DAM-*up*; "Sax. *demman*; *abturare, obstruere*: Skinn."—to *abstruere, block-up*.

DARE; "Sax. *Dape*; *burt, harm*; it does me no *dare*; i. e. *no harm*: it *dares me*, it *burts me*: Ray."

DARN; "Sax. *Dýrnan*; *occultare, refocire, reficere*; filo per acum trajecto discissas vestes consuere: Lye:" who writes it *dearn*.

DARNEL, "fortasse nomen traxit à Sax. *Deþnan*; *ledere, nocere*; *lotium, zizania, æra*: Jun." Virgil in his Fifth Ecl. says,

Grandia sæpe quibus mandavimus hordea fulcis,
Infelix *latium* et steriles dominantur avenæ.

DASH out of countenance; "Belg. *dayselen*; animo perturbari, attonitum fieri; Sax. *Dpær*; *stupidus, consilii inops præ timore*: Skinn."

DAST-ARD; "Sax. *Abætþrigan*; *detererere*; à *Dpær*; *stupidus*, et Belg. *aerde*; *natura*; a *saint bearded person*: et detorto parum sensu est *metu obstupefactus*: Skinn."

DAW, *thrive*; "Teut. *dauwen, verdauwen*; *concoquere*: vel potius à *doyen, gedeyen*; *augescere, increfcere*: Skinn. and Ray:"—to *proffit, thrive, flourish*: *be neither dees, nor dawes*; he neither *dies, nor thrives*:—*be never daw'd after; never flourished after*.

DEFT; "Sax. *Dæft, Gedæft*; *mundus, ornatus*: Jun."—*neat, clean, pretty*.

DELVE; "Sax. *Delfan*; *fodere*; to *dig*: *Bedelfan*; *sepelire*; to *bury*: Skinn."

DEMAN, a *deputie*; a *substitute*: Verft.

* DERNIER *resort*; borrowed undoubtedly from the French *dernier*; *the last*; but it is not altogether certain that they have not borrowed it from some other language; and then transfigured it in such a manner, as to make it pass for their own.

DEWHT-RIC, "*doughby-ric*; i. e. *virtue-rich*; and they yet say in the North of England, when a thing is nought, *that it dowes not*, it has lost its *virtue*; and in some of our English poetrie, wee somtymes fynd *thewes* vsed for *virtues*, or *good partes*: Verft."

DIBBLE, to *set herbs with*; *pastinum*: refer ad illud DABBLE; Sax. siquidem hoc instrumento utimur vice manûs, quæ alioqui cogere-tur solum humidum *subigere*, et *suffodere*, ad in-ferendas plantas, &c. Jun."

* DILLING; "Serenius putat, affine Iceland. *dilkur*, et *dilkin*; *agnus lactens*; a *sucking lamb*: parum abest quin formatum dicam ex Hibern.

dill; amor: Lye's Add."—*love, a lover*; and this might induce us to think it may be derived from DALLY, to *play with, to toy with*; as *lovers do with their sweethearts*: if so, it would be Gr.

DIM; "Sax. *Dim, Dimlic*; *tenebrosus*; *Adim-mian*; *obscurare*; unde Dan. *synenis dumbed*; *oculorum caligo, seu bebato*; hinc et Teut. *dem-morung*; *noctis tenebræ, crepusculum vespertinum*: Skinn."—*the dimness or obscurity of morning and evening twilight*.

* DING } if not derived from the Greek, as

* DINT } in the former Alph. it may come ab "Hibern. *dingim*; *urgere, pellere*; to *beat, or drive, or knock in*."

DIRT, or "*durt*, vel ab Iceland. *drit*; *ster-cus, merda*; quod à *dryta*; *cacare*: Sax. *Gedþitan*; idem significat: Jun."

DIZZY; "Sax. *Dýri, Dýriz*; *stultus, inep-tus*; forte *dixard* componitur ex *Dýri*; et *aerd*; *natura, insoles, ingenium*; nempe homo *prævi, vel stulti ingenii*: Lye:"—*one who is half a fool*.

DOBBY; "Sax. *Dobgend*, *senex decrepidus, delirans, stultus, fatuus*; an *old dotard, a driveller*: Ray."

DOCK, or *weed*; "Sax. *Docce*; *Lopatum*: Jun."—the herb *monk's rhubarb*.

DORNIX, "ab urbe Belgii celebri, *Doornick*; Fr. Gall. *Tournay*: Lat. Barb. *Tornacum* dictâ; ubi concinnantur panni quidam, q. d. *Tornacenses*; à Belgio advehti: Skinn."

DOTARD; Belg. *dutten, doten*; unde Fr. Gall. *dotter, radoter*; *delirare*; to *lose one's senses, grow foolish, turn silly, and childish*.

DOUGH } "Sax. *Dab*; Belg. *deegb*; *farina*

DOW } *subacta, pasta*; et hæc vel à verbo *Dýden, aut Deyen*; *crefcere, accrescere*; *farinæ enim massa macerando, et subigendo turget, et crescit*: vel potius à Sax. *Deagan*; *tingere, imbuere*: q. d. *farina tinctâ, et aquâ mixta, seu imbuta*: Skinn."—*flour mixt with leaven, or yeast, which causes it to swell*.

DOUGHTY; "Sax. *Dohtiz*; *nobilis, strenuus, fortis*; et hoc ex moribus priscorum Germanorum, qui cùm essent bellicosissimi, solam *fortitudinem* pro *virtute* habuerunt; nam *deuchd* apud Belgos, et *dugend*, apud Teutones, *virtus*, et *valere* sonat: Skinn."—see DUGUD; Sax.: and THEWES: Sax.

DOWLAS-cloth; "nescio an," says Skinn. "à *Duglassio*, aliquo Scoto, qui primus istiusmodi linreamen laboravit; q. d. *dowglas'-cloth*: nisi quod longe verisimilius est, à *Dourlans*, Morinorum, seu Picardiæ, urbe olim hoc opificio celebri, vocabulum sortitum sit:"—*a coarse species of linen cloth*.

DREARY } "Sax. Dreoþuz; Belg. *treurig*,
or }
DREERY } *trorig; maestus; sad, gloomy*: Jun."
DREE; Sax. *Abreoþan; pati, perdurare*;
to endure, suffer patiently: Ray."

* **DRENCH**: if not derived from the Gr. as in the former Alph. we must have recourse with Skinn. to "Dpencan; *bibere, baurire*; de brutis animalibus proprie dicitur: *Abpencan; adquare, degurgitare*:"—but since *drench, drink, drunk, and drown*, seem all to be but synonymous terms for *moistened, soaked, or any way wetted, or steeped in liquor*, they may be only so many dialects of *Apdveu*, by transposition *Adpveu*, contracted to *Apveu*, and then to *drench, drink, drunk, &c.* as in the former Alph.

DRIGHTEN } "taken for the name of the
or }
DRIHTEN } *Lord*, was by our anceters only attributed to *God*; as *Dribten God*, for *Lord God*; which signifying as it should seem *the Righteous God*, was vnto *Almighty God*, who is most *righteous*, rightly appropriated: the title otherwise of *Lord*, having with our anceters been *Laford*; contracted to *Lord*: Verft."

DROVY; "Chaucero est *sordidus*; à Sax. *Dpof*; quod à *Dpiefan; turbare*: Lye."

* **DRUDGE**; if not derived from the Gr. as in the former Alph. it may come à "Sax. *Dpneccan; vexare, opprimere*; quia sc. sordidissimis, et maxime servilibus ministeriis *vexatur*: vel à Teut. *tragen*; Belg. *draghen; portare*; quasi *bajulus*: Skinn."—but this looks as if it was derived à *Δρασω, Δραγω, traho*; *to draw*; which is but another species of *carrying*.

DRURY-lane; "Drurie Chaucero denotat ni fallor," says Jun. "*amicitiam, amorem*: veter. Gall. *druerie est amicitia: drue; amica, sponsa*; et unde hoc, nisi ab Alman. *drut, exterminato t, dilectus, charus*: Lye:"—it is a wonder this gentleman did not apply this appellation to that noted seat of *loose amours* in our great metropolis.

DRUVY; "Sax. *Γεδνæped pæter; aqua turbata*: Ray:"—*muddy, troubled water*.

DUGUD, or "*dcught; vertue*: wee yet sometimes call a man of *strength, and valor, a doughtie man*: it is also written *tbugud*, whereof wee vse in some partes of England the woord *thewghes, or tberwes, to wit vertues; good qualities, or partes of the mynd*: they say yet in the North, when any thing has lost his *force, or vertue*, that it *dowes not*: Verft."

DUN, *color*; "du Cymræis est *ater, niger; duo; nigrescere*; unde Sax. *Dunn*; Alman. *dun; subniger, fuscus, subaquilus color*: Jun."—*a dark color*.

DUNG-carri } "veter. Frisii, *dong; serquilini-*
DUNG-bill } *um*; Sax. quod fortasse faciat ad

faciliorem etymologiae investigationem **Dintz**, (which Skinn. writes *Dinez*) *finus dicebatur*; et *Dingung; stercoatio*: Jun."

DWARF: "Sax. *Dpeoph; Ælfrico Dpeoþz*; Dan. *duerg*; Belg. *dwergb; nanus, pumilio*: Skinn."—Clef. Way. 47, has more justly derived *dwarf, à di-arf; not grown; one of diminutive stature; a done growing thing*:—Shering, 295, says, "Gothis *nanus, five pumilio vocatur dwergb*; Sax. *Dpeoz, et Dpeoph*."

DWINDLE } "Sax. *Dpnan; Teut. scwinded;*
DWINGE } Belg. *dwynen; tabescere, evanes-*
cere, extinguere, perire: Skinn."—but Lye, after mentioning these deriv. says, *sunt ab Iceland. duyna; cessare, deficere*.

DWOLMA, *a gulf*; otherwise in Teut. *an inham*: Verft.

DWYNED, and *for-dwyned; vanished away*: Verft. it seems to be the same with **DWINGE**, above.

DYGHLE

DYHLE

DYHLE-NESSE

} *secret, and secreste*: Verft.
} *a fool* } Verft.—this seems to be no
} *foolish* } more than a various dia-
lect of **DIZZY**: Sax.

E.

EATHEL; "noble, gentle": Verft."

ECE } *eternal* } Verft."
ECNESS } *eternity* }

EDDY; "ni fallor," says Skinn. "*rapidæ, reciprocantis aquæ vortex, euripus*; à Sax. *Ed; iterum, retro*; et *Ea; aqua*; q. d. *alternatus maris fluxus, et refluxus*: but this is a definition of the tides, and is rather too regular a motion, and may be attended with no eddy; but *an eddy* is generally understood to be a circumrotation of waters, like *a whirl-pool*; and therefore with Lye, in his Add. it might be better to derive *eddy* ab *Iceland. ida; vortex, gorges*.

ED-MUND, "*mund, mutb; moutb of truth*: Verft."—half Sax. half Gr.

EG-BERT, "antiently written *Earberibt*, and by abreuiation *Eagbregbt*; abreuiated to *Egbert*: *Eab* signifieth *law*: (but that we have seen is Gr. under the art. **EY**, in the former Alph.) and *bert; advised, unto equity*: Verft."

EG-FRID, "*peace according to equity*: Verft." consequently half Gr. half Sax.

ELD; fortasse ex *Armor. eil; secundus*; q. d. *secundus pater, socer; secunda mater, socrus, noverca; a father, or mother-in-law; a step-mother*.

ELTHEODISC-man; "*alienus; an alien, an outlander*;

outlander; one borne in another countrie: Verft.—if we might guess at the etym. of this word, it seems to be compounded of *el*, and *Theotiscan*; i. e. *else* where born, than in Germany: half Gr. half Belg.

EM-BARRASS; “Fr. Gall. *embarasser*; Ital. *imbrazzare; impedire, intricare*; credo, says Skinn. à præpositione *in*; et *barr*; q. d. *obicem, seu repagulam* opponere: see BARR: Sax.

EM-BEZZLE: Jun. writes it *embeissa*; and derives it ab Iceland. *beiss*; *frænum; intervertere; peculiari*; to *divert, or pervert* the public money from its proper course; *restraining, or curbing* it from its intended purpose, driving it as it were from its regular channel.

EMET } “ab Alman. *ameizza*; Teut. *aym*;
EMMET } *psche, eempte*; unde Sax. *Æmetes, Æmette*: propter stupendam animalculi diligentiam, videri potest derivatum: Lye:—“unde suspicor,” says Jun. in *Ant*, “ab hoc primò fuisse *Æmt*, et postea *Ænt*; *formica*.”—to which we may add from Skinn. “*Æmet* liceat deflectere ab *Æmbeht*; *ministerium, officium*; à celebratâ sc. animalculi hujus industriâ:” *the little industrious insect*.

an EMPS-piece; “Sax. *Æmyce*; *egregius*; significat autem portionem cibi *eximiam, et non vulgarem*: Skinn.”—a *tit-bit*.

* ENGEL-BERT; *angelical aduifement*: Verft.—but ANGEL at least is Gr.

ENG-LAND } “*Ing, or Eng*,” says Clel.
ENGLISH } Voc. 185, and 189, n, “signifies a *plain, or level tract of country*”;—now the Saxons might naturally prefer this word *Ing, or Eng*, as being more Northern, more antient, and more familiar to themselves: and surely this deriv. will appear the more natural, *England* being a *level land* (tho’ with a few hills interspersed) in comparison of the North and West of Scotland, or Wales; nay, should it be even still asserted, that our *English* ancestors were derived from the *Angli* of *Jutland*, or the *Anglo-Saxons*, still what Clel. advances in Voc. 189, n, may be most strictly true; “that Germany had its *Angli-Suevi*, the inhabitants of the *dale, or plains*, at the foot of the hills in *Westphalia*: *Eng* likewise in *Swedish* is a *plain*: *Ing* is the same in *Danish*; and in *Erse* *Ing-er* is a *plain-country*.”—and therefore the deriv. in the former Alph. of the *Angli* from *Αγκυλος*, may be here retracted.

ERSH; “the same as *eddisb; the stubble, after corn is cut; grass of the second crop*: Sax. *Edisc; roughings, or aftermaths*: Ray.”

ERUE; *beritage, inheritance*: Verft.

ETHEL, *noble*.

ETHEL-bald, *noble and bold*

ETHEL-berf, *noble advised*

ETHEL-bild, *noble image*

ETHEL-burg, *noble fortrefs*

ETHEL-frid, *noble peace*

ETHEL-gund, *noble favor bearing*

ETHEL-ſtan, *nobleſt*

ETHEL-ulph, *noble help*

ETHEL-wald, *upholder of honor*

ETHEL-watd, *conſeruer of nobility*

ETHEL-win, *winner of nobility*

* EVIL; if not derived from the Gr. as in the former Alph. it may come from Sax. *Evel*; Belg. *euel*; *malus; bad, wicked*: Skinn.

F.

FAG-end; “*extremitas posterior; vox ni-fallor*,” says Skinn. “à *macello tranſumpta*; sic enim *lanii clunes animalis cum adjunctis offibus, facto, et coxendicis, appellitant*; à Sax. *Fegan*; *accommodare, et tranſlatè coarticulare*; q. d. *extremi, et poſtici articuli*.”—*the bindermoſt-joints*.

FAIK, *to gripe faſt*; “à Belg. *facken; apprehendere*; Sax. *Facan*: Lye:—*to hold*.

FAIN; “Sax. *Fægn*; Iceland. *feigin; letari, gaudere; to rejoice, to be glad*: Lye.”

FAMBLE; “à Dan. *famler; hæſitare in ſer-mone; to ſtammer*: Skinn.”

FANG-AST: “perhaps,” says Ray, “à Sax. *Fangan, or Fengan; to take, or catch*; and *Æart; love*; as much as to say, a *marriageable maid taken with love*.”—but FANGS at least are Gr.

FATHOM; “Sax. *Faðm*; Belg. *vadem; longitudo; ulna, orgyia, ſive ſpatium, quod utriusque brachii extensione completur*: Jun.”—*a meaſure comprehended in the extension of both arms*.

* FAWN, or *flatter*: if not Gr. as in the former Alph.; it may come from “Sax. *Fandian, Fægentian; blandiri, tentare; to ſooth*: Skinn.”

FEAL, *to hide*; “à Borealibus est *occultare, abscondere*; ut proverbium quod vulgo dici ſolet, aperte declarat; *be that feals, can find; be that hides, can find*: pete ab Iceland. *fela; occultare*: Lye.”

* FEE, or *winnow corn*; perhaps the same with *FEY, to cleanse, or scour a pond*; tho’ the action be totally different: or perhaps it may be only a contraction of *puri-FY*: but in this latter instance it would be Gr.

* FEEL; “forte à Sax. *felan, Lefelan; tangere, ſentire*,

sentire, tentare: Skinn." to touch, to perceive by contact: or perhaps it may be Gr.

FELD-FARE; "Sax. Feal-fop, Fealu-fer; *collurio*; ex *feal, feala*; *multum*; et *fapan*; ire: q. d. avis, quæ *multum spatii volando permeat*, avis *velox, pernix*: Skinn." a bird so called, on account of its long flights; about the size, and color of a thrush: it is a bird of passage, and found here only in winter.

FELLY of a wheel; "scribitur quoque *felloe* Belg. *felge*; Alman. *uelge*; Sax. *Felga*; ad originem vocis *velge* judicaverunt, quod vet. Belgis *velgen* erat *versare*; *apsis rotæ*; *cantus*: Lye's Add:—"the ring, rim, or circle of a chariot wheel; the circumference of a cart wheel.

* FENNE, "clay; clay is also of our ancient language: Verft."—perhaps he is wrong in both these articles; for both FEN, and CLAY seem to be Gr.

* FEUDAL: Dr. Robertson, in his History of Scotland, Vol. I. 13, supposes the word *feudal* signified *beneficia*; and observes, that "the general of the Northern nations, after any conquest made, still continued to be the head of the colony; part of the conquered lands were allotted to him; and the remainder, under the name of *beneficia*, or *fiefs*, was divided amongst his principal officers; who bound themselves to take the field, when called, and to serve him with a number of men in proportion to the extent of their territory: these great officers again parcelled out their lands among their followers, and annexed the same condition to the grant: a *feudal kingdom* was properly the encampment of a great army; military ideas predominated, military subordination was established, and the possession of land was the pay, which soldiers received for their personal service:"—the word *feudal* then, consequentially, includes the idea of a *covenant*, or *condition* (à *fædus*) entered into between the bestower, and the receiver, to give, and to accept, of such and such lands, on such and such terms: and Judge Blackstone observes, that "the word *fee* in the Northern languages signifies a *conditional stipend*, or *reward*; and by combination with the Northern *odb, odbal, or udal*, which signifies *proprietas*, will be formed *fee-odb, or foedum*, to denote a *feeodbal, or feudal, or stipendiary property*:"—or property of lands, acquired by entering into the possession of them on some certain terms, conditions, and covenants: thus, by the help of these two learned gentlemen, we are arrived at the true intent and meaning of this ancient Northern institution; but however Gothic the institution itself may be, it is very won-

derful that the deriv. of this word should be both Gr. and Goth. too: i. e. if *fædus* be derived from the Gr. and if it signifies a *covenant, compact, or agreement* entered into between two parties.

FEY a pond; "stagnum, vel piscinam desiccare; à Belg. *vegben*; Iceland. *segio*; *purgare, eluere*: Lye:—"to cleanse a pond.

* FIDDLE-FADDLE: "à Teut. *fidel, fyra*, (—the Dr. would not mention either the Gr. or Lat. words) et *faden*; *stium*; i. e. a *fiddle-string*; nos etiam, dum contemptum nostrum indicare volumus, dicimus *nonfense, a fiddle-stick, or fiddle-string*: Skinn."—so that this expression is at least half Gr. half Sax.

* FIEND; "hostis, osor; Sax. Feond, Fynd, Feogan, Fean, Fran; Alman. *fien, sunt odisse*: cæterum ut Feond, Sax. quemvis *inimicum* in genere denotat, ita sæpe *Diabolus*, ob insignem humani generis *odium*, peccatititer Feond vocatur: Jun. and Verft." and yet perhaps it may be Gr.

FILE-BERT, or *Philebert*; "fil is heer more rightly *ful*; and *Filebert, well or fully aduysed*: Verft."—but *full* is Gr.

* FINCH, if not derived from *Σιννος*, as in the former Alph. it may come from the "Alman. *vinco*; or Belg. *vincke*; Teut. *finck*; quæ sunt à sono *vink, vink*, quam edit *avicula*: Lye:—"omnino à sono factum: Voff."

FIR-tree: Skinn. derives it "à *fire*; but then it would be Gr.; whereas it seems rather to be derived à Cymr. *fyrr*; Dan. *fyr*; Belg. *vueren*, vel *vuyren-boom*; *abies*: Jun."

FIVE; "Sax. *Fif*; Germ. *fuens*; *quinque*: Skinn."

FLEAK; "Belg. *vlechte*; Iceland. *flake*; *crates, testudo, vineæ*: Lye."

FLECKED; "Teut. *fleck*; Succ. *flaectet*; Alman. *flekke*; *macula, maculatus*: Ray: "pied, spotted, streaked.

* FLINT, if not derived from the Gr. as in the former Alph. we must go to the Sax. *Flint*; Frisii, *vlint, vliente*; Dan. *flinte-steene*; *flex*; Fr. Gall. *flin*; *lapis cæraunius*: Skinn."—a *thunder-stone*; or what in Teut. is called *sewr-stein*; the *fire-stone*; because fire is struck from it.

FLITCH of bacon; "succidia, e: *tergum porci*, quod aut *muriâ* præservatur, aut *salitum* in *caruario* suspenditur ad usum *necessarios*: Alman. *flicci*; et Sax. *Flicce* dicebatur *perna*: *suspensor tamen*," continues Jun. "vocabulary hoc primâ suâ significatione quondam denotasse *assumentum*, i. e. partem panni *laceram, sive segmentum* aliunde sumptum, atque alibi *assutum*, Sax. *Flyhte* dicebatur:

dicbatur: maxime interim huc facit, quod Iceland. *flgk* est: *lacera vestis*; Belgis quoque *flicke* dicitur: *assumentum, immixtura panni*, quod Helvigius derivat à Πλεκον, παραπλεκον, *attexere*; Teut. vero interim *vliick*, idem quod *fide speck*; et *vliicken*, vel *vlicken*; *secare, diffundere*:—in this latter deriv. it seems to signify *a rasber of bacon*, which is only *a slice*; but *a slatch* is the whole *side*.

FLITE; “Sax. Flntran; *to contend, scold, or brawl*: Ray.”

FLOOR; “Sax. Flop; Belg. vloer; Iceland. *flor*; *area, solum, pavementum*: Jun. and Lye.”

FOB, or *small pocket*; “*marfupiolum, crumena*; Teut. *fuppe*, vel *fupsack*; *sacculus*: Skinn.” *a little secret pocket*.

* FOLD for *sheep*; “Sax. Falæb, Fald; *stabulum ovile*; bovine sc. illud, in quo erraticum pecus involvitur, conditur: Skinn.”—this is what we generally call *a pound for stray cattle*; and looks very much as if it was derived ab Ειδω, Ρολω, *volvo*; *to roll, or fold up*; *to turn the door upon*; *encluse, evelope*.

FOOR-days; “Sax. Forð-dager, et Forð-nihter; *die declinante, et nocte longe protracta*: Ray:—*the day declining, and the night far spent*.”

FOR-LORN; “Sax. Forlorn; unde contractum *farlorn*; Belg. *verloren*; Teut. *verlobren*; *perditus, deploratus, derelictus, desitutus*: Skinn. and Lye.”

* FORM, or *heuch*; if not derived from the Gr. as in the former Alph. we must hear Skinn’s deriv. “*malle* à Sax. Fyrmda; *mensæ, sella*; et hoc cum Somero à verbo Feormian; *passere*; quia conviviis idoneæ sunt.”

FOR-MAT } “*to bespeak any thing*; from *fore*;

FOR-MEL } (but *fore* is Gr.) and *mal*, signifying in the antient Dan. *sermo*; *a word*: also Forpmæl, or Forpmal, signifies *bargain, treaty, agreement, covenant*: Ray.”

FRANCHISE } “Fr. Gall. *franc*; and

FRANCIS } Ital. *franco*; signify

FRANK, or *free* } *liber*; and hence we

FRANK-INCENSE } say *frank* and *free*,

which are synonymous terms for *bountiful, liberal*; unde forte Anglis etiam *frank* pro *saginare*; quod animalia *saginaturos* oporteat *libere*, atque abundanter cibos iis suggerere: ac fortasse quoque iisdem Anglis *frankincense* dictum est *thus*: quod *thura largâ manu* sint offerenda, *ιλαρον γαρ δδιν αγαπη ε θως*: Jun.”—this interpretation of the word *frank-incense* (the latter part of which compound has been already considered in the former Alph.) brings to my mind an incident, which happened between Alexander, and his preceptor Leonidas; as mentioned by Plutarch in his *Life*

of Alexander; which I shall desire leave to quote from the translation; for I have not the original by me: “Alexander Magnus dicitur coluisse magnifice Deos à pueritiâ: cum aliquando faciens sacrum, iniecit manibus ambabus *Thura* in ignem, Leonidas pædagogus ejus, *adolebis*, inquit, *sic, cum subegeris regiones eas, ubi Thura nascuntur; interea utere pace presentibus*: postea Alexander, Arabiâ, regione *Thuriferâ*, redactâ in ditionem suam, memor reprehensionis olim factæ à Leonidâ, misit ei *Thura multa*, odoresque alios, admonuitque, *ne vellet posthac esse parcus in honoribus Dearum*.”

FREAK; “Teut. *frech*; *protervus, procax, audax, petulans*; i. e. *facinus petulans*: vel Sax. Fpæc, Fpægenza; *profugus, fugitivus*; q. d. *facinus quod vagam, et exorbitantem phantasiâ, animumque affectibus distractum, arguit*: Skinn.” *a vagary, fancy*; some *monkey prank*.

FREATED, “*eatæ*; also *deuoured*: Verft. Sax.”

FREDE } “our word *frid, frede, or vred*, for

FRID } all is one, being long since lost,

or } wee use in steed thereof our bor-

VRED } rowed French word *peace*, which

the French tooke from the Latin word *pax*:

Verft.”—and which the Latins tooke from

the Gr. word Πηνυρις: as we have seen in the

former Alph.

FREMD } “*far off, or strange, at enmity*;

FREMIT } from the Sax. and Dutch *frembd*;

FREMT } *advena, exterus, alienigena*; *a*

stranger, or alien; from the preposition Fpam,

or Fpa; *from*: Ray.”

FRESH, or *new*; “Sax. Fpærch; Belg.

frisch; primario sensu *recens, novus*: Skinn.”—

new, renewed, done over again from the beginning;

also *recent, late*.

FRI-day; “Sax. Fpærge-dæg; Dan. *Friga-dag*;

Teut. *Frei-tag*; Belg. *Vry-dagb*; *dies Veneris*; à

Friga dea, antiquorum Saxonum *Venere*; hoc

à Goth. *Frigan*; *amare*; q. d. *Amor, seu Amoris*

dea: Martinius autem hanc deam appellat *Frea*,

et deflectit à Teut. *Fraw*, (unde Germ. *Vrouw*)

fæmina, q. d. *dea fæmina, vel dea fæminarum-tu-*

trix: Skinn.”

FRIM-folks; *strangers*: see FREMIT: Sax.

above.

FRIM, “*handsome, thrifty, in good condition*;

a frim tree, a thriving tree: forte à Sax. Fpær-

man; *valere, prodesse*; *healthby, strong*: Ray.”

FRIST; “Holl. *fristen*; Sax. Fpærtran; *to*

give respite, make a truce; *to trust for a time*;

Ray.”

FROM; “Sax. Fpam; Dan. *fra*; à, *ab, abs*;

from: Skinn.”

FRO-WARD,

FRO-WARD, from the same root; viz. "Sax. Frain-pearb; *a-versus, morosus; auk-ward; op-positum* *to* *to-ward, towardsly*: Skinn."—only **WARD** is Gr.

FUMBLE; "Dan. *famle*; Belg. *fommelen*, videtur nimis familiarem agendi modum significare; et proprie dicitur de iis, qui rem aliquam inscite, infabre tractant, vel aggrediuntur: Jun. and Lye:"—*to handle clumsily*.

FUNK; "vox academicis Oxon. familiaris; to be in a *funk*, vett. Flandris *fonck*; *turba, perturbatio*: Lye:"—*trouble, confusion, perplexity*.

FURBELOWS; "Gall. *falbala*: Ray:" *the gatherings, or pleits in a garment*.

G.

* **GABBER** } if not derived as in the for-
* **GABBLE** } mer Alph. it may come
from the "Sax. Liabban; *deridere, nugari, jocari*
sermone confuso, nemini intellecto: Jun. and Lye:"
to talk a mere jargon.

* **GABLE** *end of a house*; tho' both Jun. and Skinn. as we observed in the former Alph. would derive this word from Κεφαλή, *caput*; yet it seems more reasonable to derive it with Lye, ab Iceland. *gabli*; which signifies *terminus; the end, not the head or roof of a house*: it seems rather to be of Hebr. origin.

GAD *about*; "fortasse à Cimræis *gadael, gadaw; linquere, deserere, desinere*; i. e. omittis rebus necessariis, frigida atque inania otiose sectari: Jun."—or as Virgil, in Ecl. vii. 17, says,

Posthabui tamen illorum mea seria ludo.

GAD *of steel, or iron*; "massa calybis, vel ferri; fortasse," says Lye, "ab Iceland. *gaddur; clavus ingens*;"—*an iron club*.

GAFFLES, "*plestra, calcaria factitia* gallo- rum cruribus affixa, dum inter se pugnant; haud dubie sunt à Sax. *Lapelucap; bastilia*; quod ab Iceland. *gastlak; teli genus*; et hoc fortasse ab obsoleto Hibern. *gabbla; telum, basta, lancea*: Lye:"—*the weapons of a fighting cock*.

GAGE *to measure with*; "Fr. Gall. *jauge; virga hygrometrica*: Skinn."—so far is intelligible; but what follows, is to me utterly unintelligible; neither can I find in Minshew a syllable of what the Dr. quotes; viz. "secundum Minsevum à Fr. Gall. *gaucbir; in gyrum vertere, detorquere*; quod sane valde verisimile est: hoc autem ortum credo à Sax. *Fealcan; volveere, revolveere*; hoc *αμεως*, ab Ital. *volgere*; mediatè à Lat. *volveere*:"—but then it would be Gr.:—here must therefore be some mistake; for there certainly can be no connexion, nor even the least allusion, between an exciseman's *gaging-stick*, and the Lat.

verb: *volveere*;—Perhaps this quotation might belong to some other art. in the Dr's. manuscript, and put in here by mistake of the press.

* **GALE** *of wind*: "*Galerat Gallis est Septentrio; at Galéga, Hispanis est Favonius, Zephyrus; aura excitator; major vis venti*: Jun."—"nescio an à Teut. *Gecbling, Gebling; subitus, repentinus*; q. d. *ventus ex improvisa, et de repente ingruens*: Skinn."—it looks very much as if it was derived à Γαλήνη: only with this difference, that the moderns have totally changed the original idea: the Greeks used their word Γαλήνη in the sense of *a calm*; whereas the moderns have made their *gale* applicable both to a *gentle* and a *brisk blowing wind*.

* **GALL'D-place**; "Hibern. *Gaillim; ledere, nocere*; i. e. *cuticulam atterere, excoriare*: Lye:" *to wear, or rub the skin away by hard labor*.

* **GALLERY**; "Gall. *gallerie*; Hisp. et Ital. *galleria*; ab *allarie, aller; ire, ambulare*: Skinn." *a covered place to walk in*:—from hence we might be apt to think that it was of Gr. origin: see **AMBULATION**: Gr.

GALLOWS: "Sax. *Lealga*; Alman. *galge*; ab Hebr. *gabel; terminus*; quod in terminis viarum stabant; unde vox labentis imperii *gabalus*, qui *crucem* notat, patibulum, furcam: Jun."—*a gibbet, which was generally erected on the ends of roads; or wherever any cross-ways met*.

* **GANT-LOPE**; "*Gandavo, urbe inclytâ Flandriæ, quæ Fr. Gall. Gant, forte Gbent, dicitur; et Belg. loop, lope, or leap; supplicium militare, sic dictum quia primo Gandavi inventum est*: Skinn."—so that at least it is half Gr.; for **LOPE**, or **LEAP** is Gr.

GARN-windles; "Sax. *Leapn-pindel*; quod à *gearn; pensa, stamen*; et *pindan; torquere*; *to wind round a bottom*; as *yarn, silk, &c.*: Ray."

GARR, make; "Dan. *gior; facio; to form, or fashion*: Skinn."

GATTLE-head; "Sax. *Ofer-geotol; obli- viosus, immemor; a forgetful person*: Ray."

GAVELOCK; "Sax. *Laveloc; catapulta, ballista; an iron crow*: Ray:"

GAULE; "Sax. *Leaple; palanga, veëis; a bar, or lever*: Ray."

GAULIC-hand; "*the left-hand*; I suppose from *gauche*: Ray."

GE; "the preposition was of our anceters much used, and it is yet exceedingly used in the Low-duitsch; where, according to their usual manner of pronouncing with aspiration, they use to put an *b* to it, and so make it *gbe*: wee haue since altered it from *ge*, or *gbe*, to *y*; which yet wee seldome use in prose; but somtymes in poetrie for the encreasing of a syllable; as when wee say,
y-written;

y-written, y-cléped, y-learned, y-broken; and the lyke: Verft."—he then gives us a long list of words, beginning with this preposition; all of which he supposes to be Sax. but numbers of them would be found to be Gr.; as the twelve following may shew.

- * *Ge-blésud*, for *bleſſed*
- * *Ge-boren*, for *born*
- * *Ge-clýped*, for *called*
- * *Ge-cýnd*, for *kindred*
- * *Ge-bealud*, for *bealed*
- * *Ge-mang*, for *among*
- * *Ge-mote*, for *meeting*
- * *Ge-netherud*, for *nethermoſt*
- * *Ge-refa*, for *ſheriff*
- * *Ge-ſcaaf*, for *ſhape*
- * *Ge-trywe*, for *true*
- * *Ge-weald*, for *wild*

all which words are Gr. as may be found under their proper art. in the former Alph.

GED-STAFF; "*pertica, vel contus, quo ex latebris, ſeu ſecefſibus excitantur luci; conſiatur ex Scotico, ſive Hibernico, geadus; lucius, piſcis*: Lye:"—*a pike-pole*, to drive the pike out of their lurking holes.

GER-ARD; "anciently and rightly it is *Gar-bart*: *gar* is all; i. e. *All-beart*: Verft."—but *beart* at least is Gr.

GER-TRUDE; "*All-truſt*: Verft."—conſequently half Sax. half Gr.

GIBBET; "Fr. Gall. *gibbet*; vel *gibet*; Ital. *giubetta*; q. d. *gabalet*; à Lat. voce labentis imperii *gabalus*: Skinn." as in the art. **GAL-LOWS**: Sax.

GIBLETS; Minſh. ſuppoſes *giblets* quaſi *gob-bets*:—perhaps *goblets* would have been nearer, and *gimblets* nearer ſtill:—Jun. derives them "à *gibier*; quæ appellatur gallis *volatilia* aucupio capta: inde forte *r* in *l* tranſeunte, anatum, anſerumque acrocolia, Anglis *giblets* nuncupata: Menagius autem *gibier* iſtud factum putat ex ſemi-barbaro *cibarium*: dicebantur et *gigeria*:" Skinn. thinks it ſufficient to adopt Minſhew's deriv. and refers us to *gobbet*; which he ſays, "non abſurdum eſſet Fr. Gall. *gob* deſlectere à verbo *couper*; *ſcindere*, q. d. *ſegmentum cernis*: (it ſhould have been *carnis*)—none of theſe are ſatisfactory:—perhaps it might be better to derive *giblets* from the foregoing word *gibbet*; not from any ſimilarity of letters; but becauſe the Hebr. word גבל *gabel* ſignifies *terminus*; *the ends*, or *extremities of lands*, &c. and *giblets* are only *the ends*, or *extremities of fowls*, viz. *the head*, and *neck*, *the tips of the wings*, or *pinions*, and *the feet*: the *gizzard*, *liver*, and *heart* were added likewise; that no waſte might be made; but the former articles ſeem to have given origin to the denomination of the word in queſtion.

GIG, or *jig*: "Teut. *geige*; Dan. *gige*; *pan-dura, ſdicula*; Skinn."—*a kitt*.

GIG-along; "Alman. *gabon, gigabon*; *propere-rare, ſekinare*: Lye's Add." to *baſten*, to *hobble*, to *ſhuffle along*.

* **GLAFFER**; "to *flatter*: Ray:" perhaps the ſame with **GLAVERING**.

* **GLAVERING-fellow**; "Sax. *Lilipepe*; *paraſitus*; à *Lilpan*; *ſcurram agere*; *a paraſite, buſ-foon*, or *flatterer*: Lye:"—*a ſmiling*, laughing *ſycophant*: and really *glaffer*, and *glavering*, appear, and ſound ſo very much like *wlaſſering*, or *laugbing*, in the former Alph. that they all ſeem to be derived from one and the ſame root.

GLOOMY; "à *Borealiſus eſt vultu ſeveriori*; Sax. *Lilomung*; *crepuſculum*; *noſtratibus, the glooming*: ita ut *to gloom apte respondeat* Lat. *frontem obnubilare*; hinc *gloomy*; *tetricus, vultu triſti*: Lye:" vulgarly pronounced, to *look glum*, or *ſad*.

GLOY; "*culmus*; Belg. *gluye*; *faſcis ſtramentorum*; *ſtramen arundinaceum*: Lye."

GNASH; "Belg. *knaffſben*; *ſrendere*; to *grind the teeth*: Jun."

GOAD; "Sax. *Ga, Gad, Gadjen*; et Iceland. *gadda*; *ſtimulare, pungere*: Lye."

GOAL, or *pole*: "Gall. *gaule*; *contus*; *contus enim humi defixus olim pro meta fuit*: Skinn."—Virgil ſays,

Hic viridem Æneas frondenti ex ilice metam

Conſtituit ſignum nautis pater; unde reverti Scirent, et longos ubi circumſpectere curſus.

Æn. V. 129.

GOD-FREY; "*Good-peace*: Verft."—half Gr. half Sax.

GOOSE ſeems to be of neither Gr. nor Lat. extraction, as Upt. imagines; for tho' *Xav*, or *Xv*, in Gr. and *anſer*, vel *ganza*, in Lat. are applicable both to *goose* and *gander*; yet when we come to ſtrict etym. *goose* can hardly proceed from either of them; it ſeems more natural therefore to derive our word *goose* "à Sax. *Goſ*; Dan. et Iceland. *gaas, gaasz*, et *gaſſe*; Belg. *goes*; *anſer*; *a domeſtic fowl*: Jun." and *gander* from *ganza*; *anſer*; *Xav*.

GOR-bellied } "Sax. *Goſt*; *cœnum*; *dirt*; et
GORE, *mud* } *bælig*; *venter, ventrioſus*, cujus ſc. ſeſquipedale abdomen multo *ſanguine*, (now it ſeems to take another origin, like **GORE-blood**, which is Gr.) et ut etiam loquuntur medici *cœnoſo adipè*, inſtar *farciminis*, ſeu *lucanicæ*, diſtenditur: Skinn."—however, even now it is half Sax. half Gr.; for *belly*, and *mud* are both Gr.

GORS } "Sax. *Goſt*; *Goſt*; *erica*: Skinn."

GOSS } *ling*, or *beatb*.

* **GOSS-bawk**; "Sax. Gof-Dapoc; i. e. Gof; anser; et Dapoc; accipiter; quia sc. anseres infectatur; vel quodd, ut vult Minsh. q. d. *gross-bawk*; *magnus accipiter*; sed prius longe præsfero: Skina."—because otherwise it would be intirely Gr.

GOSS-IP, *gadding about*; properly speaking, a *home-bater*: if we may credit Minsh. it is derived from a different source with *gossip*, or *gad-sib*, in the former Alph. and is totally different from it in sense, and meaning, tho' Jun. supposes them both to be one, and the same; for his words are, "sed quoniam vulgo *susceptrices* frequenter sub spiritualis hujus cognationis obtentu, ad fabulas, computationesque per sepe conveniunt; hinc ortum extraxerunt Anglica *to go a gossiping*; item *a gadding gossip*:"—that a religious institution may be abused, and in time become degenerate, no doubt can be made; but when there is no absolute occasion for having recourse to such a supposition, it would be better to admit of another deriv.: supposing, however, that gossips at a christening may not perform all the libations and ceremonies due to their *bona dea* with that decency and sobriety as might be expected; still we may pursue *the tattling, gadding gossip* thro' all the labyrinths of her profession; and then we may find, that, according to Minsh. she may have taken her origin à Teut. *gafs*; *platea*; *the street*: the frequent place of her resort, either to gather, or disperse her news;

Tam ficti, pravique tenax, quam nuncia veri;
Hæc tum multiplici populos sermone replebat,
Gaudens; et pariter facta, atque infecta canebat.

Æn. IV. 188.

GOUND; "quo nomine gramix λημη, i. e. sordes oculorum condensatæ vulgatissimè appellantur; proculdubio à Sax. Gund; *pus*, *tabum*, *sanie*: Skinn,"—*the gum of blear-eyes*.

GRAM } *angry* } Verft.
GRAM-scyp } *anger* }

GRANK; "contractum ex Gecrancon; *que-ssus*; à Gpanzan, ομωζαν, *gemitu dolores, mortis nuntios, testari*: Iceland. *krank*, et *krank-fur*; *eger*; *sick*, *faint*, *dying*: Thwaites:"—we might therefore rather prefer the othogr. of *crank*: see **CRANK**, and **UNCRANK**: Sax.

* **GREAVES**, *armour*; "Gall. *greves*; Hispan. *grevas*; *anterior cruris pars, tibia*; vel à Lat. *gravis*; quia artus *gravat*, i. e. *onerat*: Skinn."—"Belgæ per diminutionem nominant *grefkens*: Lye:"—but then it would be Gr.: see **GRAVITY**: Gr.

* **GRIMACE**; if not derived from the Gr. as in the former Alph. it may come "à Belg. *grimacie*; Gall. *grimace*; lubens ad Iceland. *grima*, quod Verelio exponitur *cutis faciei*, retu-

lerim: Lye's Add."—but this alone would not be sufficient, unless it carries with it *depravatio*, sive *distortio oris*; as he himself has explained it in the beginning of that art.

GRIND-stone } "Sax. Ghrindan; millre: Ghrund-GRIST } dan mid toðam heopa; *fronterunt dentibus suis*: *to grind at the mill*; or *to grind the teeth together*: Jun."

GRIS-kine; "*frusta carnis*," says Lye, "*maxime porcina, carbonibus tista*; Hibern. *gristin* significat *carnem assatam*; quod fortasse à *gris*; *ignis*:"—this, however, is very far from answering, or giving a definition of a *gristin*; for these are more applicable to a *pork-steak*, or a *mutton-brop*, than to a *pork-gristin*, which is a *part of the neck of a hog*, and is generally roasted.

GRIT; "Sax. Gpytca, Gpoc; *terra, pulvis terra, glareæ*: Lye:" *dust*, or *small silt sand*, or *gravel*.

GROIN; "ab Iceland. *gretu*; *distinctio, differentia*; ob rationem, per se satis manifestam: Lye!"

GROVEL *on the ground*; "ab Islandis: *pete*, quibus *grufde* est *pronus*; à *gruxa*; *pronus jacere*, *to lie prostrate on the-ground*: Lye:"

GROUT; "Sax. Gpuc; Belg. *grote*, or *gorie*; Teut. *gritze*; *far, polenta, farina pulmentaris*; à Gpuc, and Gpindan; *stork ground to meal*:"—it signifies also "*condimentum cerevisiæ; mustum cerevisiæ; ale, before it be fully brewed, or fadden*: Skinn. and Ray."

GRUEL; "Sax. Gpuc; Fr. Gall. *grus*; *far, pulmentum, farina avenæ crassior, oatmeal*: Skinn."

GUESS; "Belg. *gissen*; Dan. *giette*; *conjecturam facere*; quod fortasse referendum ad Sax. Gytan; *cognoscere, intelligere*: Jun."—nonne melius arcessas ab Hibern. *geafam*; *divinare, conjectare*: Lye."

GUSSET: when etymol. undertake to give the deriv. and signification of a word, they ought to be careful of running into absurdity and contradiction; but thus it happens with Minsh. and Skinn.; the former derives *gusset* à Gall. *cousson*; the French might have written it so in his time; but now they write *couffin*; let the word, however, be written in what manner it might, *gusset* certainly cannot be derived from *couffin*; because a *gusset* is no more a *cushion*, than a *custard*:—Skinn. has very properly derived *gusset* à Fr. Gall. *gouffet*; but then he has given it the same explanation with **GOAR** in the former Alph. and calls it *ora*, *frimbria*; but as a *gusset* is not a *goar*; so it is neither a *border*, nor a *fringe*; and if any young lady at a boarding school was to have heard him explain a *gusset* by a *border*, or a *fringe*, I believe she would immediately

diately have looked at her governess, with, Ma'am, hear the Dr. — in short, *goussel* in Fr. is *pièce de soie qu'on met à une chemise à l'endroit de l'aisselle*; and in English signifies a square piece of cloth, sewn at the upper end of a shirt, or shift-sleeve, directly under the arm-pit; *l'aisselle*.

GYFE } grace: Verst.
GYFU }

GYVES, "ab antiquo Brit. *gevin*; vel Hibern. *geibion*; *compedes*; unde *gimbleach*; *compedibus vincitus*: Lye:—"fast bound in misery and iron:— but more particularly confined by fetters.

H.

* **HABER-DASHER**; "Minsejus vult à Teut. *habt irbr das? habesne hoc? will you have, or buy this? quod frequens in ore est empturientibus*:"—to which Skinn. adds, "vel si Germ. originem mavis, à Belg. *koop*; *emere, mercari, nundinari*; et *daes*, vel *dwæes*; *stultus*; q. d. *koop-dæser*; a *trifle-seller*; i. e. *rerum vilium, absurdarum*, et quæ *stultis* tantum grata sunt; *nugarum venditor, nugivendus*; tales enim mercatores tantum minutiores reulas venum exponunt:"—severe as this reflection is, there may be some truth in it: the only difficulty would be to shew, how either *haber*, or *dasher* can be derived à Belg. *koop*: but even now *koop* is Gr.: see COPE: Gr.

HA-BERGEON; "*balsbergæ, balspergæ*; vox tempore Karoli magni receptissima erat, denotabatque *thoracem ferreum, sive armaturam colli, et pectoris*; ab *bals*; *collum*; et *bergen*, vel *pergen*; *tegere, munire*: Lye."

HACK } "Sax. *Degge*, vel *hæca*; Belg. *beck*;

HECK } *peffulus, repagulum, vel locus repagulis, seu cancellis clausus*: nobis autem, parum deflexo sensu, *sceni conditorium, seu præsepe cancellatum* signat: Skinn. and Ray:—"a *half-door*, or what is commonly called a *hatch*; which Jun. has so justly described by "in magnatum quoque ædibus, et paulo numerosioribus familiis *foramen in promptuarii januâ vocatur the buttry hatch*; *repagulum, vel dimidiatum ostium* patenti januæ in vestibulum ædium objectum; ne quis temere in *ædes* irrumpat:"—but when it signifies a *rack and manger*, it seems to be a contraction of *bay-rack*; and then would be Gr.

HAL-BARD } "vocabulary esse Teut. originis

HAL-BERT } fatentur omnes; rectius tamen *balle-barde, vel belle-barde*; putatur dici corrupta ex *helm-barde*; quod ea *galeas* adversariorum difsecarent; ex *helm*, et *barde*, quod Theot. *ascia* est; unde et *helm-ackers* dicta est: Jun.—"bipennis," says Skinn. who rather follows Verst. "qui melius

deducit à Teut. *beld*; *atbleta, beros, vir fortis*; et *bard*; *securis*."

HANS-TOWNS; Germ. *Hänzf*; Belg. *Hanz*; *socius, sodalis*; i. e. *civitates sociæ, seu fœderatæ*; the *allied towns, confederate-cities*.—but even now towns at least are Gr.

HAR-BINGER; "*prodromus*; à Belg. *berberger*; i. e. *ber*; but, vel *bit*; et *bergen*; *abscondere, tegere*; to *hide, cover, or protect*: Ray:—also to *usher in, to introduce*.

HAR-BOUR of rest; "à Belg. *berberghe*; Teut. *berberg*; *diversorium, hospitium*: Jun.—and therefore may be derived from the foregoing art. to signify a *place of refuge, a place of shelter and protection*.

HARDS; "Sax. *Deorþan*; *stuppæ*: Lye:—*tow, flax, hemp*."

* **HARP**: if not derived from its *shape*, as in the former Alph, it may have received its name, according to Clel. Way. 72, "from its *construction*; or in Celtic signifying a *metal string*; and *rib*; *partition, or number*:"—it being a musical instrument, consisting of a *number of metal strings, or wires*; quasi *ib' ar-rib*; contracted to *ib' harp*.

HARR; "*tempestas à mari ingruens*; Sax. *hepn*; *flustrum, æstus*: Skinn." a *violent gust of wind from sea*:—here must, however, be some small error of the press; for the Dr. could never have written it *flustrum, æstus*, as it appears in his work; but he undoubtedly wrote *fluctuum æstus*.

HASP, or *spindle*; "Fr. Gall. *haspe*; Teut. *haspel*; *alabrum, seu instrumentum textorium, in quod filum fusi involvitur*: Skinn.—"a *spindle, or bobbin, to wind silk, thread, or yarn on*."

HAVOCK; *waste*: "wastare; Cambr. Brit. *bebog*; *accipiter*; a *hawk*: ipsum veto *bebog* fecerunt Cymræi ex *basog*; *devastamentum*; unde adhuc remanet Anglorum, *to make havock*; *wastare*: Jun. and Skinn." *to lay waste, make spoil*.

HAUSE; "Sax. *halp*; *collum*; the *neck, or throat*: Ray."

HAUST, or *hoste*; "a *dry cough*; Low Dutch, *boesten, and boeste*; a *cough*: Sax. *Doþtan*; *tuf-sire, to cough*: Ray."

HAW, or *close*: "Sax. *Daga, seu hæg*; *agellulus, seu cors, juxta domum*; hoc à Sax. *Dægian*; *sepire*; a *bedge, or any inclosure*: Ray."

HAW-THORN: half Sax. half Gr.

* **HAWK**, or *bird*: as *lark* is acknowledged to be only a contraction of *lawroc*; so we might suppose that *hawk* was only a contraction of *havroc*; if there were any such word; but neither Jun. nor Skinn. derive it in that manner: they tell us, that *hawk* is derived à Sax. *Dapoc*;

vel *Deapoc*; unde *Cymræi* *bafag*; *devastamentum*; unde adhuc remansit Anglorum *to make bavock*; *vastare*:"—as we observed above.

* **HAWKER**; "mercator circumforaneus; ab *bawk*; *accipiter*, quia (verba sunt Skinneri) instar *accipitris* huc illuc errans, lucrum seu prædam, quaquaversum venatur: *Lye*:"—it seems more probably derived as in the former Alph.

HAWS; whatever grows in the *bedges*: see **HAYS**: Sax.

HAY, or *net*; "Gall. *baier*; *sepire*: Jun." "Sax. *Daga* est *sepes*, *septum*; *Dægian*; *sepire*: *Lye*:"—who now might have quoted Skinn. very safely; for the Dr. has used almost the same words, and explained them by *rete*, quo cuniculos intercipere solent:—*to enclose*, or *bedge in*.

HAY; *to dance the bay*, or *bays*; from the foregoing, or following root; meaning *to dance in a circle*, or *to dance round any person*, by which means they *enclose*, or keep him *surrounded*.

HAYS, or *bedge*: Sax. *Dægian*; *sepire*; *to bedge round*, *enclose*, *encompass*.

* **HAYDUC** } "in exercitu Germanico pedites
or
Hungarici *bayducs* appellan-

* **HEYDUC** } tur, ut equites *bussars*: hoc ab
Hungarico vocabulo *bayduc*; *veles*, miles *expeditus*: illud ab *bussar*; *eques*, *miles*; ut me docet Menagius in vocibus: *Lye's Add.*"—see likewise **HOYDUC**: Gr.

* **HAZY** *weather*; "nescio an à Teut. *bassen*, vel *bafz*; *odisse*, *odium*; q. d. *aeris facies turpis*, *lurida*, *odiosa*; i. e. *aer nebulosus*, *caliginosus*: Skinn."—this might almost induce us to derive it ab *Aln*, *odium*; unde *bafz*, *bassen*; *bazy*: tho' there has been another deriv. offered in the former Alph.

HE; "Sax. *De*; Alman. *bie*; Belg. *by*; *is*, *ipse*, *ipse*, *ille*: *Lye*."

HEAFLING, *a captive*: Verft. Sax.

HEDGE; "Sax. *Dæg*, *Dege*, *Dægge*; *sepes*, *sepire*: Skinn."—*to enclose*, *surround*.

HEEL, *incline*; "ortum traxit ab Iceland. *halla*; *inclinare*: *Lye*:"—Ray writes it *beald*; *to pour out*.

HEI-FER: the orthogr. of this word is far from being settled: Jun. and Skinn. write it *Baifer*; and yet derive it à Sax. *Deahfope*; which they interpret two different ways: "credo," says Jun. "Deahfope olim peculiariter denotasse *vitulam saginatam*; q. d. *Deahfoþed*; *summe pastam*:" and Skinn. says, "Deahfope est ab *Deah*, et *fope*; *gressus*; utpote quæ *altum graditur*:"—but now it is half Gr. half Sax. and ought, according to his own deriv. to be written *beasor*: Minsh. is not worth quoting: let me then only add, in sup-

port of the Dr's. deriv. the following passage from Virgil's description of a cow;

omnia magna;
Pes etiam, et camuris hirtæ sub cornibus aures;
Nec mihi displiceat maculis insignis et albo;
Aut juga detrectans, interdumque aspera cornu;
Et faciem tauro propior, quæque ardua toto,
Et gradiens ima verrit vestigia caudâ.

Geo. III. 54

HELM of a *ship*; "Sax. *Delma*: Jun. *Dælmte*: Skinn. pars summa *clavi*, *navis gubernaculum*; properly the handle of the *rudder* to *bold by*; and therefore might rather be derived à Teut. *helm*; *manubrium*, *capulus securis*, what we call the **HELVE** of a *batchet*.

HELTER-SKELTER; commonly supposed to be derived from *bilariter-celeriter*:—but that is only catching at sound: it seems more probably derived either from the Sax. *Deolþer-ðceado*; *chaos-tenebræ*, hoc est *umbra-inferni*, seu *gebennæ*; *confusio enim reverà inferni-umbra est*: Skinn."—but now it is half Sax. half Gr.; for *ðceado* undoubtedly originates à *Συσα*, *umbra*:—vel secundò *belter-skelter* fortasse etiam commodius deflecti potest à Belg. *beel*; *prorsus*, *omnino*; *ter*; *ad*; et *schetteren*; *spargere*, *dispergere cum sonitu*; q. d. *beel-ter-schetter*: Skinn."—still it would be half Sax. half Gr.; but now from a different root; for *schetter* signifies the same as *scatter*; consequently Gr.:—there is, however, another deriv. viz. Iceland. *bellé*, *beltre*; *funderé*; et Dan. *opkilter*; *succingo*; as the Dr. himself acknowledges, under the art. *kelter*, or *kilter*; *frame*, or *order*: so that *belter-skelter* should signify *order diffused*, *poured out*, or *scattered abroad*: see likewise **HEEL**, or *incline*: Sax.

HELVE; though the Teut. *helm*; *manubrium*, signifies a *handle*; yet we must not derive *belve* from *helm*; but from the Sax. "*Delfe*, or *Deilfa*, which originates from *Dealban*; *tenere*: Jun." *to bold by*; quia sc. mediante *capulo gladius tenetur*; *the handle of a batchet*, *the bill of a sword*, &c.

HEM, or *spit out*; "Belg. *hemmen*; *sonorè screeare*: *Lye*:" *to bawk aloud*.

HEM, *pro them*; ut et *ber* pro *their*, apud vetustiores nostros scriptores nusquam non leguntur: *hem* et *ber* sunt Sax. *Deom*, *Dim*, *Deopa*, *Deje*, *Dep*; quibus respondent Franc. *him*, *bero*, *bir*; et Goth. *im*, et *him*: quod ad *them* et *their* attinet, nullus dubito quin ab Iceland. *beim*, *beirra*, profisciantur: *Lye*."

HENCH-man; "mållem dedueere," says Skinn. "Sax. *Dine*; *famulus*, *servus*; et *man*; q. d. *Dine-man*, vel *Diner-man*; à *serviing-man*: see **HIND**: Sax. *Spelm*: declinat. à Sax. *Denzjt*;

equus:

equus: et *man*; q. d. *Dengre-man*; i. e. *equus*; vel *equi-curator*; a *groom*, an *hostler*, or a *stable-boy*:—"only let me observe, that *man*, in the sense of a *servant*, as a *coach-man*, a *foot-man*, &c. is Gr.: see MAN: Gr.:—Shakepear, in his *Midsummer Night's Dream*, Act II. sc. 2, has made use of this word in the sense of *famulus*, vel *servus*; where he makes *Oberon* king of the fairies say,

Ob. Why should Titania cross her Oberon?

I do but beg a little changling boy

To be my *benchman*: _____

that is my *page of honor*; which office was abolished by Q. Elizabeth.

HEORD } it is remarkable, that both Jun. and
HERD } Skinn. should write, and refer us
to *beard*; and then derive it from words which
have no *a* in them; or else from the Gall. word
barde; which conveys quite a different sense;
but all the words quoted by them signify *greges*,
aut *multitudo cervorum*; (it were to be wished
Jun. had said *armentum*, vel *agmen*) *gregatim* in-
cedentium, *pascentiumque*.

HERE; an *army*

HEREBERGA; the *lodging place*
of the *army*

HEREBERT; a *skilful general of* } Verft.
an *army*

HERETOGA; a *leader, or con-*
ductor of an *army*

HERE, in *this place*; "Belg. *bier*; Sax. *Dep*; Iceland. *ber*; *hic*: Lye."

HERE-TO-FORE; "Teut. *ver-zuvor*; *antea*;
before now: Skinn."

HERRING; "Sax. *Dæping*: Skinn." (it
should have been printed *Dæping*); Belg. *ber-*
rinck; Teut. *baering*; *baec*; a *well-known fish*.

HICKUP; "Belg. *bickse*; *buckup*; Sax.
Liexa; ævi *medii* *vocabulum*, *boqueta*; Mar-
tinus putat factum à *sono*: vide quoque quæ
infra annotavimus in YEX; *singultire*: Jun."—
to *sob*, *gasp*, and *cluck all at once*.

HIGHT; "Sax. *Datan*; *vocare*; Belg. *beeten*;
Iceland. *beita*; Goth. *baitan*: Lye:"—to *call*; "and
sometimes it signifies to *promise*, and *vow*; for
so Chaucer uses it; and so it seems to be used in
the English metre of Psal. cxvi. 14.

I to the Lord will pay my vows,

Which I to him *bebight*: Ray."

* HILD } there is very little satisfaction
* HILDING } can be gained from any of our
etymol. as to the orthogr. or deriv. of this word:
—Shakepear has used it twice to signify *base*,
low, *mean*, and *vulgar*; first, in the Second Part
of Hen. IV. Act i. sc. 2.

He was some *bilding fellow*, that had stol'n

The horse he rode on: _____

and again, Hen. V. Act iv. sc. 7,

Our superfluous lacqueys, and our peasants,

Who in unnecessary action swarm

About our squares of battle, were enow

To clear this field of such a *bilding foe*: _____

bild, and *bilding*, therefore, must mean *fax populi*,
the refuse and rubbish of mankind, *the mere scum of*
the earth:—even Ray, among his Provincial
words, or proverbs, has taken no notice of it;
but with the people of *Norfolk*, *bild* signifies *the*
settlings of beer after fermentation; the barmy
or yeast floats atop, and *the bild* settles down to the
bottom of the vessel: this might lead us to sup-
pose, that what *Pope* says on the former of those
two passages may be right; "some *bilding fellow*—
for *binderling*, i. e. *base, degenerate*:" as will be
observed under that art.:—there is, however, a
word in good old Verft. that may perhaps have
given origin to this expression; viz. *abild*; *bidden*;
and used here to signify *obscure, unknown, covered*,
and *concealed*; meaning, a person, whose birth is
mean, or obscure; but then it would be Gr.: see
HEILE: Gr.

HILT; "Sax. *Delt*; *capulus*; quia sc. *me-*
diante capulo gladius tenetur; forte q. d. *bold*;
ansa: Skinn."—the handle by which any things
is held.

HIND } or *clown*; "Sax. *Dine*; *famulus, ser-*
HINE } *vus*; *Dine-man*; *agricola, colonus, vil-*
licus: Skinn."—perhaps from hence might come
the expression *beneb-man*.

HIND - berries; Sax. *Dind* - *bejuan*; Teut.
beidel-beer; *baccæ rubi Idæi, vaccinia*; forte sic
dicta, quia inter *binnulos*, et *cervos*, i. e. in *sylvis*,
et *saltibus* inveniuntur: Skinn."—see HEURTS,
or WHORTLE-berries: Sax.

HIND-ER

HIND-ER-MOST } "Sax. *Dindan*; Belg.
et Teut. *binden, bin-*
der; *post, pone*; Sax. *Dynan*; *retro*: Lye:" *back-*
ward; *last of all*:—He smote his enemies in the
binder parts, and put them to a perpetual shame:
Pf. lxxviii. 67.

HINDER, *prevent*: "Sax. *Dindjuan*; Belg.
binderen; Dan. *forhindrer*; *impedire*: Skinn."—
to *obstruere, molest, impede*.

HINDERLING; perhaps this may be the
origin of the word *bilding*, as mentioned in that
art. since they both signify "degener; vox adhuo
agro Devon. familiaris," says Skinn. and then
adds; "Spelm. defleat Sax. *Dyndep*; *remotus*,
post habitus:" or, as we may say, *fax populi*: and
thus by contraction and transposition *binderling*,
has been converted into *bilding*: and what was
said in the foregoing art. concerning the word
bild;

bild, or subsidence, found at the bottom of beer, ale, &c. may still be just.

HIPS, and *hæws*; "Sax. Deop-bnyqnel: *rubus*: Jun."—*the thorn-bush, or rather bramble, or whatever grows wild in the hedges,*

HITHE; "Sax. Dið; *portus, navium statio*; hinc Angli *Queen-bitbe, Lamb-bitbe, contractè Lambeth*: Lye."

HITHER; "Belg. *bier*; Sax. Diðen; Goth. *hidre; huc; to this place*: Lye."

HOLDEN; "Teut. *heyde; ericetum, locus agrestis*; q. d. *agrestis regionis incola; rusticus, insubidus*: Skinn."

HOITY-TOITY; "de priori parte vocabuli," says Lye, in his Add. "nihil habeo quod dicam: (perhaps it may originate from the foregoing art.) posterior ab Iceland. *teytur; bilaris, agyllans, lascivians, fluxisse videtur*:" so that *hoity-toity* means only *a rude, wanton, lascivious hoiden*; and is written in conformity to that reduplication of expression which the proverbial manner of writing seems to take delight in; thus we have *bab-nab; bip-bop; bodge-podge; tick-tack, &c. &c.*

HOKER } "vox est pura puta Sax. videtur
HOKES } mihi," says Lye, in his Add. "nonnullam habere affinitatem cum *Ducx, Ducxe, ironia, irrisio*:"—*a mocking, jesting, derision.*

* **HOLD-fast**: if not derived as in the former Alph. it may come from the Sax. *Dealdan*; Belg. *houden*; Teut. *halten*; Iceland. *hallda*; Dan. *holde; tenere, servare, prohibere*: Jun. and Skinn." *to gripe, seize, apprehend.*

HOLD, contain } "Sax. Deoltrpa; la-
HOLD of a ship } tebra: Deoltrp
HOLDSTER for a pistol } rceabo; a great
shadowy darkness: Nazan pe pæf Deoltrpæ; *non habemus latibulum*: Jun."—*we have no place to bide in: and a holdster is a case to lodge the pistol in.*

HOPS: "Belg. *bappe-kruyd*; ab *bappen; comprabendere, avidè corripere*; quod proxima quæque *comprehendat, ac teneat*; etenim ut verbis Dodonæi utar," says Jun. "*lupulus amplexu vivis, et perticas, aliaque adminicula circum ligandose, scandit*:"—*the clinging, clambering, climbing hop.*

HOSE } "Sax. Dora; caligæ; Belg. et Dan.
HOSEN } *bose, kouffe*; Antiq. Brit. *bosan*; Fr. Gall. *chausse*; Hisp. *calcas*; Ital. *calzi*; Teut. *bosen*: omnia à Lat. *calga, pro caliga*; hoc secundum Salmasium à *καλχῆ, pellis*: Skinn."—it is something remarkable, that the Dr. should say omnia à Lat. *calga*: but it would be rather too much to say, that *Dora; bosc, bosan, and chausse*, were derived from *calgo, pro caliga*.

HOUSEL; "apud veteres frequens, *eucharistia Domini corporis communio, eucharistiam participare*: Sax. Durl, Durlan sunt à Goth. *hussl; sacrificium*: Lye:"—*the eucharist, or Lord's supper.*

HOW; "Sax. Du; Belg. *bee; quomodo*: Skinn."—*in what manner.*

HURTLE-berries; "Fr. Gall. *beurtes; globuli cærulei; fructus vitis Idææ, vacciniæ; nobis hursle-berries, worstle-berries, vel bilberries*: Skinn."—but, under the art. **WHORTLE-berries**, he gives us a different deriv. viz. "à Sax. Deopt-beþian; q. d. *beart-berries, nobis vacciniæ*;"—and then adds, "*hæc vacciniæ* (now he seems to be coming round again) *videntur eadem esse, quæ nostri faciales beurts*; Gall. *beurtes* appellitant:"—what a heap of confusion!—in the first place, he tells us Fr. Gall. *beurtes* signify *globuli cærulei*: in the next place, these *hursle-berries* are not derived from *beurtes*, but from Deopt, (which by the way is Gr.) then in the next place, whether derived from the Fr. Gall or the Sax. they signify *vacciniæ*: and in the last place, these *vacciniæ* are the same with what the Galli, or the Fr. Gall. call *beurtes*; but the modern Fr. have no such word; for they call them *vacies*, which is a miserable, wretched, paltry Gallic contraction of *vaccinium*.

* **HUST-INGS**: if not derived intirely from the Gr. as in the former Alph. it is at least half Gr. half Sax. or Iceland. "Dyrtinge est *concilium, curia*; quod defluxit ab Iceland. *hustbing; conventus*: ab *bus; domus*; et *þing; judicium, forum*; ubi civium lites secundum leges deciduntur; q. d. *κατ' ἐξουαν, judicii domus; summa apud Londinenses curia*: Lye:"—the highest court of mayoralty, or judicature among the citizens of London:—but *bus, bows, or HOUSE*, are most probably Gr.

* **HUTCH**; "Sax. Dpæcca; Fr. Gall. *bucbe*; Hisp. *bucba*; *arca præsertim frumentaria*: nescio an omnia corrupta à Lat. *arca, vel orca*: Skinn"—but then it would be Gr.

HYRDE, "an **HERD's-man**: Verft. Sax."

HYRSE; "miltum; Alman. *berse, birse*; Dan. *hirse*; Belg. *hirs, beers, geers*; a small grain called *millet*: Lye."

HYRSUM } *obedient* } Verft.
HYRSUMNESSE } *obediencia* }

I. J.

JADE; "Iceland. *joor*; et Belg. *gerse, est equus Januasus, et strigosus*; ut ex *joor*, mutato (quod sæpe usu venit) *r in d*, primo fuerit *jood*; atque inde *jeade, vel jade*: Jun."—"apud Iceland. teste Hicckes

HICKELLO *jalkur* est equus duodecim annorum aut ultra, senex: à *jad*, seu *jada*; *detrimētum dentium*; hinc *jodla*; *videntūli more manducare*; et Eboracensium *yaud*: Lye:—*wearied, and tired out.*

JAGGED; “Cymr. *gagan* sunt *rimæ*; *iffurae*; *incisurae*: Jun.”—*notched.*

JAPE; “origo vocis petenda est ab Armor. quibus *goap* est *irrisio*; et *goupat*; *iudere*, *illudere*; unde quoque petendum Fr. Gall. *gaber*: Lye:—in the same sense as Virgil uses the verb *illudo*; Æn. II. 63,

Undique visendi studio Trojana Juventus
Circumfusa ruit, certantque illudere capto.

JAUNTS of a wheel; “Fr. Gall. *jantes*; *radii*; seu *apfis radii*: Skinn.”—what we call *the felly of a wheel*; *curvatura rotæ.*

ICE } “Sax. *ip*, *ipa*; Belg. *eyse*; Teut. **ICICLE** } *eyze*, *eyze*; *glacies*: Skinn.” non nihil videntur habere affinitatis cum Iceland. *isfaki*; *fragmenta majora glaciæ*: Lye:—it may be curious to the reader only to have a view of the different methods, according to Jun. that our good old ancestors wrote the word *icicles*; viz.

isfeketels,
isfeitkels,
ycesickles,
isfeschokittils,
and
isfeschokittils.

JILT; “Iceland. *gilia*; *amoribus circumvenire*; *famina, quæ amantem læsat, et vanâ spe producit*: Lye.”—*a false fair one.*

IM-BARGO; “Hispan. *embargo*, ab *embargar*; *detinere, retinere*; utrumque ex præp. *en*, vel *in*; et *barra*; *obex, repagulum*; q. d. *obice, vel repagulo obiecto navem retinere*: Skinn.”—to detain a ship in port, by putting as it were *a bolt*, or *a bar*, in the harbour’s mouth.

INFANTRY; “Gall. *Pinfanterie*; Ital. *infanteria*; ab Ital. *fante*; *servus, serva*; omnia à Scandico *fantur*; *satelles, famulus*: Hicks:” *a servant, an attendant*; as the horse may be called *the attendants* of an army, because a less numerous body; but, tho’ the less numerous, yet not the less honorable.

ING; “Dan. *ing*; *pratium, pascum publicum, seu agrum compascuum*: Skinn. and Ray:—*a common pasture.*

* **JOBBE-NOL**, commonly written, and pronounced *jobbernowle*; but is derived à Belg. Flandr. *jobbe*; *insulsus, ignavus, obtusus, stultus*; et Sax. *Dnol*; *vertex, caput*: Skinn.”—*jolt-head, thick-skull*: only the Dr. ought to have traced his Sax. *Dnol* up to the Gr.

JOR-DEN; “non, ut primâ fronte videri possit, à *Jordano fluvio*; q. d. *urinae alveus*: sed à

Sax. *Lron*; *sternus, et den*; *subtile*; et secundariò quodvis receptaculum; q. d. *urinalium*: Skinn.”

ISIN - GLASS; according to the present orthogr. any person might suppose this word was compounded of *ising* and *glass*; and Skinn. has given it this sense; “*lapis specularis, speculum affini, speculo vitreo*; credo potius, however,” says he, “dictum quasi *vitrum glaciale*, quia à *glacibus regionibus* affertur, et *glaciem*, perspicuitate, *vitrum* tum eadem perspicuitate, tum perennitate *vitro præ glacie* propriâ refert:—it seems rather to be a pleonasm; for *glass* here has no connection with *speculum, vitrum*, or what we call *glass*; but seems to be only a translation of *ising*, or rather *icing*, from *ice*; and *glacies*; *ice*, degenerated into *glass*:—meaning, that this composition called *isinglass*, is as clear as a lump of *ice*.”

JUMPS; “Fr. Gall. *jupe*; Belg. et Teut. *juppe*; Ital. *giubba*; *tunica superior, seu thorax*: Skinn.”—*a pair of stays.*

K.

KABAGE; by writing this word *cabbage*, like the common plant, we have rendered it utterly inexplicable; but by following the true orthogr. and knowing that it is derived from the Teut. *kabassen*; *furari*; à *kabás*; *fiscella*; *a little basket*; we may easily arrive at the meaning of that trite but true proverb, that *taylors will kabage*, i. e. *taylors will steal, will purloin part of that cloth which is put into their hands*: it is true the Teut. words *kabassen*, and *kabás*, and our *kabage*, have not the least connexion with the action of *stealing*; but under the art. **GULL**, in the former Alph. we have seen that Casaub. has produced several expressions in other lang. of a similar nature with this now before us: which, if we apply literally, means, that *taylors will put part of your cloth into their basket, and carry it off*; i. e. *steal it for their own use.*

KELTER, or *kilter*; “*frame, order*; proculdubio à Dan. *opkilter*; *succingo*: *kilter*; *cingo*; Teut. *kelter*; *torcular*: Skinn. and Ray.”

* **KERF**; “*Leoprdn*; *secare*: hinc Teut. *kerve*, *crena, incisio*; vox lignatorum propria pro *incisura* usurpatur: Skinn.”—*to cut, or chop*; and from hence probably may have originated our expression *to carve meat*; if that expression is not derived from the Gr. as in the former Alph.

KID of wood; ego, says Lye, *detruncatum puto* ab Ant. Brit. *cidweln*; *fascis*; *a fagot, or bundle*: but Skinn. and Ray, in the former Alph. have derived it from the Gr.

KIND,

KIND, and *courteous*; "non à scopo fortasse aberrabo, si ortum traxisse dicam ab Armor. *cûn*; vel Hibern. *caoin*; *affabilis, comis, blandus*: Lye."

L.

* **LADLE**; "Sax. *Blædle*; à verbo *Blaban*; *baurire, baustrum*, quo aquam, vel jus è lebete *baurimus*: Skinn."—but under the art. *load*, the Dr. tells us, it is derived from the Sax. *Labe*, or *Blabe*; *onerare*: but *onerare*, and *baurio*, are two different ideas: see **LADLE**, in the Gr. Alph.

LAKE, *to play*; "Belg. *lachen*; vel à Dan. *leeger*; *ludo*; ideo autem hæc vox in septentrionali Angliæ regione, non in aliis, invaluit; quia Dani illam partem primam invaserunt, et penitus occuparunt, uno vel altero seculo, priusquam reliquam Angliam subjugarunt: Skinn. and Ray."

LAMB } "Teut. *labmen*; Belg. *lamen*; *cæ-*
LAMB-pye } *dere, percutere, icibus permolere*:
Skinn."—*to beat, strike, cuff*.

LAM-net; "quò utuntur piscatores; Armor. *liama*; *vincire, ligare*; quòd pisces, qui reti implicantur, quasi *vitti*, expedire se nequeant: Lye:"—*to tie, bind, confine*.

* **LAMB-ETH**, a compound of Gr. and Sax. and contracted from *lamb*, and *bitbe*; the former, Gr.: the latter, Sax.

LAND, *urine*; "Sax. *Land, Lanz*; *meire*: Lye:"—*to make water*.

* **LARE**; "heerof wee have our woord *lore*; which is asmuch to say as *learning, or doctrine*: Verft."—yet possibly it may be Gr.

LARE-OVER for *meddlars*, should be written *lare-over* for *meddlers*; and is derived from the same root with the foregoing, or following art. meaning *a master, or teacher*, to be placed *over* those who are continually *meddling* with things they ought not.

* **LARE-OW**: "our ancient woord *lareow* is as yf it were to say, *learne-youw*; i. e. *a master*, that teacheth you some arte, or science: Verft."—consequently is of doubtful origin; for it may be Gr.

LARK; "Sax. *Laferc, Lauerc, Laperc, lavroc*; contracted to *lark*: Ray."

* **LAST** for *a shoe*; "Sax. *Lafte*; *modulus calcei, mustricula*: Skinn." *the mould for a shoemaker to work on*:—"Germ. *laift, forma pedis, vel calcei*; à verbo Alman. quamvis pridem extincto, *leiffen*; *imitari*: Wachterus:"—then it is probably descended from the Gr.; for *leiffen* seems to be no more than a Germ. dialect for *liken*; *a last* being **LIKE** the foot: Gr.

LAST of *corn* } Sax. *Blærtan, Belærtan*;
LASTAGE } *onerare*: Jun. has given us
no less than three different deriv. of this word: first, under the art. *balasse*, he derives it from *Βαλλομενον*, vel *Αποβληνον*, i. e. *rejiculum*: then, under the art. *ballast*, he says, genuinum, et primæ origini magis consentaneum videtur; quemadmodum enim patribus nostris *Bat* dicebatur *navis*, *λατ* vero *onus*, ita minime dubitandum quin ex *Βατλατ* factum fuerit *ballast*: and yet now, under this present art. he says, vide interim numquid huc faciat, quod *Λαισον* Suidæ exponitur *αχθων*:—but Skinn. will by no means admit of this last deriv. "mallem è contra hoc *Λαισον* à dicta Germ. orig. derivare: constat enim, et inter omnes criticos convenit, paulo ante, et post occasum imperii occidentalis, ob ingentes Gothorum, Longobardorum, et aliorum Germ. populorum copias, quos orientis imperatores stipendiis suis aluerunt, et quibus fere solis exercitus Romani constiterunt, magnam Germanicarum vocum vim in ling. Gr. irrepsisse; quales apud Hesych. qui sub Anastasio Augusto floruit, et hunc Suidam, ipso multis sæculis recentiorem, utpote Alexio Comneno, imperatori *συρχων*, passim occurrunt, et multæ in hodiernum etiam usum perennant:"—this being very probable, we need not dispute with the Dr. for a word, or two, tho' he is pleased to call them many; for it would not be reasonable to suppose, that all those transmitted by Hesych. and Suid. are of that nature.

LATE, *search*; "Cumbriensibus est *querere*; *leita* Islandis idem significat: Lye."

LATELY, "Sax. *Læte, Late*; *serus, tardus, nuper*: Jun." *slow, slack, modern*.

LATHING: "Sax. *Laðan, Laðian*; Alman. *latton*; *vocare, ad se invitare, precari*: Lye."

LATTEN; "Belg. *lattoen*; Germ. *letton*; *auricalcum, oricalcum, æs*; *misti est coloris ex auro, et ære*: Jun."

LAVROC; "Sax. *Laferc, Lauerc*; *alauda*; *a lark*: Ray."

LAWN in *a park*; "Fr. Gall. *lande*; Hisp. *landa*; *inculta planities inter arbores sita*: Skinn." *an open plain among trees*.

LAZAR-house; "Fr. Gall. *ladrerie, et lazaret*; Belg. *laserie* est elephantiasis; Ital. *lazzaretto*; locus ubi *lazari, seu leprosi curantur*; unde quidam putant dictum à *Lazaro*, mendico Evangelico: Jun."—*a house of reception for sick and impotent folk*.

LEAN, *to bide*; "Iceland. *leina, launa*; *celare, occultare*; they will give a thing *no leaning*; *alicujus rei occultationem non patientur*; they will not suffer the least *connivence*: Lye:"—Sax. "*leanne*: Ray."

LEAP,

LEAP, or *lib*; *half a bushel*; in many places a *seed-lep*, or *lib*, is a *basket*, or *tray*, to carry *seed-corn* in while sowing: Sax. *Seeb*, or *Sæb-leap*; a *seed-basket*.

* LEAR } "if not derived as in the former

* LEARN } Alph. it may come à Sax. *Læpan*; Alman. *leren*; Belg. *lern*; Teut. *lebrn*; *docere*; Leopnian; *disciplina*; Leopnepe; *discipulus*: Jun. and Lye:" a *scholar*, *disciple*.

LEE, or *lawn*; Sax. *Leaz*, *leab*, *lea*; *campus*, *camporum æquora se in latum expandentia*: see LAWN: Sax.

LEER; "Sax. *Leape*; *facies*, *frons*, *vultus*; Dan. *leer*; *rideo*; *to smile*, *laugh*; *limis intuentem nequiter subridere*: Jun. and Lye:" *to look aside with smiles*.

* LEET; Iceland. *leita*; *inquirere*; a *court-leet*, or *court of inquiry*:—but we have seen a Gr. deriv. in the former Alph.

LEETEN; "radicem retinuerunt Islandi, quibus *leta* est *simulare*: Lye."

LEG; "Iceland. *leggur*; Dan. *leg*; *crus*, *sura*, *tibia*; *the shank-bone*: Jun."

LEND; "Sax. *Lænan*, *blænan*; *commodare*, *mutuum*, *seu mutuo dare*: Skinn:" see LYNN. Sax.

* LER, sometimes written *leer*; *vacuus*; Sax. *gelær*: Lye:"—*idle tales*; *mere fables*.—It seems to be only another dialect of *Liar*; and consequently Gr: see LIE. Gr.

LEther; "Sax. *Dleoðrian*; *tonare*; *notrantes de equis cursitantibus*, *they lether it*; *sicut australiores*, *they thunder it along*: Ray."

LETT, or *binder*; "Sax. *Lætān*, *Lett*; Belg. *letten*; *impedire*, *morari*: Skinn."—*to prevent*, *molest*, *obstruē*.

LETTICE, commonly written *lattice*, but derived from the Sax. "*Lett*; *impediens*; as in the foregoing art. *cancelli ferrei*; *Lett-ijen*; *binding irons*, i. e. *iron-grates*; *clatrum ferreum*, quod non patitur quemquam introrumpere in loca tali septo munita: Jun."—to which he might have added, *nec erumpere è locis talibus*; for it is certain, that whatever serves to keep them out, will likewise serve to keep them in.

LEVIN; vel Angl. *fulgur*; Sax. *Dliþian*; *ru-tillare*; hinc Spencerianum *levin-brond*; *fulmen*: Lye:"—*the thunder-bolt*, or *lightning's shaft*.

LIMBER; "Teut. *lencken*; *flexere*; q. d. *lencker*; *flexibilis*: Skinn."—*flexible*, *pliable*: Jun. derives it à "Dan. *lemper*; *confirmare*, et *accommodare se ad alicujus arbitrium*:"—it ought certainly to have been printed *conformare*; meaning a person very *conformable* to the humors of another; one of a *flexible*, *limber disposition*.

LIMP; "Sax. *Lempen*, et *Limpen*; *claudicare*: Lye:" *to halt in one's gait*.

LINCH, "*agger limitaneus*; *paracbias*, *vel pri-vatos agros dividens*: Sax. *Dlinc*: Jun. and Somner."

LIND } "Sax. *Lind*; Iceland. *lind*; *tilia*;
LINDEN } *the teil-tree*: Lye."

LING, or *furze*; "est purum putum Iceland. *ling*; *erica*; *fern*: Lye."

* LIVE } "Sax. *Leopan*; Teut. *leben*;

* LIVELY } Belg. *leven*; *vivere*; Sax. *Liflic* Skinn." *lively*, *sprightly*:—and yet it may be Gr. as we have seen in the former Alph.

LOBBY; "Teut. *laube*; *porticus*, *seu umbra-culum ædium*: Skinn:" a *porch*, or *place to walk in*.

LOE, "a little round bill, or *heap of stones*; Sax. *Læpe*; *agger*, *acervus*, *cumulus*; a *law*, *low*, *loo*, or *high ground*, not suddenly, but gently rising, being no other than so much congested earth, brought by way of burial, antiently thrown upon the bodies of the dead: Somner."

LOLL out the tongue; "Belg. *lelle*; *lelleken van de tonghe*; *anteriorē partē linguæ extrudere*: Skinn."—*to put*, or *push out the tongue*.

LOLLARDS, or rather *Lolbards*; "Trithemius in Chron. ostentat eos nomen hoc accepisse à Germano quodam *Gualtbero Lolbard*, qui floruit circa annum MCCCv: Jun."

LOM-BARD, a contraction of *Longobardus*, which is but a vitiated compound of *Lingones*, a people of Germany, and *Bardi*, a people of Gaul.

LOOM, "*textrina quævis instrumenta*: Lye: *Lome*:"—it signifies also any *utensil*, or *household stuff*:—and from hence the expression *arelumes*; i. e. *beir-looms*; to signify *some pieces of furniture*, that go with the house.

LÖPPER-'D-milk; "Teut. *laben*; *coagulum*: Skinn."—*soured milk*, *turned to curds*.

LOREL } "Sax. *Leopan*, et *Loþian*; *perire*,
LOSEL } *perdere*: Lye:" *homo perditè malus*; a *worthless*, *forlorn wretch*, *totally abandoned*.

* LOW, *like an ox*; if not derived from the Gr. as in the former Alph. it may come from the "Sax. *Dlepan*; Belg. *lœyen*; *mugire*: Jun."—*to roar aloud*.

LOWE, "*burn*; Germ. *lobe*; *flamma*; *the fire burns*: Ray."

* LUKE-WARM: if not derived from the Gr. as in the former Alph. we must attend to Jun. who says, "*fortasse huc pertinet illud Theoticum lucilem*; *paulatim*; *lucil uneganti*; *parvi ponderis*: *quamvis enim Francis literæ æ in c permutatione lucil utrobique ponatur pro luxil*; *fortasse tamen ex isthac orthogr. profluxit*, ut Anglis *luke-warm* dicitur *remissè calidum*, quasi *parum adhuc calidum*, vel *paulatim calefiens*:—hitherto *luke* seems to bear a negative, or a diminutive sense, to signify any

liquid *not* violently *hot*, but a *little*, or *gently* warmed: "notandum tamen," continues he, "quod Danis *luncken* est tepidus; *luncker*; *suffervescere*; unde forte, eliso *n*, est *luke-warm*: Scotis *lew-warme* est tepidus: in hoc Scotico *lew-warme* videor mihi deprehendere manifestissimum vestigium Sax. *pleoð*; *tepor*:"—then he proceeds to endless Sax. quotations; and at last concludes with, "reliquis Belgis *laew*, *liew*, et *low*, est tepidus; *laewigheyd*; *tepor*; quæ omnia quam proxime videntur accedere ad *Χλιαρος*, *tepidus*:"—so that now at last we have got another Gr. root; and *luke-warm* seems to be a pleonasm; for *luke* is *tepidus*; *warm*; and *warm* is *warm*.

LUSKISH; "Fr. Gall. *lascbe*; *ignavus*: Minsh. and Skinn."—omnino pete ab Iceland. *lofkr*; *ignavus*: Lye:"—an idle lubber; a mere slouch.

LUVE; "Cimræis, *luvana*; *uclæ manuum*; Goth. *lofom saobun ina*; *alapis cædebant eum*: Ray:"—they smote him with the palms of their hands.

* LYFE } *life* } means to maintain

* LYFLY-bade } *lively-wood* } *life*: Verst. Sax. —but it may be Gr.

LYNN; "non ut opinatur Camdenus noster, (says Spelm.) à *byn*, voce Britannicâ, *aquâ*, ut ait, *diffusâ*; quales nec ibi reperiuntur; significante: sed à Germ. *Len*; Sax. *Lænan*, vel *Plænan*, prædium, vel potius fœdum; velut hoc, quod ad tempus conceditur, proprietate penes concedentem remanente, *accommodatum*; sic enim nos hodie, to LEND, dicimus, pro *accommodare*: hinc celebre illud oppidum in patriâ meâ nomen *Len* accepit; quod olim *prædium episcoporum* illius tractûs; ideoque *Len Episcopi* appellatum: hodie verò, i. e. ab ætate Hen. VIII. qui instar Diomedis cum Glauco, permutationes *prædii episcopatus* in fiscum transcripsit, et nunc *Len Regis* appellatur:"—a large sea-port town in Norfolk, which was called *Bishp's Lynn*; but in the time of Hen. VIII. was denominated *King's Lynn*:—and consequently will take the same deriv. with the art. LEND: Sax.

* LYSAN. "brute, (i. e. *bruit*) or fame: Verst. Sax."—unless we may suppose it means *leafing*:—but then it would be Gr.

M.

MAD; "an earth worm; from the High Dutch *maden*: Ray."

MADDER; "Sax. *Mæddre*; Belg. *mee*, *meed*; Ital. *madera*; *rubia tinctorum*; fortasse *Grias* illa quæ maxime in Lucaniâ nascitur; habet albi marmoris colorem; et ornata est quatuor rubi-

cundis cauliculis: Jun. and Skinn."—a plant used by dyers.

* MAFFLE; "Belg. *maffelen*; *balbutire*; impeditè loqui, atque inter loquendum magno conatu, et inconcinne buccas movere: Jun."—to stutter, and stammer:—perhaps it may be only a various dialect for *muffle*; if so it would be Gr.

MAGE } "a cousin; *magas*; *coosins*, or *kinsfolk*;
MAGHE } *magascyp*; *kindred*, or *coosinage*;
the word is fondly, and improperly now of late used for *deceit*: Verst."

* MAL-ANDERS; "Fr. Gall. *malandres*; Ital. *mal-andare*; i. e. *male incedere*; quia hic morbus, dum equus præsertim ire incipit, gressum valde impedit, eumque donec incalescat, luculenter claudicare cogit: occurrit et Gr. *Μαλιν*, eodem sensu; quæ vox apud Hesych. invenitur: Skinn."—true; the word *Μαλιν* is to be found in Hesych. but not in eodem sensu, as the Dr. asserts: Hesych. says, *Μαλιν*, τὸ περὶ τὰ ὑποζυγία παθος, ὅτι Βρίση, which is far enough from the Dr's. *psora* quædam, seu *scabies sicca* circa suffragines (Ainsw. calls it *tuber in genu*) equi cum pilis duris et rigidis, instar setarum porci, et succedentibus non raro ulceribus:"—let me only observe, from the attention which the Dr. has shewn to this art. that he would have made as excellent a horse-leach, as a physician.

* MALMESEY; "vinum Creticum; Fr. Gall. *malvaïse*; Ital. *malvasia*; Lat. secundum Minsevum, *vinum arvisum*; à promontorio *Cbii* insulæ, quod *Marvisia*, vel *Malvisia* (*Malvesia*, Ainsw.) appellatur: vel potius à *Monembasia*, portu olim Epidauo, urbe archiepiscopali Peloponnesi, seu *Morææ*, unde optimum advehitur; q. d. *vinum Monembastites*; i. e. vinum ex Epidauo, non Dalmatiæ, sed Laconicæ, urbe advectum: Skinn."—a Greek wine; and consequently must have had some Greek name.

MAMMOCKS; "nescio an ab antiq. Brit. *mân*; *parvus*, q. d. *mannocks*: *ock* enim est tantum vocis productio, vel terminatio diminutiva, ut *bill-ock*, *bumm-ock*; &c. any broken meat: Skinn."

MARE; "Sax. *Mære*; Belg. *marie*; Teut. *maere*; *equa*: Skinn." a female horse.

MARMELADE; after quoting the same word in various languages, Jun. says, "omnia ab illo *mermello*, quod Lusitanis est *malum Cydonium*:"—*the quince*, which is made into conserves.

* MAR-SCHAL } if the deriv. offered

* MAR-SCHAL-sea } in the former Alph. should not be admitted, we must then have recourse to the Germ. antiq. *maer*, nunc *maere*; *equa*, vel *equus*; et *schalck* (or rather *scalck*) *servus*; q. d. *servus, qui equos curat, castrorum præfectus, magister equitum*;

equitum; in Græco-Romano imperio *proto-strator*; quippe eousque tyranna consuetudo, linguarum domina, invaluit; ut quod olim *servum vilissimum*, *equarum destigillatorem* signavit; nunc exercituum imperatorem, et proximam à præfecto prætorio, seu comite stabuli sub rege, dignitatem notet: Skinn."—following perhaps Verft. p. 324.—"primitivè omnia (nam fontes rimor, says Spelm.) *agasonem* significant; hoc est, qui equos curavit, *coq lebat, pabulo donabat: maere, Teut. equus*; et ubi Anglis potius *equa*: et *schak*; *servus, minister*: sed, ut è tugurio capitolium, et exiguis sæpe initiis res oriuntur augustissimæ; sic, è *stabuli ministerio* ad amplissimos regni magistratus irrepit *Mareschalci* appellatio."

MASK; "Fr. Gall. *masque*; Belg. *masche*; Ital. *maschera*; *larva, persona*; a *viser-mask*: Skinn."

* **MAUNDAY-Thursday**: "the enallage of *m* for *b*," says Cl. Voc. 85, n, "has probably occasioned a false attribution of origin to the name of *Maunday-Thursday*; it has been attributed to our Saviour's *commanding* his disciples to wash one another's feet: I only doubt," continues he, "whether it is not rather more forced, its being thence termed *Dies Mandati*, than from what I apprehend to be the origin of the word *Maunday*: in the remotest antiquity, there existed a custom, on a certain day, of excommunicating persons, obnoxious to that punishment: this day was called *Ban-day*, from whence *Man-day*, or *Maun-day*, or the day of *curfing*, or *excommunication*; and its occurring in the last week of the Druidical Lent, made it a part of the solemnity of that week.

MEAGTHA, a *tribe, or family*: Verft.

MIEN; "Gall. *mine*; *oris species, vultus*: Wachterus etymol. nunquam satis laudandus; derivat à Francis, quibus *meino*, quodcunque signum denotat; et *meinan, significare*: (perhaps rather *signare*;) mihi videtur," continues Lye, "esse purum putum Iceland. *mynd*; *similitudo, vultus*."—according to this deriv. it ought to be written either *mein*, or *myne*.

MIN-STR-EL; Spelm. under the art. "*mene-tum*," tells us, it signifies "*cornu ligneum*: ipse certe opinor fuisse hoc *ffulæ* genus, quo tibicines olim usi sunt; atque inde nomen reportasse; Gallis enim hodie ipsi *menestrels*, Anglis *minstrels*, quasi *menestrels*, appellantur:"—this however accounts for only the former part of the compound: the latter we must trace, according to Add. Gr.

MISTEL-TAN } the latter of these words
MISTLE-TOE } would puzzle an Oedipus;
but we are in a great measure relieved by Jun.

who says, "Sax. dicitur *Myrcil-tan*; Danis nempe et Belg. *mistel* est *viscum*: Danis item *tiene*; Belg. *teen*; et Sax. *tan*; est *talca, furculus, vimen*: hoc *visco*, (si modo in robore gignatur) nihil habent Druidæ sacratius:"—the reason of which might perhaps have been, because there seemed to be something mysterious in the production of this plant, which cannot be cultivated in the earth, and yet will grow to maturity on other trees; being conveyed thither by birds, as some suppose, or rather blown thither in the seed, which being surrounded by a *viscous* substance, has given denomination to this plant; as if we should call it *the gummy, glutinous, or the gluey plant*.

MITTENS; "Fr. Gall. *mitaines*; *cheirots*; *gloves*: Jun."

* **MOAM**, vel *maum*; "in agro Oxoniensi lapidem invenies *friabilem, et frigoris impatientem*; quem *maum* vocant indigenæ: Ray:"—by this description we might suppose it is a species of *marl*, broadly pronounced *maum*: and if so, it would be Lat. as in the former Alph. **MARL**.

MÖHAIR, "à Fr. Gall. *mouaire*; as that again is derived ab orientali voce *mojacar*, quod speciem Cameloti designat: Skinn:" a *camel-bair twist*.

* **MOLD-warp** } commonly written *mould*;

* **MOLE** } but doct. Th. Hensh. ingeniose pro solito deducit à Sax. *Molbe*; *terra*; et *Keoppan*; *jacere, projicere*; to *cast up the earth*; unde Belg. *mol*; as our rustics commonly pronounce it, instead of *mole*; like *pole, hole, &c*, and yet it may be Gr.

* **MOOR** a *ship*: if not derived as in the former Alph. it may come from *Moja*; *radix*; per translationem fortasse, to *moor a ship, navem anchoris, (quasi radicibus) in fundo maris statuere*: Lye, in art. *more*:—this is rather too violent an expression; for ships do not *anchor out at sea, or in fundo maris*; which ought rather to have been *in fundo portus*.

MORT, *many*; "ab Iceland. *margt*; *multum*; vel *mergd*; *multitudo*: Lye."

MUG; "*abenulum, abenum minus*; nescio an," says Skinn. "à Cambr. Brit. *mwyglo*; *tepefacere, fortasse et calefacere*: *mwygl, tepidus, seu calidus*; q. d. *vas calefactorium*:"—literally a *warming-pot*; perhaps the Dr. loved his ale a little *warm*: but, according to his own method of deriving the word *jug*, in the former Alph. from the name of his favorite mistress, dear *Joan*, it is a wonder he did not derive his *mug* too from that of his lovely charmer, dear *Mogzy*; but then the huffy would have been Gr.

MUNS, or *munnes*; "Iceland. *munnur*; *the mouth, the chops*: Ray."

MURCUN, *murmuring, grudging*: Verft.

MUST; "Teut. *mueffen*; *oportere*; *to be-
have*; *it behoveth me*: Lye."

N.

NAPPY-ale; "cerevisia generosior, et pin-
guis; vel quòd lenis est, instar villosæ
vestis; vel quòd instar tomenti calfacit; vel quòd
somnia conciliat: hæ sunt variz Skinneri con-
jecturæ: (all which however would be Gr.) qui-
bus liceat mihi," says Lye, "addere alteram,
quæ haud scio annon ad rem illustrandam perinde
faciat: *nap* Iceland. est *poculum*, *scyphus*, quod
Sax. *Nappe*; ut primitus fortasse designarit cere-
visiam dignissimam, quæ in *poculum* infundatur:"
—or, as we say, the only ale that deserves a
glass.

NARROW; "Sax. *Neapu* est *arctus*;
Nýrpan; *coangustare*: Jun."—*to streighten, to
contract into a small compass*.

* **NASH**, or "*Nesh*; *washy, tender, weak*: Sax.
Nerc; *soft, delicate*; hence our *nescook, a tender-
ling*: Somner:"—which may probably be Gr.

NEAR, *nigh*; "Sax. *Nep, Neah*; Belg.
nar; *prope*; *nigh unto*: Skinn."

NEAT-cattle } *vacca mortua*; "Sax. *Neat*;
NEAT-berd } *jumentum*; *Neathýrd, bubul-*
NEAT's-feet } *cus*; Dan. *nod*; *bos*; *an ox,*
bull, or cow: Skinn."

NEB; "Sax. *Nebben*; *vultus, nasus, rostrum*;
Jun." *the bill, or beak of a bird*.

NEIR; "Iceland. *nefi*; Anglo-boreales *neive*;
pugnis: Lye:"—*the fist*: Shakepear has made
that odd fantastick character *Pistol* (who is always
talking in a high-flown, bombast manner, and in
obsolete phrases) use this word, in the Second
Part of Hen. IV. act ii. sc. 10, where he is in-
troduced in a squabbling scene between *Doll
Tear-sheet* and *him*; towards the close of which,
Falstaff says,

— *Pistol*, I would be quiet.

P. Sweet knight, I kiss thy neif:—
which *Pope* has derived from *nativa* (it bears
that sense indeed in the old law Latin); i. e. *a
woman slave, who is born in one's house*; as if it
meant that *Pistol* would kiss *Falstaff's domestic
mistress Doll*: but *Theobald* has very properly ex-
plained it by, *I kiss thy fist*; i. e. *I kiss your hand,*
I ask your pardon, for making this disturbance,
and will henceforth be quiet.

NEXT; "Sax. *Next*; *proximus*: Jun."—*the
nearest*.

Old NICK; in the former Alph. we attempted
at two or three Gr. deriv. of this word: let us

now see what success we shall meet with from a
Danish etym. The expression *old Nick* then,
seems to come from the name of a Danish sea-
god, called *Nocca*, who is thus described by
Sheringham, 331; "fuit *Nocca* deus marinus;
nostrates in mari imperium obtinere *Noccam* cre-
debant, instar Neptuni; unde aquis suffocatos,
à *Nocca* abreptos, spargebant: quibusdam in locis
Daniæ, hunc *Noccam, Nicken* vocant, et non in
mari solùm, sed et in fluviis, et amnis pro-
fundioribus interdum apparere perhibent, instar
monstri marini, caput humanum habentis, præ-
sertim miseris illis, quibus jamjam præsentissimum
submersionis periculum, imminet: ferunt etiam
submersos, ex aquâ sublato, naribus fuisse ru-
bentibus inventos, tanquam aliquis compresso
ore sanguinem exsuxisset: unde illud vulgare,
Nicken *bassuer fugit bannom*; *old Nicken* *has sucked
him*:"—this, no doubt, accounts much better
for that terror, which the expression, *Old Nick
will have you*, has generally been supposed to
convey with it, than what is commonly received.

NIGH: "Sax. *Neab*; Belg. *nabe*; *prope,*
juxta: Skinn."—*near, next to*.

NIGHT-MARE: having in the former Alph.
sufficiently shewn that this expression can have no
connexion with the idea of a *horse*, or a *mare*;
and having likewise observed, that since my hav-
ing written that art. I had met with another
solution more satisfactory; let me now produce
the following quotation from Sheringham, 331;
"*Mara* (from whence no doubt our *night-mare*
is derived) spectrum erat immane, noctu præci-
pue vires exercens, qui dormientes aggredi, atque
opprimere solebat: nos *Mar*, Saxonice *marbum*
in genere, et in specie *Epibialtem* significare su-
pra diximus; (but this seems to come from
maror: Gr.) vocabulum ab hoc spectro sump-
tum videtur; et forte peculiarem hunc morbum
duntaxat notare:"—this appellation therefore
has arisen intirely from the antient Gothic su-
perstition; for we here find, that this *mara* was
reckoned among the most dreadful of their
spectres, from its afflicting people *in the night*,
while they were *asleep*.

* **NINNY**: if *Navos*, in the former Alph. be
not the original word to signify a *dwarf*, or a
fool, let us see the interpretation of Cl. Way.
47, "*nain*, in French a *dwarf*; from *ni*; nega-
tive; and *ain*, growing:"—as we may say, a
little, diminutive, done growing thing:—it seems
however rather to be Gr.

NIPPER-KIN; Alman. *nap, nappekin*; Sax.
Nappe, knap; Belg. *nap, nappe*; Gall. *banap*;
Ital. *nappe*; *cyatbus, poculum*; a *little cup, or
small tankard*: Lye's Add."—but *kin* is Gr.

NOCK:

NOCK: see **NOTCH**; Sax.—Butler has fortunately preserved this word; for in Part I. Canto I. 281, he says,

So, learned *Taliacotius* from
The brawny part of porter's *bum*
Cut supplemental noses, which
Would last as long, as parent *breech*;
But when the date of *nock* was out,
Off dropt the sympathetic snout.

NOG } "Teut. *noessel*; *cotyla*, seu *bemina*
NOGGIN } *vini*: Skinn."—a small measure of
wine, or strong ale.

NOLT-HIRD, a wonderfully strange dialect for *neat-berd*; the gradation of which has been thus traced out by Lye; "*nolt-bird* hodie scribimus *noutbeard*, *neat-beard*; *neat-berd*:"—a keeper of oxen, a herdsman.

NOT } *pollid*, or *shorn*; "Sax. *dnoc*; to
NOTTED } *top a tree*: Ray."

NOTCH; "Belg. *nocke*; Ital. *nocca*, *nobia*; *crena*, *incisura sagittæ*, *fissura*; inde per translationem *nates* appellatur *notch*, vel *nock*, as in a former art. quasi *incisura*, vel *fissura*: Skinn."—a gap, crease, or chink.

NOTE, to push, or strike; "Sax. *dnitan*, to goar with the horn: Somner."

NOTE-kerd; various dialect for **NEAT-berd**: Sax.

NOWT-gelt; "tributum pro pecore solutum: Ray:"—consequently half Sax. half Gr.; for *nout* is no more than a different dialect for *neat*, meaning *cattle*; which is Sax. and *gelt* is no more than a different dialect for **GOLD**, or *money*; which is Gr.

O.

ODD number; "parùm deflexo sensu," says Skinn. "à Belg. *oed*, *ood*; Teut. *ode*, *od*; *desertus*, *vacuus*; cui sc. aliquid deest ad numerum complendum:"—this, admitting the pun, is but a very odd etym. because it would be equally as applicable, if the number wanting to complete the sum, were *even*.

OFT } "Sax. *oft*; Dan. *offte*; Teut. *offt*;
OFTEN } *sæpe*, *iterum*, *denuo*: Skinn."—again
and again, repeatedly.

OKER; "otherwise *woker*; *usurie*: Verft."

ONFELM } "to receive ought: Verft."—to

ONFENGE } receive any thing.

ONGEN, "against: Verft."

ORF; "Sax. *orf*; *pecus*; *cattle*: Lye."

ORGELLOUS; "Sax. *orfellice*; *superbe*: Lye:" proud, baughty.

ORTS; "Hibern. *orda*; *fragmenta*: Lye:"
broken pieces of meat, bread, &c.

OUR; "Sax. *ve*; *nos*; *us*; quasi *weer*, *wre*,
wor, *oppe*; *our*; *noster*: Lye:" belonging to us.

OUSEL: *Johnson* } none of which orthogra-
OUZEL: *Skinn.* } phies are proper, if we

OWSELL: *Jun.* } attend to etym.; for the
Saxons wrote *Orle*; and therefore *ouste*, or *este*,
would be much nearer the original: however let
the orthogr. be whatever it may, it signifies
merula; the black-bird: Shakespear in his *Mid-*
summer Night's Dream, act iii. sc. 2, has men-
tioned this singing bird, among some others;

The *ouste-cock*, so black of hue;

With *orange-tawny bill*;

The *throistle* with his note so true;

The *wren* with little quill.

OUTWAILE } "*reliquia*, *retrimentum*; pro-
OUTWEAL } prie designat quicquid, bono
excerpto, superest; ab *out*; et *weal*; *eligere*:
Lye's Add."—the refuse, when the choicest part is
out; i. e. taken away.

P.

PADDOCK; "Belg. *padde*; *bufo*; a toad:
Minh."

* **PEWTER**: if not derived from the Gr. as in the former Alph. we may suppose, with Clel. Voc. 121, n, that "*pewter* was made use of at first only for *pels*, or spoons; thence *pel-t'ar*; the *l* liquifying as usual makes it sound *pewter*:"—a metallic spoon.

* **PIER**: if not derived as in the former Alph. it may come from the Sax. *Pep*; *pila*, *pes pontis*; the foot, foundation, or buttress, of a bridge, or building.

PINK, a ship; "Dan. *pineke*; *phaselus*, *navicula*; Belg. denotat *navem piscatoriam*, vel *speculatoriam*: Jun." a small ship, or vessel.

* **PITH**: if not derived from the Gr. as in the former Alph. it may come "à Belg. *pit*, vel *pitte*, quod medulla arboris est, item nucleus fructuum durioris corticis: Jun. and Skinn."—the substance of a tree, like the marrow of an animal.

* **PLAY**: if not derived from the Gr. as in the former Alph. it may, according to Spelm. in *plea*, be derived à "Sax. *Pleo*, *Pleob*, *Plegan*; *ludere*; q. *decertare*, et *periclitari*, quis ludi *trabium*, seu *victoriæ palmam* reportaverit:"—but this is in the sense of *playing* at cards; and consequently means *the wager*, *stake*, or *pledge*, for which the parties contend: and therefore will take the same deriv. with **PLEDGE**, in the former Alph.

PLEAD;

PLEAD; "Fr. Gall. *plaidier, plaidoyer*; in *ius vocare; causam agere*: Skinn:" to cite at law.

PLEDGE in drinking; "non, ut scioli volunt, quia Danorum tempore unus è consortio se *vadem* stetit, eum, qui bibit, inter bibendum, non esse occidendum:—sed à Belg. *plegben*; Teut. *pflegen*; *procurare, curare, administrare*; q. d. hujus poculi munus in me recipio: Skinn."

PLIGHT, or *condition*; "Belg. *plechten*; *plicht*; Teut. *pflicht*; *officium*; in *bono officio, vel provincia constitutus*; i. e. *bene habet, nullo vitio laborat*: Skinn."—*he has a good rich office, is in a good state; labors under no infirmities.*

PLUG; "Belg. *plugghe*; Suec. *plugge*; Iceland. *steigur*; *cuneus, impages, clavus ligneus*: Lye:" a wooden bolt, bar, or wedge.

* **PRANCE** } "Teut. *pronken*; et Dan.

* **PRANCING** } *prange*; *equus animosus, et gaudens gressos glomerare superbos; spectandum se præbere, inferre se magnifice, totum se ad ostentationem componere*: sed quoniam ostentatores in speciem delicatæ morositatis, quâ minores fastidiunt, severiorem solent induere frontem; hinc factum ut, *nubila frons*, Belg. *pronkind opsicht* diceretur; et *aër nubilus*; *pronkend weder*; pro quo et *monkende weder*; Angli *pranking weather*: Jun."—but when it is used in the former sense, it seems to originate from the same root with **PRANKS**, or *tricks*: Gr.

PRAWM, "*ponto*; Iceland. *pram*: Lye:" a kind of boat.

* **PREBEND**; if not derived from the Gr. as in the former Alph. Clcl. Voc. 79, leaves any one to judge, whether it does not appear a forced deriv. to deduce this word à *præbendo*, allusively to the exhibition, or pension, which it implies from the church: "in the most early ages, both Druidical, and Christian, there was a custom of purchasing from the spiritual communities, annuities for life: latterly it was a practice among Lay Christians, to settle a competent sum, or a parcel of land, on a monastery, with agreement to receive a *stipulated maintenance for life*; besides being entitled to the prayers of the community; those were called *por-ay-bend*, contracted to *prebend, endowed for life*: in process of time, such annuities became ecclesiastical settlements, on persons employed in the divine service; as they continue to this day:"—thus has this great antiquary settled the true signification of this word; if he had but as justly settled the true etym.: but, even now two-thirds of this compound are Gr.; for *por* is no more than **FOR**; consequently Gr.: and *ay*, in the sense of *ever, always, for life, &c.* is Gr. likewise: as for *bend*,

it may be Celtic, unless derived from *vend-o*; and then that would be Gr. likewise.

PRONG; "Belg. *pranghen*; *urgere, premere, merga*; a *pitch-fork*: Skinn."

PUNK; "à Sax. et Dan. *pung*; *pera, marsupium*; eodem fere sensu, quo *prostitulum tritum* Lat. *scortum* dicitur; q. d. *anus*, instar corii ad ignem siccati, arida, et exsucca: Skinn." a shrivelled *old bawd*, whose skin is rumbled up, like parchment, scorcht at the fire.

Q

QUENCH, "Sax. *Cpencan, Æcpencan*; *extinguere*: Skinn."—*to extinguish*.

QUERN; "Sax. *Cpeopn*; *mola trusatilis, versatilis*; a *hand-mill*: Jun."

QUID of tobacco; Belg. *kuyden*; *mandere, dentibus molere*: Lye:"—not altogether in a literal sense; any more, than when it is called a *chew of tobacco*; which is not actually compressed by the teeth, but only kept in the mouth, till the strength of it is utterly exhausted.

QUOTTED; "*cloyed, glutted*: Ray:"—but it seems to be no more than a different dialect of *quatbed*, or rather *coatbed*: Sax.

R

RAG, or *reproach*; "Iceland. *raigia, vel raigia*; *deserre, opprobriis mordere, maledictis vexare*; unde verbum plebeculæ usitatissimum *to balarag*: Lye:"—*to throw out any reproachful words.*

* **RAIL**, or *bar*; "Teut. *riegel*; *tignum*: Skinn."—*regil*; Lye: *vestis, obex.*

* **RAKE**, or *loose fellow*; "Hibern. *racha*; *ira*; et *raik*; *gradus citatus*; a long *raik*; *iter longum*; *accelerato gradu domum abire*: huc non incommode referri potest nostrum *rake*; *homo dissolutus*: Lye:"—one who cannot stay at home, but is continually *rushing out of his house, in quest of new adventures*:—but in his Add. he says, "Suecis et *wrack* est *homo execrabilis*; à Goth. *wrickan*; *execrari*; hoc fortasse etymon illi quod supra attuli præferendum putabis:"—this latter deriv. seems to originate from the same root with **WRETCH** in both Alph.

RAMPANT: of all the strange deriv. which have been given by some of our etymol. scarce any have appeared more remarkably so, than this now before us; for both Skinn. and Nug. as in the former Alph. have supposed that our word *rampant* descends from *repo*; *to creep*; (like a *rampant snail*;) but both these Drs. might have abided

abided very safely by the Fr. Gall. *rampant*; Ital. *rampare, rampicare, vel rampegare; scandere, incedere*: or else they might have adopted the Sax. *Rempend, præceps, temerarius; rash, precipitate, and furious*; as all *rampant* creatures are represented in high attitudes.

RAND; "Teut. et Belg. *rand; margo, ora, crepido, limbus*: Skinn." *the edge, border, rim.*

RANGE, *to sift, or bolt meal*; "Belg. *rangen; movera, quassare, cernere, seu cribrare*: Skinn." *to separate the flour from the bran.*

RANT; "Belg. *randen, randten; delirare, insanire*: Skinn."—*to roar, like a madman.*

RAVEL; "Belg. *ravelen; intricare, to binder*; hinc *unravel est evolvere, extricare, expedire*: Skinn."—*to disentangle.*

REAM; "Iceland. *bremme; unguibus rapio, manum ad aliquid capiendum exporrigo*: Ray."—*to stretch out the hand, in order to take or seize any thing.*

REAPLING; "an *insurrection, or tumultuous disorder*: Verft."—hence *the rippings, or shallows, where the waves beat short and tumultuous.*

REBECK; "Armor. *rebet; fidicula, pandura*: Lye:" *a rustic musical instrument.*

REBUKE; "Gall. *reboucher*; ab Armor. *rebech; objurgare, reprehendere*: Lye:"—*to scold, reprove.*

REDE } "Ver. Angl. *confilium*; Sax.

REDE's-men } *Ærædan, et Æræddan; eruere, expedire, discernere, definire, judicare*: Jun."—*to judge, determine, counsel, and advise*: huc refer illud proverbiale apud Chaucerum;

Men may the old *out-run*, but not *out-rede*: i. e. exceed in *swiftness*, not in *counsel*, not in *wisdom*.

* REEKING-hot: Somner, under the art. *ruec-out*, says, "*rooc, reichon, rec, and reocan* (so various is the orthogr.) all signify *fumus, et fumare*; unde nostrum *reek, and reeking-hot*: isthinc etiam forte nubium ex vento motum, nos *racke* dicimus:"—because, by the continual floating of the clouds from one quarter, the whole sky has the appearance of a *reeking caldron*: and this very idea might lead us to suppose, that this whole art. ought to have been referred to ROAKY, in the former Alph.

REEM, *to cry*: Sax. *Þræman; plorare, clamare, ejulare*: Þræm; *ejulatus; weeping, and wailing.*

* REER-egg; "*ovum tremulum*; Sax. *Þrepe; crudus*: Jun. and Lye:" *a stale egg*:—the deriv. and explan. seem to be at variance: see the former Alph.

REN-ARD; Teut. *ranck; dolus, dolosus*; et *aerd; indoles, natura*; *a creature of a very cunning, crafty, subtil nature; the wily fox*:—here

let me observe, that *aerd* seems to be derived by transposition ab *Æel-n, virtus, navitas*; meaning *wit, and cunning*.

* RERE-mouse; half Sax. half Gr. *Þrepe-mur; vespertilio; the bat*:—by this deriv. we might suppose, it signified the same as *Þrepe* in the art. *reer-egg*: if so, it is no high recommendation of the *bat's* character.

RE-TRIEVE; "Fr. Gall. *retrouver*; Ital. *ritrovare; iterum invenire; trouve* autem est particip. verb. *trouver; invenire; quod ni fallor*," says Skinn. "à Teut. *treffen; tangere, attingere, ortum ducit; quod eò verisimilius fit, quò antiqui semper treuver scripserunt.*"

RIB, "Sax. and Belg. *ribbe*; Teut. *rippe*; Dan. *riffbeen; costa*: Skinn."

RIFE; "Sax. *Rýfe; frequens; frequent, common*: Skinn."

RIM; "Sax. *Rima; margo, ora; the margin, border, or edge of the cup*: Skinn."

RINE; "Sax. *Þrinan; tangere; to touch, or feel*: Ray."

RING *the bell*; "Sax. *Þringan; Belg. ringen; tinnire, personare; to tinkle, to make a tremulous sound*: Jun."

RIPE; "Sax. *Þripan; diligentius inquirere, investigare; to search diligently, to make a strict inquiry after*: Ray."

ROBERT: Verft. 268, says, that "anciently it was written *Ruberibt, and Rouberrigt*; and by abbreviation, became *Robert*; which is to be pronounced as *Roobert*; as is our ancient word for *rest*: *Robert* then signifieth *disposed unto quietnes and peace*:"—but Camden, 75, with greater probability, says, "it is a Germanic word; signifying *famous in council*; for it is written most anciently *Rod-bert, Rad, or Red-bert*; which do signify *counsell*: and *bert*, he has shewn in other places, to be only a transposition for *bret, brecht, or bright; glorious, famous*: see REDE: Sax.

ROCHELO } "Sax. *rooce*; Belg. et Teut. ROCHET } *rock; tunica*; à Sax. *Þreoc; tegere*: q. d. *Þreoc; i. e. tegumentum*: Skinn."—*a robe, or vest*: see FROCK: Sax.

* RODE-RIC: good old Verft. 267, observes, that "*Roderige* by traavailing into Spain, became *Rodrigo*; and lighting into Latin, was made *Rodericus*; it signifieth *plentiful, or rich in counsel*; for *rad, or rade*, is all one with *read*:"—but the latter part, *ric, or ryc*, is undoubtedly Gr.: see RICH in the former Alph.

ROE-buck; Sax. *ra; rab-deop*; Teut. *rebebock*; Dan. *raa-buck; capreolus*; Belg. *ree; cervus; a stag, buck, or deer.*

* RO-GER: "it was at first *Ru-gard, Rou-gard*, and afterwards *Ruger*, and with vs lastly *Roger*:"

Roger: *rou*, or *ru*, as is aforesaid in *Robert*, is *rest*, or *quietnes*; and *gard*, to *keep*, or *conserue*; so as *Rugard*, now *Roger*, is a *keeper*, or *conseruer*, of *peate*, or *quietnes*: Verft. 268:—but *gard*, or *GUARD*, is Gr.

ROUNCEVAL-*peas*; commonly called *rouncifals*, and *rouncifers*; “grandius illud, et suavius pisorum genus, à loco *Ronceval* in confiniis Hispaniæ, ad pedem Pyrenæi montis; olim clade Caroli magni exercitui à Saracenis illatâ; Rolandi nece, et ubere istius leguminis proventu nobilis: Skinn.” *the large Spanish pea*.

ROUP; “Alman. *ruofen*, et *reopen*; Suec. et Iceland. *ropa*; *clamare*, *vociferare*: Lye:—*a rheumatic disorder in poultry*; *a chough*.

RUNT; “Belg. *rind*, *rund*; *bos*: Alman. *rind*; et Iceland. *rind*; *vitula*: sic appellantur boves Scotici, qui nostris longe minores sunt: Lye:—*a Scotch bull*, or *cow*, which are much smaller than ours: hence the word is generally applied to a person of *diminutive stature*.

RUZE; “*abblandiri*: Danis *roesglede*; *jaſſantia*: Ray:—these two interpretations carry different senses.

S.

SABLE } “Fr. Gall. *sable*; *pelles murium*,
SABLES } seu *mustelarum Ponticarum*, quibus magno emptis ad suffulciendas, seu duplicandas hibernas vestes utuntur ditiores: hæc animalia Fr. Gall. *martes sebellines*; Ital. *zibellini* appellantur: Skinn.—the Dr. however ought to have informed us, that these valuable skins are of a most beautiful *black*, and the *blackest* bear the highest price; and therefore the Russians in Siberia have found out a method of staining the *brown sable* black: but lemon-juice will discharge the artificial color, and by that means discover the fraud.

SACK-BUT; “Hisp. *ſacabuſche*; *tuba ductilis*; hoc ab Hisp. *ſaca del buche*; i. e. *ab extrahendo è ſtomacho, vel ventriculo uſque*; quia ſc. qui hoc tubæ genere utuntur, magnâ vi spiritum trahunt, et vehementer proſtant: Skinn.”—conſequently half Spanish, half Gr.

SACK-LESS; “*innocent*, *faultleſs*; a pure Saxon word; Sac, *Saca*; *a cauſe, ſtrife, ſuit, or quarrel*; and *leaſ*; *without*: Ray.”

SASH; Ital. *ſeſſa*; *gauſapina*, cujus involucris Turcæ pileos ſuos adornant:—but our officers wear it croſs the ſhoulder, or tied round the waift.

SCAMPER *away*; “Belg. *ſchampen*; Gall. *eſcamper*; Ital. *ſcampare*; Suec. *ſcumpa ſin waeg*; Iceland. *ſkumpa*; *effuſe currere, citiſſime fugere*;

ut pecora cæſtro, vel tabano percita: Lye:—*to ſcud away*; *like cattle ſtung by the gad*.

SCARLET; “*propinquus meus*, If. Voff. (ſays Jun.) *conjectabat ortum traxiſſe ex Dalmatico ſſarhyen*; quod *rubrum* denotat:—*tinctura coccinei coloris*:—*a bright red color*.

SCAW; Sax. *ſco*; *ſicus*; *a fig*: Ray.”

SCONA; “*beautiful*, *faire*: Verft.”

* **SCOOP**: if not derived, as in the former Alph. it may come from “Belg. *ſchoepe*, *ſchuppe*; *baſtrum*, *pala*, *rutellum*; Teut. *ſchoepffen*; *banrrire*; Alman. *ſcephen*: Skinn. and Lye’s Add.”—*a ladle, bucket, or any thing to bale out water with*.

SCOT, or *ſcot*; “Gall. *eſcot*; *veſtigal*; Ital. *ſcotto*; Hisp. *eſcote*; Belg. *ſcot*; *cenſus, tributum*; item *ſymbola*, vel *ſymbolum*; i. e. *portio*, quam ſinguli conferunt in ſumptus, qui publice in hanc illamve rem faciendi ſunt: Jun. art. *Sbot*:—*a common contribution, or clubbing, to pay a tavern bill*.

SCRAPE, or *danger*; “Suec. *ſkrap*; *draga en in i ſkraeper*; *to draw any one into difficulties, and diſtreſs*; *rerum anguſtiis, periculis*: Lye:—*to intice into bazard, and peril*.

* **SCRIP**, or *pouch*: if, according to Minſh. our word *ſcrip* originates from *ſcirpus*, becauſe *purſes* were often made of thoſe *ruihes*, then it would undoubtedly be Gr.: and “*vix arbitror*,” ſays Jun. “*quemquam inveniri, qui non agnoſcat Angl. ſcrip, per frequentatiſſimam literæ r metath. factum ex ſcirpus*:”—he then refers to Voff. who very juſtly derives that word from the Gr.:—but notwithstanding the plauſability of this appearance, it may be very much doubted if that deriv. be juſt; becauſe, among the different ſignifications, which Voff. has given of *ſcirpus*, he has never once mentioned either *pera*, *mantica*, or *marſupium*; which he certainly would have done, if it had borne any ſuch ſenſe: we may rather ſuppoſe therefore, with Skinn. that it comes from the Sax. *ſcræpe*; *accommodus, congruus, quadrans*; q. d. *theca commoda*; *a convenient pouch, or pouch to carry conveniences in*: or elſe with Lye we muſt go more Northerly ſtill, and derive it “ab Iceland. *ſkræppa*; *mendicorum peram, ſeu ſacculum*:”—not altogether ſo tattered a one as Homer deſcribes that of Iruſ to have been:

Ἡ ῥα, καὶ ἀμφ’ ὤμοισιν ἀεικία βαλλέει περὶν,
Πικρὰ ῥιγᾶλεν, ἐν δὲ στροφῶς πέν ἀορίηρ.

Odyſſ. Σ. XVIII. 107.

* **SCUT** of *a bare*: if not derived, as in the former Alph. it may come “ab Iceland. *ſkott* quod denotat *caudam*: nescio an ſit à Goth. *ſkauts*; *ſimbria*: Lye:—*the tail, fringe, brim, or border* of any thing.

SE; *bee*: Verft.

SEAL, or *fish*; *Sax. *Seol*; Ælfrico, *Seolh*; Dan. *sel*, et *selbund*; *phoca*, *vitulus marinus*: Skinn."—*the sea-calf*.

SEAL } "time, or season; it is a fair seal for
SEEL } you, a fair season, a proper time; Sax.
Sæl; *tempus*; *time*: *What seal of the day? What hour?* Ray."

* SEED-leap } if not derived, as in the former

* SEED-lib } Alph. it may come "à Sax. *Seeb*, vel *Sæb-leap*, or *lib*; a *basket*, *trough*, or *bod*, to carry seed in, while sowing: Ray:"—the former part of this compound, *seed*, is very probably Gr.

SEGG'D; "Sax. *Secg*; *callus*, *callo obductus*; *hard*, *callous*: Ray."

SEL-DOM; "Sax. *Selbun*, *Selbon*; à *Selb*; *raro*; and *done*; *factum*; q. d. *rarum factum*; vel *facinus raro factum*: Skinn."—*an act not frequently performed*:—but DONE is Gr.

SELF; "Sax. *Silf*; *Silf-pillen*; *sponte*: Skinn." *self-will*; *spontaneous*.

SELL; "Sax. *Syllan*; *dare*, *vendere*; Iceland. *sel*, *sela*; *vendo*: Jun." *to vend*, or *traffic*.

SENE-SCAL; "Vossius priorem compositi partem derivandam censet de Alman. *son*, *sonnefte*, vel *sente*; quæ *armentum* significare dicit; de alterâ parte, nempe *scalus*, nemo jam dubitat quin à Fr. Theotisco, *scale*; quod *ministerium*, vel *servam* significat, derivanda est; ac si *senescalcus* primitus *armentorum custodem*; et *marescalcus*, *equorum*, significaret: frustra vero hæc;" says Jun. and then he proceeds to give his own etym. "ego vero jamdudum opinatus sum sine in *senescalcus* arcessendum esse vel à veteri septentrionali *sin*, quod *vicem*, vel *vices*: vel à pronomine *sin*, quod *sui*, et *suus*, *τὰ ἰδία*, significat; secundum priorem notationem, *senescalcus* idem est ac *minister*, *domini vicarius*, vel *minister in aliquo munere*, vel *officio*; *domini vices gerens*, vel *locum tenens*; secundum quam quidem explicationem et *aulis*, et *fiscis*, et *mensis*, et *curiis*, à regibus et principibus, eandem ob rationem *senescalci* vocantur:"—and in this latter sense, Milton has introduced them, in the beginning of the Ninth Book of Paradise Lost, v. 37, where however he has given us a different orthogr.:

————— then marshal'd feaft,

Serv'd up in hall with sewers, and *seneshals*.
(perhaps *seneschals*)

SEN-SINE; "various dialect for *since then*: Sax. Ray."

SHACKLES; "Ælfrico *Scacul*; *manica ferree*; *catena*; Belg. *shaeckelen*; *involvere*, *circumvolvere*: Skinn."—*fetters*, *to entangle the feet*.

SHAFMENT; "Sax. *Scæftmund*; *semipes*;

the measure of the hand with the thumb set up: Ray:" i. e. *about six inches*.

SHAGGY; "Sax. *Sceacga*; *coma*, *villus*; Skinn."—"affine huic videtur Dan. *skagget*; *barbatus*; *skag*; *barba*: Jun."—"Icelandis *skegg* est *barba*: Lye:" *rough*, and *bairy*, like a water dog.

SHALL; "Sax. *Soeal*; *futuri temporis signum*: Skinn."—*the sign of future time*.

SHALLOW; "Skinnerus plures adfert originationes, quæ mihi satisfacere nequeunt;" says Lye; "nec tibi, lector, fortasse satisfecero," says he, "si vocabulum ab Armor. *isfel*; vel Hibern. *isfol*; *humilis*, peterem:"—and I must own myself as much dissatisfied, as this great etymol. and yet am unable to give the reader better satisfaction, unless we may derive it à Sax. *Scylf*; *abacus*, *asser*; a *shelf*; Anglis interim, says Jun. under the art. *Shelf*, ab hac abacti similitudine *shelves*, seu *shelves*; appellantur etiam *pulvini*; i. e. *cumuli arenacei*, qui litori maris obtenduntur; which therefore cause those *shoals* or *shallow waters*.

SHE; "Norman. *she*; Sax. *Sceæ*, *Sco*; Alman. *se*; *illa*, *ea*, *ipsa*: Lye:"—a female appellation.

SHEAD } "Sax. *Sceadan*; Belg. *scheyden*;
SHED } *scheeden*; *distinguere*; *to distinguish*,
make a difference; *to separate*, and *divide*: Ray."

SHEER; "Sax. *Sceþ*; *purus*, *clarus*, *lucidus*; Lye:"—it also signifies *clean*, *quite*, *perfect*, *absolute*; and in this sense it is used by Milton in his Paradise Lost; Book I. 741;

————— thrown by angry Jove

Sheer o'er the battlements.

SHELD-drake, according to Ray, "signifies *specked*, or *party-coloured*; inde *sheld-drake*, and *sheld-fowle*:"—without giving us any deriv.: let me however observe, that DRAKE at least is Gr.

SHELF; "Sax. *Scylf*; *abacus*, *asser*, cui aliquid imponitur, et qui *scamni*, *scabellive prædes usum*: Jun." *a board to lay any thing on*.

SHELVES, or *shoal*, and *shallow water*; "Anglis interim ab hac *abaci*, *scamni*ve similitudine *shelves*, seu *shelves* appellantur etiam *pulvini*; i. e. *cumuli arenacei*, qui litori maris obtenduntur, reciproco fluctuum æstu, et recurso istiusmodi *tumulos* sensim densante, atque indurante: Jun."

SHERRY, "ab urbe *Xeres*, olim *Escuris*; dicta, in Andalusia Hispaniæ Bœticæ provincia, ad ostia Anæ fluvii sita, unde advehitur istud vinum notissimum: Skinn."

SHIP, when used as a termination, as in *low-ship*, *horseman-ship*, *steward-ship*, &c. seems to be purely Sax.: and, as Jun. observes, under the

the art. *Skipp*, videtur denotare proprietatem, dignitatem, statum, conditionem, qualitatem personæ, vel rei; q. d. rem aliquam peculiariter ad hoc illudve natam, creatamque videri.

SHOALS; a contraction of SHALLOWS: Sax.

* SHOE-WANG; "Sax. Sceo-ðpanz; *corrigia*; a *shoe-thong*, *latchet*, or *string*: Ray."—the former part however is Gr.: see SHOE: Gr.

SHOULDER; "Sax. Sceolþan; *debere*; Teut. *schuld*; Belg. *schud*; *debitum*: Skinn." ought.

SHROUD; Sax. Sscrud; *vestis*; Sscrýðan; *indui*; *amiculum ferale*: Jun." a funeral *vest* of fine wrought woolen, *to cover*, or *bide* the dead body.

SHRUB, a liquor; "maxime placet," says Jun. "nomen ab oriente petitum; sive sit à Syr. *sareb*; sive ab Arab. *sirab*:"—"recte Jun." says Lye, "nam *sbarab* denotat *syrupum*; et *shorb*, res ipsa, quæ bibitur; unde nostrum *shrub*, potus ex vino adusto, malis aureis, et saccharo commistis, confectus:"—a very pleasant liquor, made generally with rum, or brandy.

SHRUB, or *plant* } "Sax. Sscrubbe, Sscrýbe;
SHRUBERY } *frutex*: Skinn." a *flowering plant*, and place where they grow, and are kept.

SHRUG; "Teut. *schrecken*; *timor*; vel Belg. *schroeven*; *vertere*, seu *torquere cochleam*; scapulæ enim dum elevantur, instar cochleæ in acetabulo suo attrahuntur: Skinn."—*to raise*, or *lift up the boulders*.

SHUT *close* } "Belg. *schutten*; *claudere*, ob-
SHUTTER } *serare*: Skinn." *to enclose*, *lock up*.

SHUT of a thing; "Sax. Sceaþan; Teut. *scheyden*; *separare*, *disjungere*: vel à *schuetten*; *projicere*; *se expedire* è re aliquâ: Skinn." *to disentangle himself from any perplexity*; *to get rid of any difficulty*.

SIDE; "Sax. Sïde, Sïð; Dan. *sïde*, signifying *long*: *my coat is very side*, i. e. *very long*: Ray."

SIDE by SIDE; "Sax. Sïde; Alman. *sïta*; Iceland. *sïda*; Belg. *sïde*; quemadmodum vero Latinis *latus* proprie est *amplus*, *spatiosus*, *multum utrimque extensus*; atque inde *latera* iis appellantur humani corporis extremitates *in latum extensæ*; unde vero Sax. Sïð, vel Sïde; *spatiosus*, ortum traxerit, nullâ adhuc conjecturâ potui assequi: Lye."

SIDELING } from the foregoing root; "Sax.
SIDE-long } *Sidesman* sic dictus, quia ecclesiæ
SIDE's-man } custodibus, seu guardianis, quasi à *latere* assistit: Skinn." *an assistant to the churchwarden*.

SIE-down: "Sax. Sigan; Alman. *gesigen*; Belg. *siigen*; *cadere*, *deorum ferri*; huc fortasse referendum Gall. *sier en arriere*: Lye:" *to fall astern*.

SIGE } *victorie*: Verft.
SIGHE }

SIKE; "Sax. Sïch, *fulcus*, vel potius *lacuna*: Somner:"—*a water-furrow*, *a gutter*.

SILLI-BUB; "Belg. *sille*, *sulle*; *canalis*, *incile*, *aquagium*; et *buyck*; *alvus*, *venter*: et sane in agro Lanc. *silli-bauck* appellatur: vas autem ex quo hunc potum bibimus, est *ventriosum*, cum epistomio siphunculo, seu tubulo: doct. Th. Hensh."

* SINCE; if not derived, as in the former Alph. we must have recourse, with Lye, to the "Sax. Sïððan; *deinde*, *exinde*, *postea*: Suec. *sedan*; Belg. *sind*; et vet. Angl. *sitbe*, *sitb*, sunt ab eodem fonte: Lye."

SINK under water; "Sax. Sencan; Belg. et Teut. *sincken*; *mergere*, *demergere*: Skinn." *to subside*, or *plunge under water*.

SIZE } "Ital. *sisa*; *glutinum pictorium*: Fr:
SIZEY } Gall. *assis*; *collocatus*, *firmatus*; gluten ex coriis coctum, quo parietes illinunt, ne creta vestibus adhæreat: Skinn." a *glucy substance*, to prevent whitening from coming off.

SKAILE } "ab Armor. *scuilla*; et Hibern.
SKALE } *scaoilim*; *fundere*, *dispergere*: Lye:" *to pour out*, *to squander away*.

SKALK; "Belg. *schalk* significat proprie hominem, qui *debet*, *qui obnoxius est*: à *skal*, quod in omnibus veterum dialectis significat *debet*; Goth. *skal*; Sax. *scal*: nam definiente domino, Servus is est qui *debet* facere, quod facit; qui facit id, quod alter vult: cui definitioni consentit descriptio centurionis: *si dixero servo meo, fac hoc, et facit*; *vade, et vadit*; *veni, et venit*: Wachterus:" a *servant*, a *slave*.

SKINKER; "Sax. Scencan; Alman. *scencken*, sunt à Teut. *schenken*; *largire*, *donare*, *offerre*, *potum infundere*, *miscere*; quoniam non alium in finem amicis miscemus potum, quam ut eum in benevolentia signum propinemus: Skinn."—*to mix*, and *pour out wine*, *to attend at a banquet*; as Vulcan is described to have done at a banquet of the gods, in the close of the First Iliad. 584.

Ως κρ' εση, και αναϊζας, δερας αμφικυπελλον

Μηλες φιλη εν χειρι τιθη, και μιν προσειπε.

SKIRT; "Suec. *skidrtte*; *limbus*, *fimbria*: Lye:" a *border*, *fringe*, or *edging*.

SLADE; "Sax. Slæð; *via in montium convallibus*: Iceland. *slæd* est *vallis*: Lye:" a *road between two mountains*.

SLANT; "nescio an à Belg. *slange*; Teut. *schlange*;

schlange; *serpens*; q. d. *sortuosus*, instar serpentis sinuosis flexibus corpus promoventis; hæc forte à verbo *slingben*; Teut. *schlingen*; *funditare*, *fundâ jacere*; quia aliqui saltem serpentes, præsertim Acontia, se instar lapidis, vel jaculi è fundâ prorsum vibrant: Skinn.—Milton, in his Tenth Book of *Paradise Lost*, v. 1075, has used this word very happily:

————— as late the clouds [shock,
Juffling, or push'd with winds rude in their
Tine the slant lightning. —————

SLEET; Belg. *fleggbe*; *pluvia glacialis*, aut *nivosa*; *small rain with hail and snow mixt, and falling together*.

SLEEVE: Jun. and Skinn. agree, that our word *sleeve* is derived à Sax. *Slyp*; *manica*; *Slyef*, *Slypa*, *Slype*; *a vest reaching down to the bands*.

SLEEVE-LESS errand; "Chaucero *sleeveles*; forte quasi dictum a *liveless*, or *lifeless errand*: Skinn."—this will scarce be admitted; for though a *sleeveless errand* may in effect be a *lifeless errand*; yet, if it really meant nothing more, it would certainly have been written and called a *lifeless errand*; therefore a *sleeveless errand* must mean something else; perhaps, as a *coat without sleeves* is a fruitless and insignificant thing; so an *errand without an intent*, without some design and purpose, may be very properly called a *sleeveless errand*; and then may be derived from the foregoing root: Sax.

* SLING: if not derived, as in the former Alph. we must have recourse with Skinn. to the Belg. *slingbe*; Teut. *schlingbe*; Dan. *slynge*; *funda*; Teut. *schlingen*; *fundâ jacere*; *to hurl, cast, or throw*.

* SLINK away: if not derived, as in the former Alph. we may follow Jun. who, after mentioning the deriv. of Casaub. says, rectius tamen deducas à Sax. *Slincan*; *reperere*; *to creep and sneak out of battle*; quòd pugnam declinantes, occultè dumeta quærant, et saltuosa, atque avia perreptare soleant: *to creep into a bush*.

SLIVE; "Dan. *sleaver*; *serpere*; Teut. *schleiffen*; *bumi trahere*; hinc et Lincoln. a *slivery fellow*; *vir subdolanus*; et *sliven*; *idle, lazy*: Ray."

SLOE; "Sax. *Slâ*; Belg. *slee*; Teut. *schlegbe*; *prunum sylvestre*; *a wild plum*: Skinn." growing in the hedges.

SLOOMY; "Belg. *lome*; *tardus*, *piger*: Skinn." *slow, and sluggish*.

SLOPE; "obliquè; parùm deflexo sensu," says Skinn. "à Belg. *slap*; *laxus, remissus*; funis enim quando intentus est, et rigidus, semper secundùm lineam rectam extenditur; quando autem remittitur, et flaccescit, secundùm lineam obliquam pendeat necesse est:"—this deriv. and

explan. are rather partial; because even a strait line may *slope*, i. e. be drawn *aslant*, or out of a perpendicular direction: I have not however as yet found a better.

* SLOT the door; "Belg. *sluyten*; Teut. *schliessen*; *cludere, occludere, obserare*; à Belg. *slot*; *sera*; *a lock, bolt, or bar*; *to shut the door*: Ray:"—in his *Glossarium Northanbymbricum* there is another interpretation directly contrary to this; for there he says, "in the South we have some footsteps of this word *selot*; *sera*; for we say, *to slit a lock*; that is, *to thrust back the bolt without a key*:"—but now it seems to originate from *slip-back the bolt*; and if so, it would naturally derive from the Gr.

SLOT; "vox venatica; Iceland. *slod*; quod significat *viam in nive complanatam*; vel *vestigia ferarum in nive indagatarum*: Lye:"—*the print, or track of game in the snow, or surface of the ground*.

SMACK, or *kiss*; "Teut. *schmatz*; *bafsum pressum*; *osculum figere*: Skinn."—*to imprint a kiss*; ut Ovidius ait,

Oscula per longas pungere pressa moras.

* SMACK, or *ship*; "Sax. *Snacca*; *navigiolum*; n in m verso; isthoc autem ab Iceland. *sneckia*; forsan *anguiforme* genus navigii: Hickes: Belg. *smacke*, est genus navis oblongæ: Lye:"—*an oblong vessel*: but SNAKE may be Gr.

SMALL; "Sax. *Smæl*; Teut. *schmal*; *parvus, angustus, tenuis*: Skinn."

SMEAD; *a dispute, an arguing, a moving of a question*: Verft.

SMOCK; "Sax. *Smoc*; *interula, muliebre indusum*: Jun."—*a woman's shift*.

SNACK of a door; "nescio an à Belgico *snappen*; *corripere*; quia sc. cum janua aperienda est, semper *accipitur*: Skinn. and Ray:"—*the latch of the door, by which the bolt, or bar, is lifted up by plucking it*:—this might lead us to derive it from the same root with SNATCH: Sax.

* SNAFFLE-bridle: if not of Gr. origin, as in the former Alph. Jun. derives it from the same root with SNAP, quasi *snapple-bridle*:—but Skinn. with greater probability derives it à Belg. *snavel*; vel Teut. *schnavel*; *rostrum*; quia sc. equi rostro, i. e. *ori*, et naribus obditur.

SNAG; "Sax. *Snican*; *reperere*; *limax*; a *snail*: Jun." as in the following article.

SNAIL; Sax. *Snican*; *reperere*; *to creep and crawl along the ground*.

* SNAKE; if not derived from the Gr. as in the former Alph. it may be deduced from the foregoing root.

SNARL; "Teut. *snurren*; *ringi, instar ca-*

num: Skinn."—"Belg. *snarren est obscuro mur-
mure indignationem testari*: Jun." to express our
indignation by a hoarse growl.

SNATCH; " *snocken*; *amputare*, *abripere*:
Skinn." to catch up, and be gone.

SNEAK; "Sax. *snican*; *clanculum se provi-
pere*: Skinn." to steal away privately.

SNECK of a door, according to Skinn. is the
string which draws up the latch; and perhaps,
says he, may be derived from SNATCH: Sax.

SNELL; "Gall. *isnel*; Ital. *isnello*, *snello*;
Sax. *Snel*; Belg. *snell*; *celer*, *pernix*, *alacer*, *velox*;
swift, *nimble*, *active*, *lively*: Lye."

* SNIPE } if not derived from the Gr. as in
* SNITE } the former Alph. we may rather,
with Lye, say, "rectius à *snebbe*; vel Sax. *neb-
ben*; *vultus*, *nasus*; i. e. *rostrum*; ob notabilem
rostri proceritatem:"—on account of its great
length of bill; longer than even that of the
woodcock, in proportion to the size and bulk of
the two birds.

SNITE the nose } "Belg. *snitten*; Sax. *snayan*;
SNIVEL } *nares mungere*: Skinn. and
SNOT } Lye:"—to blow, or wipe
the nose.

SNOUT; "Belg. *snuyte*; Dan. *snude*; Teut.
schnautze; *rostrum suis*, vel *avis*: Skinn." the
nose of a swine, or the bill of a bird.

SNUB; "Belg. *snoeve*; *ingultus*; Teut. *schnau-
ben*; *anbelare*, *ira exandescere*; *iras proflare*:
Skinn."—though we might rather suppose, with
Lye, "sunt pura puta *Icelandica*; *snubba* enim
est, *duris verbis aliquem increpare*:"—to chide, or
reprove any one with severe words.

SNUDE; "Sax. *snod*; *vitta*; Cimræis
snoden; *fascia*, *tenia*; *Icelandis snudur* designat
filum, vel *nervum*, quæ colus trahitur: Lye:"—
any fillet, ribband, or thong.

SNUDGE along; "Iceland. *snuggur*; *celer*;
snudgvi; Sax. *snude*; *celeriter*, *swiftly*, *nimbly*:
Lye:"—to trip along with a quick and nimble
pace, and the head a little reclined.

SNUFF; *displeasure*; "Sax. *snoffa*; *nausea*:
Jun."—*disgust*, *dislike*: Shakespear, in his First
Part of Hen. IV. Act i. sc. 4, has preserved this
word in its original meaning; where, in making
Hotspur describe the manner, in which the foppish
courtier came to him, and unseasonably de-
manded his prisoners, he says,

He was perfumed like a milliner;
And 'twixt his finger and his thumb he held
A pouncet-box, which ever and anon
He gave his nose; and took't away again;
Who, therewith angry, when it next came
there

Took it in snuff:—

not literally our present snuff, which was unknown
in Shakespear's time; but took it in disdain, and
indignation; in short, his nose was affronted.

SNUFF of a candle } "Teut. *suavel*; *nasus*;
SNUFF, a powder } quia exusta, et graviter
SNUFF-up } olens ellychnii pars:
SNUFFLE } Jun."—because it is the
burnt and strong smelling part of the candle,
which is so very offensive to the nostrils.

SOD, or turf; "Belg. *soed*, *soode*; *cespes*:
Lye:"—the paring of the earth: perhaps only a
contraction of SWERD: Sax.

SOLD; the past tense and participle of
SELL: Sax.

SONK; "Succ. *sueng*; Dan. *seng*; and Iceland.
seng; *lectus*: Lye:"—a bed, or couch.

SOON; "Sax. *sona*; *statim*; *suddenly*, *quick-
ly*: Skinn."

SOUND, or *frith* } these words bear so uncom-
SOUNDING-line } mon a sense, both in the
modern Lat. and Eng. tongues, that it will require
some patience to trace them: the former however
will soon be dispatched, because a *found*, or *frith*,
means only a narrow, or rather a shallow sea,
whose bottom is easily searched, or fatbowed with
a short line; so that the etym. of this word de-
pends on that of a *sounding-line*, which, notwith-
standing what has been said in the former Alph.
seems rather of Gothic extract; for Spelm.
under the art. *sono*, as, says, that "Lindenbr.
Gloss. vet. *sonare est inquirere*: Gallis *Delphina-
tis sonare est vocare*; sed et Gallis aliis *sondet* est
tentare, *probare*, *inquirere*, *examinare fundum*, uti
maris, vel *aque*; à quo Angl. *to sound* dici-
mus; hinc forte vox nostra *fiscalis SOWNE*,
quod vide."

SOWL by the ears; "ut primâ suâ significatione
usurpatum sit pro *funem trahere*; Iceland. *ad seilo*
est *loris aliquid attrahere*; à *seil*; *funis*: Lye:"—
to pull, or drag with a rope.

SOWNE, as Spelm. observes, "est vox *fisco*
regio peculiaris, id significans, quod *colligi*, *exigi*,
levari potest: ideo, cum de extractis vice comi-
tum dicatur, *it sowns not*, idem est, quod *non est*
levabile; et quum dicitur *to sown*, ea sunt quæ
colligi possunt: forte à Latino-barbaro *sonare*, quod
in Legg. Longobard. significat *inquirere*:"—
meaning whatever can be found on the premises
after strict search:—this is a most extraordinary
sense of the verb *sono*, *sonare*; and as extraordi-
nary in English: see SOUND, and SOUND-
ING-line: Sax. above.

SOWSE down; "Teut. *sausen*; *strepitum*
edere; Dan. *suser*; *strepo*; utrumque à *sono* fictum:
Skinn."—to make a noise by falling down.

SPALLS; "forte à Teut. *spalten*; *fundere*;
assule,"

affula, mica, segmina, quæ inter sculpendum defiliunt: Skinn.

SPAR *the door*; "Sax. Sparran; Teut. *sperran; obdere, claudere; to shut, bolt, or bar the door: Skinn.*"

SPAR, *rocky substance*; "*cortex metalli radis, seu minera; lapis mineram in scaptenfulâ ambiens, et obvolvens; forte à Sax. Sparran; claudere; quia sc. minera eo clauditur: Skinn.*" *the covering, or envelopment of metal, or rather that crystalline substance which is enclosed or shut up in a rocky, stoney, covering.*

* SPARKLING-wine; "fortasse à Teut. *spartelu; vehementer se motare; et agitare: Skinn.*" —to move, and stir itself briskly:—it seems rather to be called so from *the brightness and clearness of its color; and consequently Gr.*

SPARRE } *to ask, inquire, cry at a market:*
SPEIR } Sax. Sprian; *to search out by the*
SPURRE } *track, to trace out; to make diligent search for.*

SPAWN of fish; "Belg. *spene, spenne, sponne; Sax. Spana; Iceland. spen; papilla, mamma; uber, succus, lac: piscium namque masculorum sperma læsi plerumque simillimum: Skinn. and Lye.*"

SPEEN, or *spene; a cow's teat, dug; or pap;* "Sax. Spana; *mamma, ubera; the teat: Ray.*" —and consequently is but a various dialect of the foregoing word.

SPELCK; "Sax. Spele; Kiliano, *spalcke; fascia; a swath, band, or roller: Ray.*"

SPELLING-book; Belg. *speil, and speil-hause; ludus, play, and play-house; and hence our expression a play-school, taken from the Latin ludus-literarius, and ludi-magistri: to intimate that the rudiments of all learning, and the beginnings of all science, ought to be made as easy and delightful to children, as their sports and their pastimes.*

SPELTING; "Belg. *spiering, vel spierling; vulgo hodie Anglis smelt, ob odorem vocatur: Jun.*" —*a delicate, fine smelling fish.*

SPILL; "Succis, et Iceland. *spilla est fundere: Lye:*" —to pour out, or shed.

SPOOL; "Belg. *spoole; Ital. spola: hinc the spooling wheel figurate fortasse dicitur à materia ex qua fit; nam vett. Germanis, Kiliano teste, spoole est canna, arundo: Lye.*"

* SPOON: if not derived as in the former Alph. it may come "à Belg. *spaen; Iceland. spoonn: pertinet ad originem vocabuli, quod spon, Sax. olim denotabat rude cujusvis ligni segmentum; unde Sticcan sunt coeblearia;*" only posterity have made them of silver: "ipse quoque," says Jun. "in illo tractu Hollandiæ ubi cespites bituminosos ad focum effodiunt, incidi

in aliquot familias, quibus *coeblear* quotidiano sermone *gape-stock* dicebatur:—and among our own rustics a *spoon*, i. e. a *wooden-spoon*, is often called a *gape-stick* to this day.

SPRAT; "Belg. et Dan. *sprot; Suec. sprott; larda: Lye:*" *a very small fish.*

* SPRAY } if not derived as in the former
* SPRIG } Alph. it may come "à Sax. *Spnic; ramulus, sarmentum, furculus: Skinn.*" *a small, slender twig, or branch of a tree, shrub, or plant.*

SPRING a leak } "Iceland. *springa; rumpere.*
SPRING a mast } *malum diffindere, rimas agere: Lye:*" —to break, crack, or split.

* SPRINKLE; "Belg. *sprinkelen, sprenkelen, sprengelen; frequentativa à sprengen; quod et nunc, et olim, pro sale conspergere, vel condire accipiebatur; et quoniam adpersio talis, quibusdam veluti maculis rem conspersam inficit, sprenkelen, et sprinkelen etiam acceptum pro variegare: atque adeo Danis quoque sprinkled est guttatus, variegatus: Jun.*" —now, the only point is to determine, whether these are not derived from the same root with SPRAY in the former Alph.

SPURLIN, "ortum est," says Skinn. "à Fr. Gall. *esperlan; viola piscis: a smelt.*"

* SQUAL aloud; either from the Gr. as in the former Alph. or else from the Belg. *sebal; clangor, sanus stimulus.*

* SQUANDER; if not derived from the Gr. as in the former Alph. Skinn. supposes it may come from the Teut. *verschwenden; dissipare, prodigere; —to dissipate, or lavish away: see DWINDLE: Sax.*

* SQUEESE; if not derived from the Gr. as in the former Alph. it may, as Skinn. supposes, come from the "Sax. *Cpyre; unde ic to cpyre exponitur quasso:*" and indeed it seems to be but another dialect of *quasso*; and consequently is still Gr.; only now it does not perfectly answer our idea of the word *squeese*; unless we may understand it in the sense of *good measure, pressed down, and shaken together, and running over.*

SQUIBS; "Teut. *schieben; trudere, protrudere, provolvare, projicere: Skinn.*" because they *flirt and jump, and skip about.*

STAGGER; "Belg. *staggeren; vacillare: Skinn.*" —to totter, to reel to and fro, and stagger like a drunken man; and be at their wit's end.

STALE, urine; "Belg. *stalen; Teut. stallen; mingere, in equorum genere: Skinn.*" —to make water; a term applicable to horses particularly.

* STAMMER: if not derived from the Gr. as in the former Alph. we must go to the "Sax.

Stamop; Dan. *stam*; *blasus*, *balbutire*, *linguâ bastare*:—*nisi malis à stando*, i. e. *bastando*: Skinn.—but then again it would be Gr.

STANG; “Sax. *Stýngan*; *ferire*; *sudes*, *sustis*, *stipes*: Jun.” a club, bat, or prong:—Ray informs us, that in his time (1674) “this word was still used in some colleges in Cambridge; to *stang* scholars in Christmas, being to cause them to ride on a colt staff, or pole, for missing of chappel:”—but let us hope our *alma mater* has abolished this ridiculous custom in all her colleges.

START; “Belgis vetustioribus *steerten* erat *fugere*; à *steert*, *stert*, vel *stirt*; *cauda*; atque ita *start*, et *steerten*, nihil aliud denotaverint, quam *caudam obvertere* iis, quibus cum nobis res est: Jun.” to *start aside*, like a broken bow;—literally to *turn tail*.

START; Sax. *Steopt*; *ortus*, *editus*; *born*, and *bred*; thus *bas-start*, or *bastard*, signifies *base-born*, or born out of lawful wedlock; and *upstart* signifies one of *sudden-origin*; a child of fortune.

* STAVE *in pieces*; if not derived from the Gr. as in the former Alph. we must rather have recourse to the “Belg. *stouwen*; *agere*, *propellere*; dicitur,” says Skinn. “de nave vi fluctuum rupi, seu litori *allisa*, et inde *soluta*, et penitus *diffracta*; —i. e. broken into many *portions*, *pieces*, or *parts*: and hence to *sing a stave*, *portion*, or *part* of a psalm.

STEAK } “Iceland. *steik*; *assumentum*; Dan.
STEIK } *steeger*; *torrore*, *assare*; Sax. *Sticce*;
STEKE } Teut. *stueck*; *frustum*, *offa*; nobis autem parùm deflexo sensu *frusta* carnis sartagine frixa designat: *steaks* non tantum sunt carnis ovinae *offule*, sed etiam bubulæ, ac vitulinae; nec minus in craticulam tostæ, quam in sartagine frixæ: Jun. Skinn. and Lye:”—*slices of mutton, or beef, &c. broiled over the fire*.

STEAL, or *handle of any thing*; “*manubrium*, *pediculus*; *the foot-stalk*; Belg. *steel*, *stele*; Teut. *stiel*; *petiolus*: Ray.”

STEEP, or *soak*; “Frisiis, *stippen* est *intingere*, *macerare*, *immergere*: et *stippe*; *offa*; i. e. *panis jusculo*, vel *condimento intinctus*: Jun.” a *sop*.

STEEPLE; “Sax. *Stýpel*; a *high towre*; heereof wee yet retain the name of *steeple*: Verst.”

STEFN }
STEFNE } a *voyce*: Verst.

STEG; “ita nominant antiq. Boreales *anserem marem*; ab Iceland. *stegge*, quod *volucrem marem*, utpote *anatum*, et *anserum*, denotat: Lye:”—the reader may perhaps have wondered to hear the good woman call her *gander*, a *stag*;

which is evidently descended from this Icelandic word *stegge*; a *male goose*.

* STEWARD: all our etymol. look on this word as derived from the “Sax. *Stow-papd*, et *Stepapd*; quoniam innumera oppidorum, pagorum, villarumque nomina per universam Angliam in *stow* terminantia, satis demonstrant hisce oppidis, pagis, et villis, olim quoque ab hoc ipso *stow* nomen inditum; videri possunt locupletiores terrarum domini *prefectis*, vel *questoribus*, quos istiusmodi locis præficiant nomen *Stow-papd*, et *Stepapd*, à locorum *custodiâ* indidisse: Jun. under the art. *Stow*:”—but this answers only to the latter half of the word, viz. *ward*, or *guard*; which, by the way is Gr.—Lye, according to his method, derives it ab Iceland. *stewardur*, quod constat ex *stia*; *opus*; et *wardur*, vel *vordur*; *custas*, *vigil*; quasi *prefectus operis*:”—an *overseer of works*:—but still it looks as if the latter half of the compound was Gr.

STIGHTAN } “to *set up*, to *erect*, or *edific*:
STIHTAN } Verst.”

STILTS; “Teut. *steltze*; Belg. *stelten*; *gralle*: credo,” says Skinn. “à Sax. *Stelcan*; *grallare*; vel potius *amovis*, à nom. *Stæle*, hujus verbi parente, quod *grallas* olim signavit, licet apud Somnerum non occurrat:”—what one of our poets has very properly called *crura adscititia*; *additional legs*; tho’ not strictly and absolutely just; because they do not *add to the number*, but only *to the length* of our legs.

* STIR; under the art. *Stoure*, signifying *bellum*, *pugna*, *prælium*, Lye derives it ab Iceland. *stir*; *bellum*: but under this art. which signifies *tumultus*, *pugna*, *prælium*, he takes no notice of the Icelandic word, though it suited his purpose so well: and yet it is possible that *Stir* may be derived from the Gr. as in the former Alph.

STOCKINGS; “*caligæ*; Minshew deflectit à Teut. *stecken*; *induere*; sunt enim quibus *pedes* et *tibiæ induuntur*:”—this appears a strange deriv. because it is as suitable to a *night cap*, as a *pair of stockings*:—“*malle* tamen,” says Skinn. “à Belg. *stecken*, vel *steken*; *herere*; quia immediate *pedi* et *cruribus incumbunt*, et quasi *herent*:”—but this would be as applicable to the Dr’s *gloves*, which no doubt *incumbunt*, et quasi *herent manibus*:—however he attempts once more: “*nisi malis à Belg. et Teut. stock*; *caudex*, *truncus*; *tibia* enim cum reliquo corpori suppositæ sint *caudicis* vicem præbent; q. d. *caudicalia*, i. e. *tibialia*:”—so that now he has mended the matter prodigiously!—there surely never were three more insignificant, or more trifling deriv. ever given by any etymol. nor have I as yet been able to trace a better.

STOKE

STOTE } "Belg. *stoot*; Iceland. *steyta*; Goth.
STOTER } *stautan*; *allidere*, *tundere*, *percu-*
tere: Lye:—"to beat, strike, knock, thump.

* STOURE; "vet. Angl. *bellum*, *pugna*;
Iceland. *stir est bellum*, *pugna*, *prælium*: Lye:—"battle, war, commotion: it seems to be only a various dialect of STIR, and may perhaps be Gr.

STRADDLE; "Sax. *stapæde*; *passus*; Belg. *schriiden*; *varicare*, *crura aperire*: Skinn."—"to walk with the legs wide, like many in Falstaff's regiment; to strut, like a bully, or bravo.

STRAND, "Sax. et Teut. *strand*; Belg. *strande*; *ripa*, *littus*; Londini nomen hoc inditum celebri plateæ ad Ripam Tamesis fluvii: Jun."—"a noble street in London, so called, because it is built on the banks, or the shore of the Thames: and thus likewise a ship is said to be stranded, when she is run aground, run ashore.

* STREAM *forth* } "Sax. *stpeam*; flu-

* STREAM, or rivulet } *vius*; *stpeamian*;
andare; *to flow*: Skinn." unless they may be derived from the Gr. as in the former Alph.

STREEK; "Sax. *stpecan*; *expandere*: Ray:—"to open wide.

STROUP; "Alman. *ruofen*, *reopen*; Succ. et Iceland. *ropa*; *clamare*, *vociferari*: Lye:—"to call aloud, or make any loud noise: it is metaphorically taken from the word ROUP; a disorder incident to poultry; a cough, or cold.

STRUNT; "Belg. *stront*; Fr. Gall. *estron*;
Ital. *stronzo*; *stercus*; per metonym. adjunct.: Skinn. and Ray:—"the tail, or rump.

* STRUT: if not derived as in the former Alph. it may come "à Teut. *strutzen*; *superbire*, *se ostentare*, *superbe incedere*; *to stalk along haughtily*; *with a military step*: vel à Sax. *stceopt*, *stcept*; Belg. *stert*; Teut. *stertz*; *cauda*; i. e. *caudam erigere*: Skinn." *to erect*, or *cock his tail*, and *look big*.

STUD, or *button*; " *bullæ*, vel *clavus* in cingulis, balteis, clypeis, &c. qui *clavi*, quoniam cingula pariter ornabant, *firmabantque*, fortasse nomen acceperunt, à subsequenti proximè STUD, or *prop*: Lye."

STUD, or *prop*; "Sax. *studu*; Alman. *studa*; Belg. *stutte*; *fulcire*, *firmare*: Jun."—"quoniam verò ex istiusmodi fruticibus, qui ex pullulatione stolonum succrescentes, nondum ad justam arboris magnitudinem affurrexerunt, *sibicines*, vel *signa* molem ruinofam sustinentia fieri solent; hinc Belgis *stutte* est *peritica* muros labefcentis ædificii *suffulciens*; *stutten*; *fulcire*; et quoniam fundamento præcipue *imititur* universa structuræ moles, *studan* quoque, est *kestudax*, erat *fundare*: Lye:."

STURE, " *ingens*, *crassus*; Belg. *stuer*; *torvus*, *trux*, *austerus*, *ferox*; Sax. *stoj*; *magnus*; Succ. et Iceland. *stör*: Lye."

* STURK; "Sax. *stýrk*, *buculus*: Ray:—"a young bullock, or heifer: perhaps only a various dialect of STEER: if so, it may be Gr.

STUT } "Sax. *stut*, *culex*: Ray:—"a
STUTE } *gnat*.

STUTTER; "Belg. *stuyten*, vel *stutten*, *impedire*, *demorari*; veluti *obstaculo* quodam objecto; atque ita *stutter*, nihil fuerit aliud, quam *impedite loqui*: Jun."—"to hesitate in speech; have an obstacle in utterance.

SUNDER } "Sax. *Sunder*; Teut. *sonderlich*;

SUNDRY } *sondern*; *separare*, *distinctus*, *diversus*, *singularis*; *separate*, *distinct*, *divers*: Verft."

SWADS of peas; "Sax. *speðan*; *fasciare*;
quia sc. *folliculis*, tanquam *fasciis* pisa *obvolvuntur*: Skinn."—"because the shell, husk, or pod *invelopes* or *encloses* the pea, like a *swathing band*, or *swaddling clothes*.

SWAG down; "Sax. *stigan*; Belg. *stigen*;
inclinari: Lye:—"to bend down.

SWAGGER; "Belg. *swadden*; *strepere*;
vel à Sax. *spegan*; *sonare*; utrumque à sono fictum: Skinn." *to make a blustering noise*; a vain empty boaster.

* SWAIN: if not derived from the Gr. as in the former Alph. we may follow Clel. Voc. 175; where he says, "from *cbwean*, in Icel. *swean*; a youth, or stripling, we have our word *swain*."

* SWALLOW, or *gulp down*; "Sax. *spelzan*;
Belg. *swelgan*; *vorare*, *deglutire*, *absorbere*: Jun." *to devour*, *eat*, or *drink up intirely*:—probably but a various dialect of SWILL; if so, it would be Gr.

SWAN; "Sax. *span*; Belg. *swaen*; Teut. *schwan*; *cygnus*, *olor*: Jun."

SWANK; "idem pæne significare videtur quod *sweyngeour*; *desidiosus*, *iners*, *piger*: Lye:—"lazy, idle, slothful.

SWAP the door; "Iceland. *suipan*; *motus subitatus*, *cita raptatio*; ab *ad suipa*; *cito agere*, *raptare*: Lye:—"to do any thing with a quick and nimble motion; to slap the door too with a violence; to make it bounce.

* SWARM of bees; if not derived from the Gr. as in the former Alph. we must with Skinn. take the following Northern words; Sax. *spearn*; Belg. *swern*; Teut. *schwarm*; Dan. *biisvern*; *examen*; *to fly by companies*.

SWASH; "Teut. *schwaetsen*; *obstrepere*; *magnus*, et cum magno impetu ruens, *aquarum torrens*; sc. à *strepitu*, quem edit: Skinn."—"the noise of falling waters.

SWASH *with the sword*; "Belg. *swadderen*; *strepere*; *trasso*, *Pyrgopolynices*; q. d. qui minaciter *scutum gladio ferit*; i. e. *armis concrepat*: Skinn."—one who *clatters his sword on his buckler*; a mere *Captain Flâsch*, or *Drawcanfir*.

SWATHE; "Hollandis vulgo nominantur *swachtels*, *suitbelon*; *institis*: Sax. *Spoeðle*, sunt *instita*: Jun. and Lye:"—a *girt*, or *bandage*.

SWATHE *of grass*; "Anglis est *series*, vel *recta linea* graminis defecti; quod longo tractu referat *institam*, vel *taniam* in longum porrectam: Jun."—the long tract of grass, left by the mower, which appears like a *swathing*, or *swadling band*.

SWELL; "Sax. *Spellan*; Belg. *swellen*; Teut. *schwellen*; *turgescere*, *tumescere*: Jun."—to *heave*, or *rise up*.

* **SWELT**; "dead; it seemeth to bee ment of being *dead by violence*; wee say yet, when one taketh excessive paynes, that hee wil *swelt* out his hert: Verft."—to *swoon*; "Sax. *Äpeltan*; *mors*; Goth. *fwiltan*: Chaucero, *swelt*; *deficiens*; *fainting*: Ray."—and yet it is possible, this word may take the same origin with **SWELTER**; and if so, it may be Gr.

SWERD, "corruptè *sword*, or *sord of bacon*; sunt ab Iceland. *suadr*, quod, teste Verelio, denotat *terram*, aut *cutem*, quousque radices graminis, vel *pili*, descendunt: Lye:"—but Skinn. under the art. *Sword*, says, "Sax. *Speard*; Belg. *swaerde*; Teut. *schwarte*:"—and this has induced him to suppose, that it originates "à Belg. *swart*, *fwert*; Teut. *schwarz* (a pretty word this) *niger*; q. d. *pars porci maxime nigra*: Skinn."—how far this may be applicable to a *green-sword*, must be left to better judges.

SWERVE; "Belg. *swerven*; *errare*: Skinn."—to *deviate from the right path*.

SWEYNGEOUR; "mihi videtur," says Lye, "exprimere Sax. *Spongn*; *desidiosus*, *iners*, *piger*; *Spongnoner*; *torpor*:"—*sloth*, *idleness*, *indolence*.

SWIFT; "Sax. *spift*; *celer*; hoc forte à Fr. Theotisc. *sueven*; *fluitare*; Teut. *schueben*; *movere*: Skinn." to *move nimbly*.

SWIK; "Sax. *Spican*; Iceland. *swykia*; quæ *fallere* significant: Lye:"—good old Verft. writes it *swyca*, and *swyckdome*; a *beguylar*, a *false trick*.

SWIM; "Sax. *Spimman*; Belg. *swimmen*; Teut. *schwimmen*; *natare*; unde *schwindeln* (another pretty word this) *vertigine laborare*: Skinn." to *float*; also a *giddiness in the head*.

SWING; "Sax. *Spengan*; Belg. *swingben*; Teut. *schwingen*; *quaterere*, *vibrare*, *vacillare*: Lye:"—to *vibrate*, like a *pendulum*.

SWINGE; "Sax. *Spingan*; *flagellare*; Belg. *swingbe*, *swingle*; *flagellum linarium*, *affer*, seu *baculus linarius*: Jun." a *cord*, *rope*, or *thong*.

SWINGER } "*buga*; Belg. *swindigh*; *multus*,
SWINGING } *magnus*; Lye:" *great*, *large*, or
any thing to excess.

SWIPE, *so draw water*; Belg. *wippe*; Germ. *brunnen schwenkel*; *tollere*, *vitonia*; i. e. *machina ad aquam è puteo extrahendam*, quod hujus instrumenti libramento aquam hauriamus: Jun."—an *iron crank*, used in drawing water.

SWIPPER; "Sax. *Spipppe*; *crafty*, *subtil*, *cunning*: Ray."

SWITHE; "Sax. *Spide*; *valde*, *vehemens*, *prompte*: Lye:" *violent*.

SWIVEL-gun } "videtur per diminutionem
SWIVEL-key } factum ex Iceland. *swif*; instrumentum, quo aliquid *circumrotatur*; unde ad *sweisla*; *raptare*, *rotare*; et nom. *sweisla*; *raptatio*, *volusatio*: Lye:" a *turning*, or *whirling round*; a small cannon, that *turns on a moveable pivot*.

SWOON; "Sax. *Äppunan*; *animo deficere*; Belg. *swiinen*; Teut. *schwinden*; *tabescere*: Skinn." "Suec. *swimma*; Iceland. *swima*; *deliquium*: Lye:" a *fainting* or *sinking of the spirits*.

SWYNC; "labor; wee say yet *swinc* and *sweat*: Verft."

SWYTHRAN; "the *right hand*, or *right fyde*; *dextera*: Verft."

SYLE, or *seale*, "to *pay*, or *give*; *syle it hisber*; *give it to me*: wee now vie the woord *selling*, for ought that is giuen or deliuered for the value thereof: Verft.:"—see **SELL**: Sax.

SYMLE, *always (semper)* Verft.—which looks as if he intended to derive *symle* from *semper*;—but if so, it would be Gr.

SYNDERLIC; after our orthogr. *sunderly*; *particularly*: Verft.: see likewise **SUNDRY**: Sax.

SYTHAN, *sithence*, *since that tyme*: Verft. Sax.: see **SINCE**: Sax.

T.

TABERT; "anciently a *short gowne*; now the name only of a *berald's cote*: Verft."

TACKLE; "Belg. *taeckel*; Dan. *tackle*; *rudentes*: Jun." the *ropes and furniture of a ship*.

TAD-pole; half Sax. half Gr.: *tad* is derived à Sax. *Tade*; a *toad*; and *pole* is derived à *pullus*; the *young of any creature*; so that a *tad-pole* signifies a *young toad*, or *frog*.

TAPE; "Sax. *Tæppan*; *tonia*, *ligatorium*: Jun." a *long and slender slip of any thing*; like a *ribband*, *lace*, or *bandage*.

TAPSTER; "Belg. *tap*, *tappen*; Suec. *tappa*; Sax. *Tæppe*; *caupo*; *dolum rekinera*: Lye:" to *breach a cask*, *peirce a pipe*.

TAR; "Sax. *Tape*; Dan. *tere*; Belg. *tarre*;

pix liquida: Skinn." the derivation may be just, but the definition certainly is not so; yet Litt. and Ainsw. have given us the same; but *pix liquida* is nothing more than melted pitch; now pitch, whether melted, or cold, is not tar; they are both the resin of the pine-tree, extracted by fire, but manufactured in a different manner.

TARN; "Iceland. *tiorn*; *stagnum, palus*: Lye:" a lake, pool, or pond.

TARTAR; "*sæx vini siccata*; vox, parvâ cum mutatione, omnibus fere recentioribus linguis communis; nescio," says Skinn. "an à *tartelan*; *agitare*; quia sc. *sæx vinum commovet, et fermentat*!"—the Dr. might have been a very good physician, but he certainly could not have been a good chemist, or a good wine-cooper, to suppose that tartar was in any degree the cause of fermentation: on the contrary, tartar is formed by incrustation on the bottom and sides of casks and bottles, months, nay, we may say years, after all fermentation is over: we may therefore rather attend to Lye's learned friend, cl. Thomas Hunt, linguæ Arabicæ apud Oxonienses professor dignissimus, qui in oratione pereleganti de antiquitate, elegantia, utilitate istius linguæ, non ita pridem publici juris factâ, originem hujus vocabuli ex Arabicâ accit: juvat me viri amicissimi verba huc transferre: "nec aliam, inquit ille, quæsi verim originem vocis tartari, quàm quæ suggeritur à verbo *tartara, agitavit, huc illuc concussit* (so near was Skinn. to the truth! if he had not added *fermentat*) aut etiam à geminato *tar*, quod ejusdem fere est soni, significatque *compellere*, et ex diversis partibus *simul cogere*; item per *latus, oramve incedere, nec non luto obducere*:"—this indeed seems to be the true definition of the word tartar, which is only a subsidence, and adhesion of a calculous substance in the wine; and consequently the Dr's. fermentation is intirely over, and at an end.

TATE; "indubie," says Lye, under the art. *Tete*; "à Sax. *Toton*; *proferre, eminere*:"—to exalt, or raise up; a lady's head-dress, which is generally raised very, very high, with wires, wool, hair, ribbands, gauze, feathers, &c. &c.

TAWDRY-lace; "astringenta, fimbriæ, seu fasciolæ, emptæ nundinis sano Sanctæ *Esbeldredæ* celebratis; ut recte monet. doct. Th. Hensh. Skinn."—if this be the true deriv. it is a curious one.

* TEEN; "Sax. *Týnan*: Ray:"—to provoke, make angry, irritate: and yet perhaps it may come from the same root with TINE, or kindle; as when Milton says, *tine the slant lightning*:—only then it would be Gr.

TEMS; "Belg. *tems*; Gall. *tamis*; Ital. *ta-*

miscio; *cribrare*; to sift: omnia à Sax. *Temeftan*; *cribrum*; a sieve: Lye."

TESTER of a bed; sometimes written *testern*; "Ital. *testiera*; i. e. *caput, seu summitas lecti*; hoc à *testa*; *caput*: Skinn."—perhaps this deriv. may be right; tho', strictly speaking, the *tester* is the cover of the bed; the *head* being strictly that part which stands next the wall; and the *tester* next the ceiling.

TESTER, or *sixpence*; "*semisolidus*; half a shilling; nummus sex assibus nostris constans; à Fr. Gall. *teste*; *caput*; à *capite*, sc. *regio* in ipso expresso: Skinn."—this can scarce be the true deriv. because the *caput regium* is impressed likewise on all other coins; and therefore cannot be applicable to the *tester* alone: and yet there is no better to substitute in the room.

TESTY; "Fr. Gall. *testu*; Ital. *testardo*; *contumax, morosus*; metaphorâ sc. ab equis *contumacibus, fræno non parentibus (nec babenas audientibus)*. sumptâ: Skinn."—"nobis autem," adds he, "*parum deflexo sensu, iracundum, ad iram præcipitem denotat*:"—a morose, peevish, old man.

TEWM } Ray, with greater propriety, writes
TIUMM } it TOOM: Sax.

THARME, "*intestinum*; Belg. *darm, derm*; Succ. *tarm*; Dan. *tarmen*; Sax. *Deapm*: Lye:"—the bowels, or intestines.

THEARF } *distress*
THEARFNESSE } *distressednesse* } Verft.

THEAW; a manner, or fashion: Verft.

THEEH, "in later English, *thee*; but more rightly for distinction, *theeb*; because by our word *thee* we speak to the second person; but *theeb* is almost to say as to thrive, or to prosper; and so is also *betweed*, and *betbied*, for having prospered: Verft."

THEIR } "Succ. *deras*; et *dem*: Lye:"—

THEM } who then refers to *hem*; but under that art. he tells us, that *hem* and *ber*, for *them* and *their*, are Sax.

THEOD, or *Tbiad* } a strange nation } Verft.
THEODA, or *Tbiada* } strange nations }

THEODOM, *servitute*
THEOW, *servant*
THEOWINE, a maid servant } Verft.

* THEORBO: Cl. Way. 52, and 72, tells us, that "*theorbo* is only a contraction of the Italians for *the barp*:"—see HARP: Gr. and Sax.

THERE; "Belg. *daer*; Sax. *Dær*; *ibi*: Jun."—in that place.

THEREFORE; "Minshew desleatit à Belg. *daervoor*; *igitur*: Skinn."—for that reason; on that account.

THERF-bread; "vet. Angli Boreal. *derf-bred*;

leod; Sax. *Deapf*, vel *Deopf*; *panis azymus*: Lye:—"unleavened-bread."

THESE; "Belg. *desē*; Sax. *Đaf*; Iceland. *thæffer*; *hi*: Lye."

THEW; "vet. Angl. *mos, ritus, consuetudo solemnis*; Sax. *Deap*; hinc Angli Boreal. *ibewad*; *docilis, bonā indole præditus*: Lye."

THEWED; "*zowardly*: Ray:—"perhaps the same with **THEWS**: Sax. in the next article.

THEWES } "*vertues, good qualities, or*
THEWGHES } *partes of the mynd*: it is also written *thugud*, and signifies the same as *dugud*, or *dought*; *virtue, valour, strength of body, as well as mynd*: Verft."

a **THIBEL**, or *stick to stir the pot with*: Ray:—"perhaps it may take the same deriv. with **DIBBLE**: Sax.

THIGG; "*mendicare, implorare*; Suec. *tigga*; Dan. *tigge*; sunt ab Alman. *thiggen*; *petere, postulare*: Lye:—"to beg, implore, entreat."

THIGH; "Sax. *Deoh*; Belg. *diege*; *femur, cæxa*: Skinn." *from the hip, to the knee.*

THILK; "Sax. *Đilic, Đilc*; *talis*: Lye:—"sach.

THILL } Sax. *Đille*; *the shafts of a*
THILL-herse } *waggon*; and *the herse whitch*
THILLER } *draws in them.*

THITHER: "Sax. *Đider*; *illuc*: Lye:—"to that place."

* **THONE** } "*thawn*; *damp, moist*; *tuncken*;

* **THONY** } *macerare, intingere*: Skinn. and Ray:—"to sop, soak, or drench": and yet it is possible these words may be derived à *Θωω, Θωωωω, suffio*; to emit a vapor; as all moist, damp, and wet places do.

THONG; "Sax. *Đrang*, vel *Đpong*; *corrigia calcæorum*: Jun."—*a shoe-latchet.*

THOUGH; for conciseness *tho'*: "Sax. *Đeah*; Belg. et Teut. *toeb*, vel *doeb*; *tamen, cū, quomvis*: Skinn." *nevertheless and notwithstanding.*

* **THRAVE**; a sheaf of corn, containing twenty-four sheaves; "Sax. *Đreap*; *manipulus*: Ray:—"a handful, bundle, or bottle": and yet perhaps it is Gr.: see **THRUST**: Gr.

THREAP; "Sax. *Đreapian*; *redarguere, vel Đreapian*; *urgere, increpare*; to chide, rebuke, reprove; *be threaped me down*: Ray."

THREAVE; from the foregoing root: Sax.

* **THRESHOLD**; "etymologia vera, nisi morvalde ratio fallit, elucet in Saxonica liminis denominatione, quam duplicem invenio: *Đreapold*, et *Đreapald*; primum habent. Gloss. *Alfrici*: *oingo postremi manifeste petita est Đreapian*, *strire, percutere, et pald*; *lignum*; quoniam introeuntium, exeuntiumque pedibus limen *alfrici* *postremi* *acque* *alfrici* *Jun.*"—this is

far better than Skinn's. *mallem à Đreapian*; *flagellare, triturare*; et *Veall*, seu *wall*; *vallum*; q. d. *vallum tritorium*, i. e. in quo fruges teruntur, et exeuntur:—but it is highly probable that, even according to both their interpretations, it is Gr.; for *Đreapian*, is undoubtedly derived à *Θραωω, Θραωωω*, as Jun. himself has derived the word **THRASH**, in the former Alph.: however, admitting their deriv. it signifies the lower part of the door-staff, opposite the lintel; and is called *the threshold*, from its being constantly worn, or trodden on.

THRISTE; "Sax. *Đriste*; *audax*; *Đristian*; *audere*: Lye:—"to be bold, to dare."

THROSTLE; "*purum putum Saxonice* *Đprostle*; *merula*: Lye:—"this sweet-singing bird is mentioned, with others, by Shakespear; as we have seen under the art. **OUSEL**: let me only observe, that Mr. Lye was mistaken, when he supposed that *merula* was the proper Latin name for *the throstle*, or *thrush*; for *merula* is *the black-bird*; and *turdus*, *the thrush*, or *throstle*."

THROWSTER; "Sax. *Đriapan*; *jacere, pro-jicere*; *Αδriapan*; *projectus*: Skinn."—*to toss, hurl, or cast*:—also "*to work with a wheel, or mill*: Ray."

THRUSH; "Sax. *Đriste*; Armor. *drasq*; Fr. Gall. *tourette*; *turdulus*; and *merula*: says Skinn.—but the last might have been omitted.

THUD; "Sax. *Đoden*; *turbo*: Lye's Add."—*a whirlwind, or burricane.*

THWITE; "*est purum putum Saxonice*," says Lye, "*Đpitan*; *cultello refecare*:—"to cut and hack with a knife: see **WHITTLE**: Sax.

THYSTRUM; *darkness*: Verft.

TIDE; "*tempus, hora*; Iceland. *tiid*; Belg. et Dan. *tiid*; Sax. *Tið*; *the noontide hour*: hinc, *parum deflexo sensu*, inquit Skinn. *tide*; *æstus marinus*: Lye: and hence, as the Dr. has farther observed, comes the expression, *the tider you go, the tider you come*; *quo temporius distedis, to temporius recedis*; *the sooner you go, the sooner you'll return.*

TIDINGS; from the same root; *Tið*; *tempus, hora*; whatever happens; whatever comes to pass in time; the event of things; *the timings* of them; the actions of *the times*.

TIER of guns; "Belg. *tuyer*; *series, ordo*: Skinn."—*in rows, and ranks.*

TILL; "*loculus*; Persis *tai*; *burse sartorum, seu pera*, in qua digitalia, acum, fila, condunt: Lye's Add."—what is commonly called *a boustwife*.

TILL, antiq.: "Sax. *Til*; *donec, to such time*: Lye."

TILT-up; "Iceland. *tyllast*; *salsare, impetu quadam exilire*: Lye:—"to spring up with a bound."

TILTING.

TILTING } at tournaments: "Sax. Tealþian;
TILTS } *vacillare, nutare*; quia sc. qui se
 hastis mutuo impetunt, in p[ro]p[ri]is suis *vacillant*;
 ut vix se equo continere possint: Skinn."—be-
 cause those, who encounter, when they take aim,
vibrate in their saddle: a military exercise, now
 obsolete.

TIMBER of ermins; "est ipsissimum Suec.
timber; et Iceland. *timbr*; fasciculus *quadragesima*
pellium: Lye:" a bundle of forty skins.

TIMBER-wood; "Sax. Timþian; materia,
lignum; wood: Jun. and Skinn."

TINE the door; "Sax. Týnan; *claudere fores*:
 Lye:"—to shut the door.

* **TINGLE**, Skinn. supposes to be derived
 "à Lat. *tinio*; et utrumque à sono:"—but
tinio is derived à *Tovos*, and signifies to tinkle a
 bell, not to tingle with pain; and yet we say,
 both his ears shall tingle; i. e. ring at the sound;
 however we say likewise, *my fingers tingle with cold*;
 it might therefore be better, with Jun. to explain
tingle by "acres frigoris *compunctiunculas*, atque
uredinos pati:" and derive it à Belg. *tingelen*; vel
tintelen idem significantia:—or perhaps it may
 be only a various dialect of tickle; for, as tickling
 is but teasing; so tingling is but a disagreeable
 kind of tickling; (but then tickle is Gr.) as when
 we say, *my fingers tingle with cold*; that is, smart
 with cold; and excite a disagreeable sensation;
 as tickling is rather a pleasing one.

* **TIP-end**; Belg. *tip*, *tipken*; *summitas*, *apex*,
extremitas; the ends of the fingers:—unless we
 may suppose *tip* to be only a various dialect for
top; and then it would be Gr.

TITHING of a county; "tithing is the num-
 ber or company of ten men, with their families,
 knit together in a society; all of them being
 bound to the king for the peaceable and good
 behaviour of each of their society; of these
 companies there was one chief person, who, from
 his office, was called the tithing-man: Cowel:"—
 this seems to be but a partial explanation; for
 it is not easy to say, what these ten men, and
 their ten families, should have done, to be bound
 over to the king for the peaceable and good
 behaviour of each of their society; or why they
 should be bound to the king, only because they
 were ten, any more than their nine next-door
 neighbours:—tithing, in short, when it signifies
 a division, or district, has no relation to tithes,
 or tens; or with numbers; but seems to be only
 another dialect for the Saxon word *Þuþing*;
commitatus, *districtus*; a division, or partition of a
 county; or, as it is sometimes called, a riding;
 which is derived from a different source.

TO; "Sax. To; Belg. *te*, *tot*; *ad*: Skinn."

TOAD; "Sax. *Tæbe*; Teut. *tadt*; mors,
venenum mortiferum; Skinn." deadly poison; tho'
 perhaps the toad is not altogether so venom-
 ous.

TODAL } *deuision* }
TODEALUD } *deuyded* } *stiff*, *seperated*: Verft.

TOO; "Sax. To, in compositis excessum
 denotat; *nimis*, *nimum*: Lye:" too much.

TOOM; "Dan. *tom*; *vacuus*, *inanis*; an empty
 purse: Ray."

TOOT; "Belg. *tuyten*; à *tuyte*, *tote*; cornu;
 Suec. *tiuta*; Iceland. *tauta*: Lye."

TORFET; "Sax. *Torþian*; *mori*; mit
rtanum torþian; *ad mortem lapidare*; to die;
 to stone to death; to put to death: Ray."

* **TOUR**, "quam proximè accedere ad Hibern.
tur, *turus*; quod iter significat, nemo inficias
 ibit: Lye:" to make the tour of Europe, to make
 a journey thro' Europe: and yet it seems to mean
 no more than to take a TURN: Gr.

TO-WARD; half Sax. half Gr. à Sax. *To*;
ad; *to*; and *ward*; *versus*; *turned*; à *ἄνω*,
 quasi *ἄνω*, *verto*; to turn to any person, to go
 towards him.

TRAVES; "Hisp. *travas de bestia*; *pedica*,
 præsertim quibus equi ad gradarium incessum
 instruuntur; hoc ab Hisp. *trava*; *coagmentum*,
compago, *junctura*; quod ni esset, suspicaret His-
 panos priorem vocem à nobis dedicisse: certum
 est enim Anglos nostros artis edomandi, et eru-
 diendi ad Tolutandum equos, supra omnes to-
 tius orbis terrarum gentes, peritissimos esse:
 Skinn."—trammels to train horses.

TRINKETS; "armamenta, instrumenta, seu
supellex; præsertim vilior; parum deflexo sensu,"
 says Skinn. "à Fr. Gall. *trinquet*; hoc ab Ital.
trincetto; a top sail; summum in navi velum:"—
 this appears an odd deriv. and yet perhaps it
 may be right; meaning a little, insignificant trifle:
 Jun. and Lye have left it out.

TROT; "Gall. *trotter*; Ital. *trottare*; Hisp.
trotar; Belg. *trotten*; *succussantem incedere*: Jun."
 —a nimble walk, or rather the nearest action to
 ambling; much the same pace, as we may sup-
 pose, Hudibras and Ralpho were riding;

— but authors having not
 Determin'd whether pace, or trot,
 (That is to say, whether tollutation,
 As they do term't, or succussion;)
 We leave it, and go on, as now
 Suppose they did, no matter how;
 Yet some from subtle hints have got
 Mysterious light, it was a trot.

Part I. Canto ii. 45.

TROY-weight; "non, ut ridiculè aliqui au-
 tumant, à Trojâ Phrygiæ; sed à civitate Tri-
 cassium

caſſium præcipuâ, Ptolemæo *Auguſtomand*, nunc *Troyes en Campagne*, dicta: Skinn. and Lye."

TRUMPERY, written by Jun. *tromperies*; à Gall. *tromper*; Fr. Gall. *tromperie*; *circumvenire aliquem*; *os alicui ſublinere*; *fallacia*, *fraus*: any deceitful ſtuff, produced by impoſtors for good wares.

TUCKER; "Teut. *tuch*; *pannus*; vel potius à Teut. *trucken*; *premere*, *comprimere*; Dan. *trycker*; *premo*, *calco*: Skinn."—*fullo*; a fuller, who preſſes, treads, ſqueezes, and nips the clothes, in the action of cleaning them.

* TUES-day; if not derived from the Gr. as in the former Alph. we muſt have recourſe to Sammes, 449, who plainly ſhews, that *Tueſday* cannot be derived from Verſte *Tuiſco*; but tells us, that *Tbiſa*, or *Diſa*, was the wife of *Tbor*, and goddeſs of *juſtice*; (which, by the way, adds great authority to Cleland's opinion in the former Alph.) and from her it is probably thought that our *Tueſday* took name; as much as to ſay, *Tbiſday*; the Swedes and Danes call it *Tiiſzdag*, and *Diifdag*.

TURN, or good office; "*faire un mauvais tour*; et contra, *faire un tour d'amy*: Jun."—an ill *turn*; a good friendly *turn*.

TUSH; "neſcio an à Belg. *twiſten*; *discordare*; q. d. *illud abſonum eſt et abſurdum: interjeſſio contemnendi!* Skinn."—an interjeſſion of ſcorn, and contempt.

TWEAG } "Teut. *zwacken*; *ſummis digitis*
TWEAK } *premere*, *comprimere*, *vellicare*:
Skinn."—as Ralpho is deſcribed to have performed that office to Hudibras, in endeavouring to recover the good knight from his trance;

—— he gently rais'd the knight,
And ſet him on his bum upright; —
To rouſe him from lethargic dump,
He tweak'd his noſe:—with gentle thump
Knock'd on his breaſt; as if 't had been
To raiſe the ſpirits, lodg'd within.

Part I. Canto ii. 972.

TWELVE; "Suec. *tolf*; Iceland. *toolf*; *duodecim*: Lye:"—*ten and two*.

TWIG, or ſmall bough; "Sax. *Triggā*, *Trig*; *ſurculus*, *germen*, *virga*: Jun." a *shoot*, *bough*, or *branch*.

TWINGE; "Teut. *zwingen*; Dan. *twinge*; *premere*, *torquere*, *vellicare*: Skinn."—to *preſs*, *twiſt*, *pluck*.

TWITCH; "Sax. *Triccan*, *Triccian*; *vellicare*, *vellicare*: Skinn."—to *pull*, *pluck*, or *draw gently*.

Cythus aurem vellit et admonuit: Ecl. VI. 3.

TWYREDNESS, "gainſaying, contention: Verſt."

TYNING; *badging*: Verſt.

U V.

VALENCES, or *vallens of a bed*; "Ital. *valenzane*; *lecti armamenta*; fortaiſſe ſic dicta, quòd eorum uſus in provinciâ *Hiſpaniæ Valentiæ*; vel illâ urbe *Italiæ*, vel alterâ urbe *Provinciæ Gallicæ Valentiæ* primò increbuit: Skinn."—*the ornaments of a bed*.

VAMP; "lubens arceſſerim ab Armor. *quempen*; *accommodare*, *aptare*, *conciinnare*; *reficere*, *reſarcire*, *interpolare*: Lye:"—to *mend*, or *patch up*.

VANG; "be vang'd me at the vant; in baptiſterio pro me ſuſcepit; *be answered for me at the font*; i. e. *be was my godfather*; Sax. *Fengan*, to undertake for another, *f* in *v* verſo, pro more loci; *Somerſet*: Ray."

UN-CRANK, and GRUNTZEN; half Sax. half Gr. ſometimes pronounced *unking* and *grunking*: this expreſſion, Skinn. under the art. *crank*, acknowledges to be Teut. and Belg.; *kranck* ſignifying *ægrum*; and conſequently *un*, or *onkranck*, ſignifies *unſick*, i. e. *well*: but *gruntzen*, evidently originates à *Γρυζω*, *Γρυλλιζω*, *grunnio*; to *grunt*, or *groan*: ſo that *uncrank*, and *gruntzen*, is a proverbial expreſſion among the Germans to this day, ſignifying a perſon who is *well*, yet always *complaining*; i. e. *unſick*, yet *groaning*, and *wobing*.

UNDER; "Sax. *Under*; Belg. *onder*; Teut. *unter*; *ſubter*: Skinn." *beneath*.

UNDER-fenge } *undertake* } *enterpriſed*: Verſt.
UNDER-fengud } *undertaken* }

UNDER-held } *supported, held up* *under-*
UNDER-bolden } *neath*: Verſt.

UNDERLING } *vaffalles, ſubjects*: Verſt.
UNDER-ſetan }

UNDER-thead, *ſubdued people*.

UNDERN-tide; *the afternoon, towards evening*: Verſt.: ſee ANDORN: Sax.

UNKWARD; "aliquantum deſlexo ſenſu à Teut. *ungebawer*; *monſtrum*, *horribile*, ut eſt *ſolitudo*: Skinn."—*terrible*, *horrible*, as a deſert.

UN-SCYLD-IGH, *unfaultie*; alſo *unindebt-ed*: Verſt.

UN-SCYRDED, *uncloutbed*: Verſt.: ſee SKIRT: Sax.

UN-TRUM } *infirm* } Verſt.
UN-TRUMNESSE } *infirmities* }

UT-AWURREN; *outcaſt*: Verſt.—it ſeems to be derived from WARP, or *caſt*: Sax.

UTTER

UTTER } Sax. Utter; ex intimis cor-
 UTTERANCE } dis recessibus in exteriora,
 UTTERMOST } i. e. in apertum proferre:
 to speak out: see OUT: Sax.

W.

WAAR; "Sax. Vaar; alga; fucus mari-
 nus: Somner and Ray:"—sea-weed; or
 any mossy substance, thrown on shore by the waves.

WAD of a gun } "Iceland. vad, vod; pannus
 WADDING } proprie rudis, ad togas suffar-
 ciendas: hinc Belg. gbevoedert; suffultus: Lye:"
 —any thing crammed, or stuffed in; as tow, &c.
 into a cannon.

WAD, a mineral; "Sax. Vad; sandyx, ni-
 grica fabrilis: Ray:" black-lead.

WAD of straw; whether this in Skinn. means
 the same as Wad of a gun in the preceding art. I am
 unable to say; but the Dr. has derived this from
 Feod; fœnum; and explained it by fascis straminis,
 aliquantum detorto sensu.

WAIN-SCOT; "Andr. Jun. et Minsh. de-
 flectunt à Belg. wand-schotten, waegben-schotten;
 contabulare; wand-schott; contabulatio; hæc forte
 à Teut. et Belg. wand; paries; et schotten; de-
 fendere, tueri, q. d. parietem tabulis munire:
 Skinn."—to line, or hang the walls of a room with
 wooden pannels, instead of silk, tapestry, paper, &c.

* WAIST; hypochondria; molliorem laterum
 partem, ubi desunt costæ nothæ: Somnerus ali-
 cubi, si bene memini," says Jun. "ex sententiâ
 medici cujusdam Cantuariensis tradit waste, (vel
 waiste) dictam ab Angl. to waste; consumere; quod
 plurimi semper morbi humanum corpus vastantes,
 proveniant ex illâ corporis parte, ubi sedem suam
 habent splen, jecur, &c."—and waste; detrimentum,
 perditio, he has derived à Sax. Loſeþeꝛt; jaſtu-
 ra; à Goth. viſtgan; perdere; to destroy:—but,
 if this be a proper deriv. it seems to be Gr. as
 under the art. WASTE: Gr.

WAITH; "Sax. Væðan; venari, errans, erra-
 bundus: Lye:" to hunt about.

WAIWARD; "Teut. weigern; recusare; sc.
 qui ad omnia difficilis est; et omnia, quæcun-
 que suaseris, recusat: Skinn."—one who refuses all
 requests, who rejects all applications.

WAK; "Belg. wack; Iceland. vocua; humi-
 dus, uvidus, madefactus: Angli Boreal. dixerunt
 weaky: Lye:" moist, wet.

WALE in stuffs; "nescio an bene, procul-
 dubio à Dan. well, aut vell; tela; hoc à Lat. vellus:
 Skinn."—nothing of which is right; for it would
 as properly be derived in this manner, if it was
 a superfine cloth, instead of a ribbed stuff; which

is proculdubio derived from the same source with
 the art. WEAL: Sax.

WANT, mole; "Sax. Vand; talpa: Ray:"—
 a mole.

* WANTON; Minsh. and Jun. suppose it
 may be dictum quasi he, or she, that wanteth
 one: "fatis ingeniose, nescio an vere;" says Skinn.
 —but the Dr. would not tell us, that then it would
 be Gr.—"malle tamen," continues he, "quo-
 niam istiusmodi compositiones valde infrequen-
 tes, imo, quod sciam, sine exemplo sunt, de-
 ducere à Belg. waenen; opinari, imaginari; qui
 sc. multa sibi imaginatur, multa leuiter cupit:
 vel à wendtelen; volvere, circumagere, versare;
 qui sc. præ lasciviâ se huc illuc circumagit:" or,
 according to Lye, "à Dan. vaanden; delicatus;
 pampered:"—only then it looks as if it was de-
 rived from the same source with VIANDS: Gr.
 as in the former Alph.

WAPEN } "Sax. Væpen-ŷetaoc;
 WAPEN-TAKE } centuria; vox forensis;

non ab armorum assumptione, uti Hovedeus pla-
 cet; sed, ut Somner ingeniose pro solito divinat,
 ab armorum redditione, quam domino in subje-
 ctionis signum præstabant; sc. à Sax. Væpen;
 arma; weapons; et Lietæcen; tradere: Skinn."
 to deliver up:—but TAKE, at least, is Gr.:—
 Spelm. in Wapentacium, deduces the origin of
 this expression from a very high source; which
 proves it to be half Sax. half Gr. viz. "Sax.
 Væpen; arma; et tac; tactus; quasi concussio ar-
 morum: Germani enim veteres, nec concilium
 inibant, nec judicia exercebant, nisi armati: quæ
 displicuit sententia, fremitu aspernare; quæ pla-
 cuit, concussis frameis laudare solebant: patrios
 hos ritus à Macedonibus acceptos in Britanniam
 nostram posterius sui Saxones trajecere:"—and their
 more prudent posterity have wisely banished the
 savage custom:—"consuetudo fuit Macedoni-
 bus (but they acted quite contrary; for) cum in-
 publicâ consultatione quidpiam improbant,
 hastis scuta quatientes obstrepebant, et averſa-
 bantur:"—immediately after which he mentions
 the two deriv. above.

WAR; various dialect for WORSE: Sax.

WARF; "Suec. warf; Alman. warfen;
 plerique Belgarum pro Anglic. warf, scribunt
 werf; jacere, projicere; moles, ultra nativam
 ripæ littorisve crepidinem in aqua projecta, ne
 naves littoralium vadum brevibus prohibean-
 tur appellere: Jun."—a mole, or mound, cast up
 against the shore, to prevent the shipping from
 coming too near.

WARP, or bend; Sax. Feorpan; incurvescere:
 videtur hæc verbi significatio desumpta ab illâ,
 quæ significat mutari, vel in melius, vel in pejus:
 Jun.

Jun. and Verft."—to bend, or turn aside to either good, or evil.

- **WARP**; or cast forth; "Goth. *wairpan*; *mittere*, *projicere*: Lye:"—to lay an egg; also to throw up earth, like the mould-warp in the following art. but onc.

WARP, in cloth; "Sax. *ƿæpp*; Alman. *uwarf*; *flamen*: Skinn."—the threads in the loom to be crossed by the woof.

WARP, or mould-warp; "Dæonpian; *versere*; vel Goth. *wairpan*; *projicere*; et *Wolb*; *terpa*; *talpa*; Skinn."—the mole, or little black animal, that lives constantly underground; and turns up the earth or mould in small hillocks, both in the fields, gardens, and commons:—Shakespeare, as we have observed under the art. SKIMBLE-SKAMBLE, in the former Alph. has mentioned this little animal, and called him the mould-warp.

WARTH, a ford; "Sax. *ƿarþ*; the spear: Ray."

WARY; "Sax. *ƿarpan*; *execrari*, *diris devotus*: Ray:"—to curse, devote.

WART, the same with warp; "Sax. *ƿæpp*: Ray; Goth. *wairpan*: Lye:"—to lay an egg.

WASE; "Iceland. *wasi*; quo significatur fasciculus ex junco, scirpo, vel stramine colligatus, quem femine onera portaturæ imponunt vertici: Jun. and Lye:"—a dose, or bawcock of straw, which the women put on their heads, when they carry any thing heavy; a porter's knot.

WASSEL } "apud Hovedenum, citante

WASSEL-bread } Spelmanno," says Skinn. "qui in expositione à verbo *to fast* deflectit: verum cum ab autore dicantur *wassels*, *dominici*; et cum *smuollis* copulentur, non viliorem et jejunalis destinatum, sed lautiorum panem significasse existimo: mallem igitur deflectere à Fr. Gall. *gastou*; *libum*, *placenta*:"—it is a wonder the Dr. did not derive it from his own art. "*wassail*; *sarman festivum*, circa Epiphania de domo in domum celebrari solitum; à Sax. *ƿæp-hæl*; *fu-salvus*:"—which looks as if the Dr. silently borrowed this deriv. from Verft. who, in p. 126, tells us, that "*Hengist*, the Saxon, having invited king *Vortigern* to supper at the new-built castle (of *Thong-castle*, now *Doncaster*) the Lady *Rowena* came into presence, and drinking to the king, in our ancient language, *ƿæs-hæl*, *plæpþd* *Lýning*, *waes-beal*, *blaford cyning*; *bealþ*, *to my lord*, *the king*: the king, not understanding what she said, demanded of his chamberlain, who was his interpreter, what she had said:"—and this is supposed to have given origin to the word *wassel*; *waes* being used in the imperative mood, and signifying *to grow, be, become*,

i. e. *be of good health, my lord, the king*:—but we might say rather, with Mr. Lye, "*despice tamen eorum wassel*, (as he writes it) *felicius accessi possint ab Iceland. waidse, vel weisse; convivium*; q. d. *panis convivialis*:"—and, that the words *wassel*, and *wasselage*, and *wasselling*, do relate to *banqueting* and *feasting*, we have the authority of Shakespeare, who, in his *Hamlet*, Act i. sc. 7, makes Horatio, on hearing the sound of music, while he was going his nightly rounds with prince *Hamlet*, say to him,

Hor. What does this mean, my lord?

Ham. The king doth wake to-night, and takes his rouse,

Keeps *wassel*: and the swaggering upspring reels:—

i. e. keeps high feasting, if not riot.

WATCHET-color: "Sax. *ƿæceb*, *ƿæpceb*; *dabilitatus*, *debilis*; q. d. *color languidus*: vel potius, q. d. *woadebet*, vel *wadbet*; i. e. *color of wood*: Skinn." see **WOAD**: Sax.

WATTLED-WALL } "*parum deflexo sensu*
WATTLES } à Sax. *ƿætl*; *fascia*, *crates*: vel ut doct. Th. Henf. auguratur, à Sax. *ƿætel*; *teges*; *a mat*:"—to which Ray and Lye add, "*ƿætelar*; *virgula*, ex quibus *crates* attextuntur:"—walls made of burdles, and clay, or lined with mats; also *osier*, or *bazle twigs*, formed in the fashion of gates, with which the shepherds fold their flocks.

WAVE an argument; "ab antiq. Brit. *waivio*; *derelinquo*, *argumentum pratermitto*: Lye's Add."—to defer, put off, relinquish a dispute.

WEAKY; "Anglis Boreal. Belg. *wack*; Iceland. *wokua*; *wadeseri*; *veckur*; *bumor*; *moisture*; *humidus*, *madidus*: Lye:"—moist, wet.

WEALS, stripes; "Flandris, *wewel*, *wessel*; Sax. *ƿalan*; *vibex*; *tumidi livores*: Ray:"—the black and blue ridges, that rise in the skin after beating.

WEAPON } "*Sax. ƿæpen*; Belg. *wapen*,
WEAPON } Teut. *wapfen*; *arma*: Skinn."—any kind of offensive and defensive weapon, or instrument.

WEASEND; "Sax. *ƿærend*; *gurgulio*, *rumen*: Jun. and Skinn."—the throat, or windpipe.

WEATHER, sheep; "Sax. *ƿeþer*; Alman. *weder*; *aries*; origo vocabuli petita est ex Belg. *wederen*; vel Sax. *ƿiþerian*; quod sit animal mirifice refractarium, et in obmitendo, *tergiversandoque* modum non servans: Jun."—an obstinate, stubborn, self-willed creature; an old ram, generally very mischievous; as Virgil observes in his Ninth *Ecl.* 25, of the he-goat likewise;

Occursare capro, cornu ferit ille, caveto.

* **WEEK**; if not derived as in the former Alph.

Alph. It may come from Belg. *wake*; Sax. *Fucu*; *beddomas*; seven days time: Jun."

WEER; "Sax. *Fær*; a pool, or pond of water; also an engine to catch, and keep fish in: Ray."

WELD; Sax. *Feld*, or *Fyld*; to menage by strength; to beat two pieces of iron strongly together in order to make them unite.

WELE; "Belg. *walle*; Sax. *Fact*; gurgas, *fulhus*, *unda*: Lye's Add."—a whirlpool, carve, or billow.

WELL—a day } "Sax. *Valapa*; *heu*; alas! ab
WELL—a way } me! Skinn."

WEM; "Sax. *Fem*; Ray:"—a blot, speck, or blemish.

WEN; "Sax. *Fenn*; Hollandis *wenne*; *struma*, *walliscatum*; *tuber arboris*; tumor in quo quasi glandulae duras oriuntur in cervice, et alis: Jun."—an excrescence in the neck, &c.

WENDED away; turned from: Verst.

WESTEN } a desert, or wood, woods place:
WUSTEN } Verst.

* WHEY; if not derived as in the former Alph. It may come from "Sax. *Dpæg*; Belg. *weya*; *serum lactis*: Jun."—the thin part of milk.

WHIFF; "antiq. Brit. *chwytb*; *heltus*, *flatus subitus*, et vehemens: Jun." a sudden, strong puff of wind.

WHIFLER, a wisping fellow; "Belg. *weyfeler*, *weyfeler*; *vagari*, *fluctuari*, *inconstantem esse*: Lye:" a vain, insignificant, inconstant man.

WHIG; "Sax. *Þpæg*, *Þpæge*; *serum*: Skinn."—and that is all he says; which certainly deserves something more, because it differs so totally from the common acceptation of the word; and the art. WHEY above.

WHIMSY, "Teut. *quinte on kopff*; Fr. Gall. *etiam quinte*; ut aiunt, *il à se quante*; *il est en quinte de faire cela*; significat autem *morositatem*, vel *morosum*, et *anomatum impetum* aliquid faciendi; metaphora à chartis, vel *musicâ petita*: Skinn."—a vagary, fancy.

WHIN-bush; "antiq. Brit. *chwyn*; *rhannus*, *noxia herba sua sponte succrescens*: Jun."—a rough thorny plant, or scrub, growing on commons.

WHIP away, and gone; "Dan. *eg buipper fra*; *absilio*: Jun."—to jump, or skip away.

WHISK, or brush; "Dan. *biskar*; *torgo*, *abtergo*; Teut. *wisken*; *detergere*; *wisch*; *penicillum*, *cesticillus*, *scopula*: Skinn." a small kind of broom, or brush, like a rod, to clean clothes with, &c.

WHISK, or wear; "epomis. *linea mulierum*; nescio an quasi *whisse*; hoc à Sax. *Þpæt*, *Þpæta*; *albus*; q. d. *vestis candida*; et certe de hujus epomidis *condere*, mulieres valde sollicitæ sunt:

Skinn."—but then it would be Gr. —List. and Ainfw. differ widely from the Dr. in their sense of the word *epomis*, calling it a hood, such as graduates and livery-men wear; a mourning hood (unless they meant a morning hood) to be worn as an undress:—however, it is most probably no hood at all; at least our word *whisk* signifies a small piece of silk, or linen, of any color (not white alone) worn on the neck and shoulders of children, like a handkerchief.

* WHIT-sunday; "which more rightly," says Verst. "should be written *Wied-sunday*; i. e. *Sacred-sunday*: *wied* signifying in our ancient language, *sacred*; and so called by reason of the descending down of the *Holy Ghost*:"—the good old gentleman's deriv. and interp. favours more of piety, than erudition; for the generality of commentators have adopted the *etym. given* in the former Alph.

WHITTLE, "quasi *thwittle*, est *putum putum Saxonicum*," says Lye, under the art. *Thwite*, "à *Þpitan*, vel *Þeotan*; *cutiello rescure*;"—to cut or back with a blunt, or gaped knife; as *Menelcus* in the Third Ec. 11, is supposed to have done to Mycon's vines,

Atque mala vites incidere falce novellas.

WHOAVE; "Sax. *Þpolf*, *Þpalf*: Ray:"—to overwhelm.

* WHORTLE-berries; if not derived from the Gr. as in the former Alph. we must attend to Skinn. who says, "Somner scribit *Whittle-berries* à Sax. *Þpofre*; q. d. *heart-berries*; quod tamen mihi non videtur," adds the Dr. "hæc *vaccinâ vitis Idææ* videntur eadem esse, quæ nostri *fæciales heurts*, Gall. *heurttes*, appellant:"—*bilberries*, *black-berries*; perhaps the fruit of the wild-brier, commonly called *bramble-berries*.

WHREAKE; "Sax. *Þpæca*; Iceland *brak*; *sputum*, *tussis*, *pituita*: Lye:"—a cough; or *spit*, *phlegm*: *broak*, according to Ray.

WHYE; "Dan. *hodiernis*, et *Sootis quæ juvenca*; a cow; or *boifer*: Ray:"—this therefore seems to be no more than a different dialect for COW, or KINE; both Sax.

WICK of a candle; "Sax. *Fæor*; Belg. *wiecke*; *linamentum*; ac *proprie quidem linamentum implicitum in longum*, ex *lincorum carptâ*, *vulsâ*, *rasâve lanugine leviter contortum*: hinc *Ellychnium* dicitur Anglis *the wick of a candle*: Jun. under the art. *Week*, as he writes it.

WIGEON: Skinn. writes it *widging* (then he ought to have written *pidging*); "Sax. *Þpægn*, vel *Þpægn*; *pugnax*; q. d. *avis pugnax*; quæ in *Penelope*; ex *anatom genere*: *Ridert*, *Alucea*:"—a species of the duck-tribe; supposed to have

have received their denomination from their perpetually fighting.

WIED; "sacred: Verft."

* WIELD; "antiently *weald*, according to Verft. (art. *Earcomwald*) signifies *to sustain*: and according to this sense, it may be applicable to the expression *wield a sceptre*; *to hold, to sustain, to support it in the hand*: if so, then the interpretation given in the former Alph. must be retracted.

WIGHT-*isle*; Verft. supposes it was so called from the *Vites*, or *Jutes*; and there seems to be some probability in the supposition, but that is all that can be said in behalf of it; for Shering. p. 39, far more reasonably affirms, that "insulam *Vestim* non à *Vitis* hoc nomen accepisse; sed longè ante eorum adventum in Britanniam hujus meminerit Ptolemæus (140 after Christ) et ante Ptolemæum Plinius (79 after Christ) huc accedat, quòd ante *Anglorum* accessum in Britanniam nomen gentis *Vitarum* inauditum erat: quare nomen hoc ipsis ab insulâ accrevisse par est opinari:"—and in p. 42, he adds, "nomen enim hoc insulæ ab antiquis *Britannis* multis ante sæculis, quàm *Geta*, sive *Vite* (si lubeat sic vocare) illuc accesserint datum est, qui illam *Guytb* nominarunt, quod *divortium* significat; quia ex maris eruptione à continente *divulsa sit*:"—so that at last it is a British name; unless we could trace the word *Guytb* up to the Gr. lang. which I have not as yet been able to do.

WILL *with a wisp*; an *ignis fatuus*, or faint, glimmering vapor, kindled in moist places, and running along the ground; but why it should have acquired the name of *Will*, any more than *Tom*, I have not as yet learnt, unless it began with a *W*: it seems to mean the sudden, quick appearance of a sprite, or goblin, with a lighted *wisp* of straw in his hand, which is seen, and is presently out again: sometimes he is called *Jack* with a lanthorn:—for the deriv. see WILLIAM; Gr.: and WISP of *bay*: Sax.

* WILLOW; "fortasse non malè *willow*; et Belg. *willige*, et *wilge* dictam quod minime gravate torquentis flectentisque *voluntatem sequatur*; ab illo Sax. *Filan*; *conneßere*: Jun."—the former interpretation, *voluntatem sequatur*, looks as if it should be derived from the *willingness* and *compliableness* of its nature:—but then it would be Gr.: the latter bespeaks Sax. if *Filan* signifies *to join, couple, twist together, to entwine*.

WINDE } "Sax. *Findan*, *Apindan*;
WINDING-*sheet* } Belg. and Teut. *winden*;
WINDLAS } *torquere, implicare, glome-*
WINDLE } *rare*: Jua. Skinn. and
Lye:" *to roll up, or round, as thread or yarn,*

into a bottom: also that machine, *round* which the cable is *wound* in weighing anchor.

WINDLE, "appellatur *corbis, sporta*: Sax. *Findel*, à *Fandan*; *pleßere*: Lye:" *a seive, or basket*:—this seems to be a forced deriv.

WINDLE-*stray*: "Findel-*ŕreop*; *pinbel* denotat *corbem*, ut supra; unde *propemodum inducor*," says Lye, "ut credam *windle-straw* proprie usurpari de *calamis*, ex quibus *corbiculæ* conficiebant:"—*straw*, of which some kind of *seives*, or *baskets*, were made: and we often hear our Norfolk farmers pronounce *straw*, as if it was written *stray*:—let me only observe, that STRAW is Gr.

WINSING, very probably ought to be written *wunſing*; since Shering. 305, tells us, that "*wunſee* significat Gothicè *opto*:"—which in a particular sense may signify *wanton* and *frolicsome*.

WIPP *a hem*: "Gothi verbum *wipgan* ejusdem significationis olim habuisse, testari mihi videntur *wipga*; *corona*; et *twaiþs*; *limbus*; unde *Douglaffiana* *wyppis*; *corone*; et *wyppet*; *circumligatus*; et *Suec. wippa*: Lye:"—Johnson writes it *wibip*; and explains it by *sewing slightly*; but *a wippt hem*, is properly *a round*, not a *flat*, or *broad hem*, and is sewn as close and as firm as any other hem: indeed, strictly speaking, *a wipp* is *a hem*, or *border*; but we use it rather as a verb, or participle, and say *to wipp*, or *a wippt hem*.

WISP *round* } "Suec. *wippa*; Belg.

WISP of *straw, or bay* } *wisp* dicebatur *ceſticellus, peniculus*; i. e. *stramen in circulum contortum*, ut *onera bajulantium capitibus imponatur*: etiam *straminis manipulus leviter contortus*, ad aliquid abstergendum: Jun."—*a handful of straw hastily caught up, and slightly twisted together, to wipe down barses with, &c.*

WITHERWIN; "an *adversarie*: Verft."

WOAD; "Sax. *Fad*; Alman. *Fode*; *sandix, ifatis, glaſtum, vitrum*; the famous plant, with which our good old ancestors are said to have tinged themselves of a *blueish color*: Skinn. says, "quâ *Britannæ mulieres* totum corpus in quibus *Sacris* obleverunt:" for which he quotes *Salmaſius* in *Sol.* p. 254: but *Cæſar* tells us, that *the men* anointed themselves with the juice of this plant, in order to look more fierce and terrible in battle: "omnes vero se *Britanni vitro* inficiunt, quod *Caruleum efficit colorem*, atque hoc horribiliore sunt in pugna aspectu: *Bell. Gall.* lib. v. cap. 14.

WODMEL; "pluribus *Angliæ tractibus* ita vocatur *panni genus à nautis ab Icelandiâ deportatum* (and their language seems to be of the same texture) *Iceland. vadmál*; *Suec. wadmál*; *pannus levi-dentis, et vilior*: quod *Verelius*

compositum vult à *vad*; *textum*; et *mal*; *mensuratum*: Lye:" a very coarse cloth.

WONDER } "Sax. *Fundrian*; *mirari*:

WONDERLYC } Jun."—Martinius Belg: *wonderen* deduxit à *wenden*; *vertere*, *mutare*; *mirabundi* etenim, inquit ille, *mirandi* studio mentem huc illuc *vertunt*: addo et, says Lye, quòd eo redigat homines *admiratio*, atque in statuam veluti commutato animis repentino aliquo malo fulminatis; oculis inopini spectaculi novitate caligantibus; manibus stupore devinctis; pedibus in ministerium sustinendi corporis vix sufficientibus; voce denique faucibus hærente, "auferunt nobis vocem, quæ fieri posse non credimus, et silentium est admiratio subita miserorum:" Quintilian.

WONG: "vet. Angl. *campus*, *planities*; Sax. *Fang*, *Fong*; Iceland. *vang*, *vangur*: Lye:"—a field, or wide extended plain.

WORLD *without end*, according to Somner, originates à "*worolf*; *seculum*; et *werildis*, *werildis*; *seculum*, *seculi*: Sax. *Ƴeopulde*, unde nostrum *world*; quod Belg. *wereld*; Teut. *world*:"—but if he meant the *world* we inhabit, he was probably wrong; for that seems to be Gr. as we have seen in the former Alph.

WORSE } "Sax. *Ƴýpp*, *Ƴiepre*; Fr. Theotisc.

WORST } *wiersero*; *pejor*; Goth. *wairs*; *malus*: Jun. and Skinn."—*bad*, *naught*, *defective*.

* WORSTED: if not derived from the Gr. as in the former Alph. it may signify "lana quædam textilis; à *Worsted*, oppido in agro Norfolciensi, ejus opificio olim nobili: lego autem," says Skinn. "in grammatica Anglo-Gallicâ, *Ostade* pro eodem; sed nostræ credo originis:"—a species of yarn, first manufactured, or principally manufactured, at a town in Norfolk, called *Worsted*.

WORTH; *woe worth you*; Anglis Boreal. *wea worth you*; Belg. *werden*; Sax. *Ƴeoppan*; *esse*, *fieri*; *woe betide you*, or *besfall you*.

WOUND; the past tense, and participle of WINDE: Sax.

WRECK; "res è naufragio *adaſtæ* in terram; et id quod mare *ejicit*: Spelm."—it seems to have been formed by transposition from *Ƴepp*; quasi *sea up-werp*, or *wrep*; unde *wreck*; what the sea *throws up*, or *casts on shore*.

WULDOR } *glorie*: Verft.

WUN } "vett. Anglis *gaudium*;

WUNNE } Alman. *uuna*; Sax. *Ƴynn*;

WUNN-SOME } hinc septentrionalium Anglorum *wunsom*; *comptus*, *jucundus*; et eorundem a *wun* to see; *visu jucundum*: Nicolson, as quoted

by Lye:" and from hence we have undoubtedly taken our common words *fun*, and *funny*; *game-some*, *frolicksome*.

WYNSTERAN, "*finister*; *the left side*: Verft."

WYRSE; "*woors*: Verft."—only a various dialect for WORSE: Sax.

WYTEN; "Goth. *witan*; *custodire*; *to wyten it from falling*; *custodire*, *observare ne cedat*: Lye:" *to preserve*, or *keep it from falling*, i. e. *to support it*.

Y.

Y, "particula præpositiva, plerisque Anglis occidentalibus etiamnum in quotidiano usu est ante participia passiva; *ybeen*, *ydone*: y quoque pro g usurpatum fuisse à scriptoribus nostris paulo veterioribus, nemo ignorat, qui primoribus, ut dicitur digitis eorum scripta attigerit; ut *yate*, *pro gate*; *yaf* et *yave*, *pro gave*; *yest*, *pro gift*: Jun."

YARE; "Teut. *geaber*, *jearen*; *fervidus*, *avidus*: Skinn."—*eager*, *lively*:—"when spoken of *grass*, or *pastures*, it signifies *fresh*, and *green*: Ray."

YARN; "Sax. *leapn*; Teut. *garn*; *filum*, *lana*: Skinn."—a *woolen thread*.

YAUD, only a various dialect of JADE, or *sorry horse*.

YEENDER: "Sax. *underpn*, vel *underpntid*; hora diei *tertia*," says Jun. in the art. *undrentime*; "quæ nobis nunc est *nona*; quâ horâ quoniam prandere solebant, etiam prandium nuncuparunt *underpmet*:"—it would appear very extraordinary to modern politeness, to invite a gentleman *to dine* with you at *nine* in the morning: but Ray, in the art. *Andorn*, tells us, it was an *afternoon's meal*; viz. *the ninth hour* from six in the morning, which is *three in the afternoon*.

YEME; "Sax. *lymen*; *cura*, *studium*: Lye:"—*care*, *heed*, *caution*.

YEXING; "Sax. *leocrung*; Belg. *bick*, *bickse*; *singultus*: Jun." *to sob*, *gasp*, and *cluck all at once*; i. e. *bickup*:—Shakespear, in his *Midsummer Night's Dream*, has very probably preserved this word, tho' in Johnson's edition it appears under a different form: for among the various pranks which *Fairy Puck* relates of his performance, he says,

And sometimes lurk I in the gossip's bowl,
[of lamb's wool]

In very likeness of a roasted crab,— [apple]

And when she drinks, against her lips I bob,

And on her wither'd dewlap pour the ale:—

The wisest aunt, telling the saddest tale,

Sometime for three-foot stool mistaketh me;

Then slip I from her bum:—down topples she,

And *Taylor* cries, and falls into a cough,
 Then the whole quire hold their hips, and loffe,
 And *waxen* in their mirth, [laugh]
 (And *yexen* in their mirth,) and neeze, and swear,
 A merrier hour was never wasted there:—
 on which the learned editor observes, that "*waxen*
 signifies *increases*; as the moon *waxes*:"—but
 most probably Shakespear wrote, or at least meant,
yexen in their mirth; that is, *bold their sides*, and
laugh, and *bick up*, and *sneeze*, and *protest* they
 never passed a merrier hour in their lives.

YMB, or *ombe*; *about*: Verft.

YON } "Sax. *Leon*; Belg. *gbender*;
 YOND } *illic, per, ultra*: Lye:"—*far-*
 YONDER } *iber off*.

YRFE, *an beritage* } Verft.—*an heir*.
 YRFE-WEARD, *an beyre* }

YRTHLING, *a byreling* } Verft.
 YRTHLINGAS, *byrelings* }

YUCK } "Belg. *jenken*; Teut. *jencken*; *pru-*
 YUKE } *rire*: Skinn."—and "*youke*: Lye:"
to itch, tickle, or tease.

"Thus," as good old Verstegan observes, "I
 could heerin haue enlarged myself very much, and
 peradventure haue much pleased some of our
 English poets with great choise of our own
 ancient words, which as occasion requyred they
 might with more reason renew and bring in
 vñe again (by som-what facillitating, yf need
 were, the ortographic) then to become the bor-
 rowers, and perpetual debtors of such languages
 as wil not bee beholding to vs for so much as a
 woord; and when wee haue gotten from them as
 many words as wee wil, they can neuer carry a
 true corespondence vnto ours, they beeing of
 other nature, and originall."



A D D E N D A ;

O R,

ARTICLES, which have been *added*, or *altered*, since the Copy went to Press; and to which References may be easily made with a Pen, thus—*Add.* for the new Articles; and *a.* for the *additional* ones, to be added at the End of the former.

A L

A.

ACCOUTREMENTS; this pretty modern French word is so much distorted and disfigured from its Gr. original, that no one at first sight could possibly imagine it was derived à Κοπή: scarce any two words can be more distant in appearance, sound, sense, and signification, than *accoutrements*, and Κοπή: and yet it will be found, that they are absolutely one and the same: thus, Κοπή is the root of Κόπῳ, unde Κόπῃ, *culter*, (quasi *cutter*) *cultellum*; the long iron knife, which is placed before the plow-share, and which first *cuss* the earth, while the share turns it up: from *culter* comes the French word *coudre*; the *coulter*, or *plow-share*: from *coudre* comes *accoudre*; to signify *dressed*, or *adorned*; i. e. *cultivated*, and *improved*, as to his outward *dress*, *appearance*, and *habilliments*; and here used to signify a soldier *dressed* out in all his *regimentals*, *furniture*, and *equipage*.

ADDLE; at the end, add;—or rather with Casaub. we may derive *addle* ab Αδελαν, πονηρος, *malus*: Hesych.

ADMIR-AL; at the end, add;—Spelm. under *admiralius*, utterly rejects this latter deriv. “ à Gr. Αλ-μυρις inquit plerique; à *salsugine*, in *salo mari* suum exercet imperium: insulæ proculdubio:”—and then he proceeds to derive *admiral* thus; “ in aula orientalis imperii voces multæ occurrunt bilinguis hujusmodi compositionis (ex Arabo et Græco connubio,) sc. *amir*, vel *emir*; *rex*, *princeps*, *eparchus*, *præfektus*; et Ἄλιος, *marinus*; ut sit *admir-alius*; vel potius *amir-alius* (and

this may have given origin to Milton's expression of *some great ammiral*, or rather *amiral*; l. 294:) quasi *princeps*, vel *præfektus-marinus*; a ruler, or chief commander at sea; placetque eo magis quod Ἄλιος Homero legitur pro relore *maris*, ipsoque *Nepiuno*.

ADULTERER; at the end, add;—let me however produce another deriv. from Blount; which, if it does not appear too much like a play on words, may bid as fair as the former; viz. “ *adulterium* ab *ad-alterius-terrum*; the going to another man's bed, which the *adulterer* and *adulterers* always aim at;” tho' indeed madam may take the opportunity of either admitting him to her own, or of going to his; or of meeting at a third place: only still it is Gr.:—for *alterius*, see ALTERATION: and Litt. and Ainsw. derive *rotus* à Τάρω, τερῶ, τέρορα, ut sit quicquid *rotundum*, præcipue grainen, vel culmus *rotus* in funiculum, super quem antiqui stragula sternebant.

AGE; at the end, add;—the gradation of this word seems to have been formed in this manner; Αη, Αιω, Αἰών, *ævum*, *ævitas*, *ætas*; *avitage*, *ayage*, *age*.

AL-SATIA: begin with;—The difference between *Alsatia*, and *Holfatia*, may be easily discovered by their different deriv.; but it is not so easy to fix the deriv. of *Alsatia*: Sheringham, p. 28, is of opinion, that *Alsatia* might have been the habitation of the *Old-Saxons*; for he says, “ his addi potest Chronologia Saxonica, quæ majores nostros *Galb-Saxen*, i. e. *Vestres-Saxones* vocant:”—this *Galb-Saxen* seems to have been converted into *Al-Satia*, or *Olt-Satia*; Germ. *Olt-Saxen*, i. e. *Alt*, *Ald*, *Eald*, or *Old-Saxons*;

and consequently Gr.: see OLD, and SEAX:—and yet, in p. 31, he has given us another deriv. viz. “*Alsatia* nomen hoc à Saxonibus traxisse videtur; nam Edel-Saxian olim nominatim esse constat; quæ hodie detruncata voce *Elsatia*, five *Alsatia* dicitur; est autem *Edel-Sassia*, *Nobilis-Saxonia*; juxta nominis etymologiam:”—but still it is Gr.; for Edel is the same as Edel, which may be derived ab Hðos, *ingenium*, *proprietas*, *nobilitas*:—should neither of these etym. be admitted, we must then attend to Clcl. who says,—&c.

AM-PUTATION; at the end, add;—vel à Πυθανωμαί, Πευθ-ωμαί, *audio*, *puto*; which last verb has been made to signify either *think*, *meditate*, *confider*; or *to prune*, *separate*, and *cut off*.

ANCIENT, or *ensign*, seems to be a violent distortion of *antesignanus*, according to Litt.—and consequently Gr.: see SIGN; Gr.: even the French have done better, for they write it *enseigne*: but this orthogr. is not proper; for this looks as if they intended to derive it from *ensis*; a *sword*; whereas it ought to have been written either *ansign*, or *ansign*.

ANXIETY } both Litt. and Ainsw. derive
ANXIOUS } *anxius* ab *ango*; and *ango* from Αγγω, *strangulo*; *to stifle*; *to be distressed*, or *disturbed in thought*: only Ainsw's. 4to. writes it Αγγω: which is certainly wrong.

APRI-COCK; after Upt." add;—or perhaps it may be compounded of *apricus*, and *coctus*;—if so, it would be derived from the foregoing art. and COOK; i. e. Gr. still.

ARD, or *aert*; both Verst. and Skinn. allow, that the terminations *ard*, *aert*, and *art*, as in *Rayn-ard*, *Rich-ard*, signify *nature*, *genius*, *disposition*; and suppose them to be Sax.: but they seem to be no more than Sax. contractions, and transpositions of Αερί-η, quasi Αερί-η, unde *aert*, contracted to *ard*; *virtus*, *natura*, *indoles*, *ingenium*; *virtue*, *nature*, *disposition*, *genius*.

ARF; perhaps only a contraction and transposition of *affright*, or *afraid*; and consequently Gr.

ARM; at the end, add;—or perhaps ab Ωμος, *armus*; *the shoulder*.

AS-SUME; at the end, add;—let me however observe from Litt. that “*sumo* may very probably be derived à *sum-mibi*; quod proprie est *multum*, et quasi *nimum mihi tribuo*; *to take too much upon oneself*:”—and we use it likewise in the same sense, joined with another preposition; thus, *pre-sume*, *pre-sumption*, *pre-sumptuous*: consequently still it is Gr.; for *sum* originates ab Εμ-ι: and *mibi* ab Εγω.

AT-TAINDER } Spelm. would derive “*at-*
AT-TAINT } *tinētus* à Gall. *attaint*, five

atteint; Lat. *attābus*; i. e. *affecutus*, *deprebensus*: vel *attaētus*, ut *arbores tātas* dicimus; i. e. *īētas*, et *deturpatas*:”—but *attinētus*, and *attaētus*, are two different words; consequently take different roots; and therefore it is the more remarkable, that this great Glossarist should add, “*sunt et qui à tingendo ducunt, ut sit attinētus, quasi discoloratus, coinquinatus*:”—and this without doubt is the only true deriv.; for though *tango* in composition makes *atingo*, yet both those verbs make their supines and participles *tactus*, and *attaētus*; not *attinētus*; and consequently *attinētus* must, and can derive only from *tingo*, not *tango*; both of which are Gr.: see TACTION, and TINGE:—our word *attaint* however may be derived from either of those verbs; only it takes a different root, according to the different verb we make choice of.

AVER-DU-POIS: Fr. Gall. *avoir-du-pois*; habere *justum*, seu *debitum pondus*; *to have just*, and *due weight*: consequently half Gr. and half Lat.: see HAVE, Gr.: and POUND, Lat. only it may be doubted, whether DU here signifies *due*, or *just*: if it does, it is Gr.

AUMBREY; at the end, add;—and yet it seems probable, that *aumbrey* may be derived “*ab ambra, vel ambrum*, according to Spelm. i. e. à Lat. *ampora*; à Gr. Αμφορεύς, quod *cadum* significat; proprie vero *vas gestorum*:”—and here used to signify the place, where *such vessels* are kept.

B.

BADGER, or *dealer in corn*; by our having written this word in the same manner as the name of the animal, we have rendered the etym. of it the more obscure; but, whatever may be the deriv. of the animal, it is scarce probable that they should both of them be derived from the same source; at least a *badger of corn* is a merchant, who buys corn, salt, and other articles, in one place, in order to sell them in another; and these articles formerly were conveyed in BAGS: consequently Gr.

BA-LANCE; quasi *bi-lance*; a *double beam*, or *basin*; commonly—&c.

BALLAST; commonly called “*lastage, lest*, and *lestage*,” says Spelm. “*Gallis præterea dicitur pro sabulo navibus injecto, ut stabiliiores navigent*:”—or as Virgil observes of the bees, Geo. IV. 194,

et sæpe lapillos,
Ut cymbæ instabiles, fluctu jactante, *saburram*
Tollunt; his sese per inanix nubila librant:

the ballast, or rather *balance* of the ship: consequently Gr.: see BA-LANCE: Gr.

BAN-DORE; after *musical instrument*, add;—called a *rebeck*: from the name Πανδώρα, we might suppose it ought to be written Πανδώρα, and compounded of Παν, *Pan*; *the god of shepherds*; and Δωρον, *donum*; *a gift*; being the pipe, consisting of seven reeds, or stops; and supposed to have been invented by him; as Virgil mentions, Ecl. II. 33,

Pan primum calamos cerâ conjungere plures
Instituit: Pan curat oves, oviumque magistros.

BARD: if the word *Druid* be Gr. as all our etymol. allow, then there can be no hesitation in admitting, that the word *bard* may be Gr. likewise; and Litt. tells us, that “*bard* signifies *waerd*, or *word*; which, like Έπος, signifies *et verbum, et carmen*.”—now *the Bards* were most certainly the British *poets, bards, or singers*; and of equal antiquity with the *Druids*: therefore the deriv. of *the Bards* will be easily found under the articles WEIRD, or WORD: Gr.

BARNE; after *the Celtic bairn*, add;—but, according to Voss. *verna* seems to come “ab Έγεν-γεννω, *vere-nati*, contracted to *verna*; qui ex ancillis civium Rom. *vere-nati* sunt.”—a bond man, or woman, *really-born* in one’s house: see VERNACULAR; Gr.: let me however just observe, that probably our word *barne* is not derived from *verna*; but perhaps only another dialect for *born*; and may then be derived à Φερω, as above, quasi Φορν, *born*; *barne*; meaning any *young child*, or one newly BORN: Gr.

BAR-RACKS for *soldiers*, seem to be only a various dialect of *barreichs*, compounded of *bar*, *par*, or *mar* contracted from *major*, à Μεγας; and *reich*, another contraction of *reg-num*, à Rego; ab Αρχω, quasi Παχω; *rego*: so that the whole compound may signify *the head-quarters* for *soldiers*; which might perhaps at first have been called *barracks* from their resemblance to PAR-ISHES, which take the same deriv.

BARROWS, or *hills*; after *nothing more*, add;—antiently they were the burying places of those killed in battle; numbers of which are to be found on Salisbury plain, about *Stone-henge*; and many other places, where battles have been fought.

BAU-BLES; at the end, add;—Spelm. derives them rather “à Gall. *beau*, et *belle*; q. d. *splendida*, et *speciosa*.”—but still they are Gr.: see BEAU, and BELLE: Gr.

BEATING with *child*; at the end, add;—being derived either from the foregoing root BEAT, or *bang*; i. e. *shrob*, like the pulse, and *the leaping*, or springing of the child in the

womb; else it may descend from the same root with FLUTTER: Gr.

BED of *justice*; at the end, add;—the ambiguity of the deriv. is evident; as evident as the mistake of Anchises, in the Third Æn. 180;

Agnovit prolem ambiguum, geminosque parentes;

Seque novo veterum deceptum errore locorum: the deception took its rise from the double construction of the Greek verb Λεγω, and the Latin word *lectus*; Λεγω, *dico*, gives origin to *lego*, *legere*; unde *lex*, *legis*; quia *lex legi* solet; the supines of *lego* are *lectum*, *lectu*; and the participle pass. *lectus*: but *lectus* signifies likewise a *bed*; from Λεγω, *cumbo*, *jaceo*; unde Αιχος, *lectus*; a *bed*, or *couch*: from whence the barbarous pleonasm, and hideous ambiguity, are sufficiently manifest and plain.

BEEF-eaters: can any word have degenerated more from the original idea, than this now before us?—the king’s *beef-eaters*! and why not his *mutton-eaters* too?—did our kings at first appoint them only to *eat-beef* at their public entertainments, merely for the diversion and amusement of their queens, and their courtiers?—history informs us, that when the jealousies between the houses of York and Lancaster were scarcely subsided at the union of the two Roses, under Henry VII. that suspicious monarch instituted this company of *beef-eaters*, as his own body guard, to attend him both *abroad*, and at *board*; like the ancient *dapifers*; i. e. to go with him *abroad*, whenever he went from the palace; and to deck his *table*, and adorn his *board*, whenever he staid at home: and even to this day, in their warrants they are called *table-deckers*; i. e. were to place all *the vessels* belonging to the king’s *board*; or were to be his *beo-feteurs*, degenerated into *beef-eaters*, by a transposition of the letter *f*; and a similarity of sound in the two last syllables; to signify men who were to serve at the royal *bu-fet*: consequently Gr. as will be seen under the art. BU-FET: Gr.

BEET; after *white species*, add;—notwithstanding Littleton, Ainsworth, Nugent, and—

BID, or *command*; at the end, add;—vel à Βια, *vis*; unde Βιαζομαι, Æol. Βιαδ-σομαι, *cogo*; to *compell*, to *command another*.

BIER; at the end, add;—that *feretrum* originates à Φερω, there can be no doubt; but that our word *bier* originates from thence, will scarce be admitted: it seems rather, according to Litt. to come from Βαρις: and both Herodot. and Suid. tell us, that Βαρις was an *Egyptian boat*, wherein they carried the dead bodies to burying.

* **BINN**; at the end, add;—it ought rather to be referred to the Sax. Alph.

BLABBER-*lip*; at the end, add;—so that *blabber-lip* seems to be a repetition of the same terms, quasi *laber-lip*, or *lip of lips*; i. e.—&c.

BLANC-MANGER, commonly written, and pronounced *blemange*, or *blammange*; but derived à *Βλαξ*, et *Μασσω*, *μασσω*, unde *mando*; which those common perverters of language, the French, have converted and distorted into *manger*; to signify *to eat*: and consequently *blanc-manger* is a *white-edible*, made of almonds, and jellies, &c.: see likewise **MANCHET**, and **MUNCH**: Gr.

BLOW-*milk*; “*flat milk*: Ray:”—it seems to have been derived from its color; and consequently is descended, according to Spelm. “à *blaudius*, *blodius*, vel *blavus*; à Germ. *blaiw*:”—then all seem to be only so many different dialects of *Γλαυκος*, *glaucus*, *caſus*, *caruleus*; *blue*, or a *faint blue color*: see **BLUE**; Gr.: or **FLAT**-*milk*: Gr.

BLUE; at the end, add;—or perhaps *blue* may be only a different dialect of *Γλαυκος*: thus, *glaucus*, *blaudius*, *blavius*, *blavus*; unde Germ. *blaiw*; whence our *blue*; *cyaneus*, *caſus*.

BOAT-*ſwain*: Spelm. writes it “*bat-ſueinis* proprie qui in ſcaphis et minoribus navigiis operam navant; *remigantes*, potius quàm *velificantes*: ex *Bat*; *ſcapba*; a *boat*; et *γρανγ*, *operarium*; *γρangan*, vel *γρincan*, *laborare*:”—those who *laboured* at the oar, not who managed the sails: such was the original idea:—however both **BOAT**, and **SWINK**, are Gr.

BOB, or *fob off*; after *fabula*, add;—quasi *fib-ula*; a *fib*; a *story*; unde *fob*; unde *bob*; to put a man off with *mere words*, *ſiſtitious tales*.

* **BOOR**; at the end, add;—or, should this not be admitted, we must then have recourse to the Sax. Alph.

BOOTH; after Skinn.” add;—thus would the Dr. run through all the Northern tongues, if there were a thousand more, rather than look at the Greek word *Βιθ-ος*, *viſtus*; et *Βιω*, *vivo*; *to live*, *to abide* in any place for a long, or a short time: and here used to signify an edifice erected *to abide in* only for a short duration; *to continue in* only for a short time: see likewise **BIDANCE**, or **BIDE**; meaning an *abode*, or a *booth*.

BOUNDS; at the end, add;—or rather, according to Spelm. “à *Βυνος*, (quasi *Βυδος*) *collis*, *ſumulus*; cujuſmodi ſolent eſſe agrorum metæ:”—*ſmall billocks*, generally raised, as *the limits* of any diſtrict.

BREAD; after Upt.” add;—*Βρωτοι*, or rather *Βρωτοι*, *Βρωτοφαγοι*: or else perhaps à *Βρωτος*, *ſanguis*;

blood; because *the blood* is the life of man; and *bread* is the ſtaff of life.

BRIDE-*cake* takes its origin from the ancient Roman cuſtom of *Conſarreatio*, a marriage ceremony in token of the moſt firm alliance between man and wife, in the common participation of a *cake of wheat*, or barley: “this ceremony,” ſays Blount, “is ſtill retained in part with us, by that which we call *the bride-cake*, uſed at many weddings:”—but whatever were the ingredients of the ancient *bride-cakes*, the modern are made of ſuch coſtly articles, that the wealthy now-a-days ſeem to vie with each other, more in the extravagance of the compoſition, than in a knowledge of the inſtitution.

BROGUES: this is another inſtance how ſtrangely the ſenſe of words will alter in a courſe of time; thus all our dictionaries tell us, that *brogues* ſignify *Iriſh wooden ſhoes*: but Shering. p. 380, tells us, there was a Daniſh king who acquired the ſurname of “*Loth-brocus*, ita Regnerus, à *veſtibus birſutis*, quibus indutus, duos inuſitatæ magnitudinis ſerpentes occidit, ut Saxo refert, agnominatus eſt; nominis vero rationem, ita explicat Stephanius; ab *birſutis Braccis* dictus eſt *Lod-brog*, quaſi *Loden-brog*; (i. e. he was ſurnamed *Loth-brocus*, on account of *the leather-breeches* his majeſty wore) *brog* enim *braccas*, ſive *femoralia*, noſtrâ linguâ denotat:”—and Sammes, 436, calls them his *fur-leather breeches*; because perhaps dreſſed with *the fur*, or *bair on*:—*brog* therefore, ſignifying *femoralia*, ſeems to have been contracted from *bracca*, quaſi *brog-ga*; but now, *brog*, and *brogue*, appear ſo very much alike, that they ſeem to be one and the ſame; and if ſo, then they are undoubtedly Gr. as we have ſeen in the art. **BREECHES**: Gr.

BROW of a *bill*; at the end, add;—there is however one thing more, which the Dr. if he pleaſed, might have taken notice of, ſince he has quoted Caſaubon; and that is, the cloſe conformity of expreſſion between the Engliſh and Greek languages; cum et de monte quoque dicant Angli, *the brow of a bill*; ut Græci *Ορεω τῷ ορει*.

BRUSH; at the end, add;—or perhaps, according to Litt. *bruſſa* may be derived à *βρυα*, *brya*; a *little ſhrub*, like the twigs of birch; whereof they make *bruſhes*, and *brooms*.

BUCK-*wheat*; at the end, add;—Minſhew tells us, it was called *birci triticum*, “quod *birci* delectentur eâ plantâ:”—now *buck* properly ſignified a *be-goat*; and might be derived either from *Πρωξ*, *binnulus*; or from the ſame root with **BUCK**, and *doe*; Gr.

BUCKLE of a *ſhoe*; “*Βοιδιον*, à *Βυς*, *boſ*, *bovicula*,

bovicula, contracted to *bucula*; *fibula*: Litt."—a *button*, or any thing to tie or fasten the shoe with; and at first made of an *ox-bone*, which was called *the latchet*.

BUCKLER; from the foregoing root; because *bucklers*, or shields, were first of all made, or at least covered, with *ox-bides*.

BU-FET, in modern French, *buffet*; but, according to *Hickes*, is compounded of two Sax. words, *Beod* (or perhaps *Beoþd*, contracted to *þeo*; and then changed to *beau*, or to *bu*.) *mensa*; a *table*; and *ƿæt*, or *ƿat*, *vas*; a *vessel*:"—now, it is the more extraordinary, that this learned gentleman should not have seen, that this whole compound is Gr.; for *Beod*, (or rather *Beoþd*) is no more than a *board*; which is itself but a transposition of *broad*, as every *mensa*, or *table*, must be; and consequently *broad* is evidently derived à *Πλάτυς*, *latus*; *broad*; unde *board*, or *table*; whence the word *boarder*, or one who is admitted at our *board*: and as for the latter part of the compound, *ƿæt*, or *ƿat*, they are evident distortions of *vas*; a *vessel*, or *cup*; and consequently Gr. likewise, as we shall see under the arts. VAT, and VESSEL: so that a *bu-fet* signifies a *board* to set *vessels*, cups, glasses, china, &c. on.

BURROW for *rabbets*; Spelm. under the art. *bergeum*, says, "colles illi antiquorum plerumque sunt tumuli; cum ne adhuc *βύρρητροπα*, i. e. *cœmeteria* in usu essent: hinc denique *cuniculorum oculamenta* et *habitacula*, *berries*, seu *burrowes* dicimus: if this be right, they will take the same origin with either BARROWS, or BURY the dead: Gr.

BY-LAWS, according to Spelm. are derived à " *bellagines*, pro *hilaganes*, quæ sunt jura municipalia Gothorum: by enim Sax. *habitatio*; et *býan*; *habitare*; and *lage*, Gothis *lagen*; *law*; sunt autem *leges*, quas villarum incolæ sibi constituerint observandas:"—but still they are Gr.: see BIDE, or *inhabit*; and LAW; Gr.: i. e. *laws* made by the *inhabitants* of any place among themselves.

C.

CALAMITY; at the end, add;—and therefore since, according to lord Bacon, *calamitas* is first derived from *calamus*; which signifies *straw*; and since *calamitas* is in the next place used to signify that disorder, by which corn cannot get out of *the stalk*; it might be better to derive our word *calamity* immediately from *Καλαμος*, *calamus*; a *straw*, pipe, or reed.

CALF's-gin; perhaps what Litt. and Ainsw.

call a *calf's chaldron*, which they translate Ε-χιν-ος, *e-chin-us vitulinus*; *the belly*, or *rough tripe* of a *beast that cheweth the cud*; perhaps they meant *the calf's bitterlings*; but whether they are the same with *the calf's gin*, I am not skilled enough in cookery to know:—*the calf's gin* however seems to be derived rather à Γεν-ία, *intestina*, *viscera*; *the entrails*, or *inwards* of any creature.

CALKING a *horse's shoes*; commonly pronounced *corking a horse's shoes*; but derived à Λαξ, *calx*; *the beel*; unde *calco*, *calcans*; *calking*; to bend the hinder part of a horse's shoe downwards, in order to make him *tread sure* in frosty weather, when the roads are covered with ice and snow.

CALOYERS; at the end, add;—however it might not be absurd to suppose, that *caloyer* was only a different dialect of *caller*, *scholar*, or *skald*; meaning *the clergy*, or *men of letters*; and consequently Gr.: see SCHOLAR, or SKILL: Gr.

CAMELO-DUNUM, at the end, add;—the antient name of *Doncaster* in Yorkshire; Camden:—but *Casaub.* 227, says, it is now *Malden* in Essex.

CAMELO-PARD; at the end, add;—with regard to the animal here called a *camelopard*, naturalists inform us, that in the interior plains of Africa, this animal is bred; under whose belly a man on horseback may ride easily enough without stooping; his fore-legs being near twice as long as his hinder ones.

CAPOT; at the end, add;—after all it looks as if the whole expression was Gr.: for if *capost* and *capote* signify *pallium pastoritium*, it seems to have derived its name from *the hood*, or *cape*, which might have been made large enough to have covered the whole *bead*; and consequently is pure Gr.: see CAPE of a cloak: Gr.

CAR-FAX, at the end, add;—Cleland however, *Way.* 33, gives us quite a different idea, and consequently quite a different deriv. of this word; for he there tells us, that "the French word *carrefour* (of which *carfax* is but a different dialect) answers to our market-place, round the cross or may-pole:" and in the preceding page he had told us, that "the *boogh*, which was the emblem of the sovereignty of the grove, gives the root of *po*, or *pos-sum*; *pouvoir*; *power*;" and here he tells us, that "*fou-fer* signifies the *boogh-bearer*; and that from *fou-fer* comes *pow-er*:"—according to this interpretation, *car-fax*, or *carrefour*, signifies round the *boogh*, cross, or may-pole; and consequently may be derived à *car*, *carre*, *cir*, *circum*; i. e. à Κιγ-ωτ, *circus*, *circum*; *around*: and BOUGH, as we have seen, is Gr. likewise: so that the whole compound should signify a place,

place, or district, round the spot where the bough or may-pole was fixed, and where the market was antiently kept.

CARGO; at the end, add;—or, according to Litt. may be derived à *carico*; and consequently Gr.: see CARACK: or rather may take the same deriv. with CARRY, quasi *carrigare*, contracted to *cargare*, unde *cargo*: see CART: Gr.

CAUSEY; at the end, add;—Blount tells us, he has been informed, that “*caux* in old French signified a *flint*; now *caillou*.”—then we may venture to affirm, that the old French *caux*, and the new French *caillou*, were nothing more than Gallic distortions of either *Ακων*, quasi *acos*, unde *cos*, *cotis*; a *stone*; or of *cautes*, *cautis*; a *rock*; which perhaps originates from the same root: this deriv. is certainly preferable to that given by Spelm. who would derive “*calceata*, via *strata*, non à *calcando*, sed à *calceando*; quòd vel lapidibus, vel durâ aliâ materiâ, quasi *calceo*, munitur contra injuriam plaustrorum et itinerantium:”—but even still it would be Gr. for both *calcando*, and *calceando*, i. e. *calceus*, are derived from *Ααξ*, *calx*; unde *calceus*; *the heel*, *foot*, or *shoe*.

CHAPELL; at the end, add;—there seems to be a better deriv. given by Spelm. viz. “*capella* pro *cista*, *scrinio*, seu *repositorio*, quo asservantur martyrum reliquiæ; et perinde pro quovis sacello, vel oratorio:”—only still it is Gr. à *Καψη*, *capsa*; et sejecto, *capa*; unde *capella*; a *chapell*; so that our *b* here is purely Gothic; for it has made us pronounce the word soft, like *chap*, *chapter*, and *chapman*; whereas both Gr. and Rom. pronounced it hard, like *cap*, *cat*, *capon*.

CHARACATURA: Spelm. derives the art. “*charaxare*, and *charaxatura*, à *Χαραξω*, *χαραξω*, *sculpo*, *scribo*, *pingo*; to *engrave*, *scratch*, or *scrape*; and now generally understood to mean the drawing of the outlines of any figure in a ludicrous, distorted style.

CHARTE-*blanche*; many of our smatterers in French may perhaps admire this French expression, and presently cry out that it is pure French, and that we borrowed it from the French:—true; but the French borrowed it first from the Gr.: see CHARTER; and BLANK, or BLEACH, i. e. *whiten*; and meaning here a *paper unwritten on*; and consequently on which a person may write his own terms, or whatever he pleases.

CHESS; after *persecuted Druids*, add;—Stowe, p. 23, tells us, that “John de Vigney, in his booke named the *Moralization of the Cbesse*, sayth, that the same game was devised by Xerxes, the philosopher, otherwise named Philometre, to reproue, and correct the cruell mynde of a fu-

mous tyrant called Euilmerodach, king of Babylon; aboute the yeare before Christe's byrth, 614:”—i. e. near 2400 years ago.

CHISEL; at the end, add;—we might rather suppose with Litt. that *chisel*, or *chiffel*, was derived ab *assula*, vel *ascia*; i. e. ab *Αξίνα*, *ascia*; an *ax*, *batchet*, or any such like *edged tool* to cut with.

CHO-PIN; “à *Χειω*, *fundo*; et *Πινο*, *bibo*;” says Litt. “*cheopina*; a *measure used in France*; *the half pint of Paris*; or our *pint*; viz. 16 ounces.”

CLAN of *tenents* has been very properly derived by Litt. à *clientela*; and *clientela*, as properly à *cliens*; and *cliens*, as properly à *Κλειω*, *celebro*: as we shall see in the art. CLIENT: Gr.

CLEAR; at the end, add;—and yet there are two other deriv. produced by Litt. which seem better than either of the former; viz. *clear*, à *Γλαυρος*, *splendidus*; vel ab *Αγλαος*, *clarus*; *bright*, *effulgent*.

CLEFT } in *music*; à *Κλεις*, *clavis*; a *key*;
CLIFF } meaning *the key note*, which leads into the principal ground-work, or composition of the piece.

CLOTH; after *ibread of life*, add;—or rather *winde the ibread of life on a bottom*.

COAL to *burn*; at the end, add;—the reason perhaps may be, because it is nearer to the Gr. than any other language; for the Greeks wrote *Καλω*, and we have first transposed it to *Κοαλω*, and then changed the *K* into a *C*; thus, *coals*.

COAX: begin with “à Sax. *cogge* petit *Kennettus*,” says Lye; “(non ita pridem episcopus Petriburgensis) L. Barb. *cogciones*; *cogge*, si recte conjicio, ab hodiernis mutatum est in *cokes*, seu *coax*, quod ejusdem esse originis vult idem doctissimus præsul: *nautæ enim istiusmodi per vicos vagantes, fistis, febilibusque de naufragiis narrationibus populo nimium credulo imponere solent, ac pecuniâ emungere*.”—and from this custom of sailors imposing on the too credulous vulgar, has been derived our word *coax* or *wbeedle* men out of their money by false pretences of shipwreck, &c.:—and therefore so far as relates to the explanation of the word *coax*, this gentleman's interpretation may be right; but, if he imagined that the Sax. *cogge* was an original word, he is most probably wrong; for it will presently be found, under the art. COCK-boat, to be Gr.; in the mean time perhaps it may not be improper to derive *coax*, according to Spelm. “à *coccio*; mendicorum genus, qui *ejulationibus, lacrymis, et bujusmodi imposturis*, eleemosynam extorquebant; à *Κωκω*, *lugeo*, *plero*; to make any

mournful, piteous, lamentable noise, in order to excite benevolence and compassion.

COCK-boat: Spelm. under the art. *coqua*, derives a *cock-boat* “à Gall. *coque*; i. e. *concha, testis*; meaning a boat that is shaped like a *shell*; and then refers us to *cogones*, which he explains by *navigii genus*, and mentions octo *cogones Hispanicas*, et nonnullas *bargias*; eight Spanish *cogs*, and some *barges*: etymolog. Kiliani *koggbe, kogb*; a *ship*.”—it is the more remarkable therefore, that these great critics, and particularly Spelm. when he pronounced these harsh words, and acknowledged that our *cock-boat* came from the Gall. *coque*, or the Sax. *cogge, koggbe, and kogb*, all which he allows signified *concha*; it is the more remarkable, I say, that he should not immediately perceive that all those Northern words were but so many barbarous distortions of *concha*, quasi a *conch-boat*, transformed into *cob*, or *cock-boat*, by leaving out the *n*; thus *cocba*; unde *coque*; or more barbarously still *cogge*, and *koggbe*, and *kogb*: let me now only observe farther, that Shakespear, &c.

COG, or *flatter*; after *coax*, add;—consequently Gr. as we have already seen under that art. and found that there is great probability in this deriv.

COLTER; “à Κοπίω, *scindo*; unde Κόλλη, unde *culter, cultellum*: If. Voff.”—the long iron knife, which is placed before the plow-share, and which first *cuts* the earth, while the share turns it up.

COMELY; at the end, add;—or rather with Casaub. we may derive *comely*, when it relates to dress and appearance, à “Κομμος, *ornatus nimius, nitidus, elegans*.”—or even from Κοσμος, signifying the same.

COMING-wench: Skinn. would derive it from the “Sax. *Epeman, placere omnino; puella lepida, ingenio alacris, et lata*.”—it may be so; but it seems more natural to derive it, either immediately from **COME**; meaning a girl, who is forward in her behaviour; and consequently is always *coming into view*: or else it may be only a different dialect of **COMELY**; or **BECOMING** in her person; i. e. *neat, and dressed out in all her finery*: and consequently is Gr. still.

COMITY; Κοσμος, vel potius Κοσμος, *ornatus, modestus*; unde *comis, comitas; mildness, gentleness, politeness of behaviour*.

COMRADE, seems at first sight to be derived from the same root with **COMPANION**; but, if the French orthogr. be right (a thing scarce possible to suppose) viz. *camarade* (for *camerade*) then it seems to be derived from the same root with **CHAMBER**; meaning a *chamber-friend*: but in both instances it is undoubtedly Gr.

CON-NOISEURS; a pretty French distortion of *cognosco*, i. e. *cognoscentes; the knowing ones*; who are either ignorantly supposed to know, or presumptuously take upon themselves to know all things: see **KNOW**: Gr.

CONTRA-ST; from the foregoing root, and Ἰσχυς, Σταω, *sto*; *contra-sto*; to stand against, withstand, stand in opposition, over against each other.

COPPET; Ray explains it by *saucy, malapert*; but gives us no deriv.:—it seems to come à *caput*; meaning one who holds up his *head* in a *proud, haughty, saucy manner*: consequently Gr.: see **CAPITAL**: Gr.

CORIER; at the end, add;—or perhaps *corier* may be derived, according to Litt. à Κερω, *tondeo*; perf. med. Κενορα, quòd *deglubi* soleat; to strip off the skin.

CORONER; at the end, add;—let me however only observe farther, that our common people generally contract *coroner* to *crowner*; though, as we have already seen above, and in the Preface, it has no connexion with a *crown*; but a *corpse*.

COTTAGE; at the end, add;—Wachterus would derive “*cottage* à Germ. *kot*; *spelunca, cubile ferarum*; à *kutten*; *tegere*,”—but this may be derived either from Κευθεν, *tegere, occulere*; to *bide, to cover, to secrete themselves in*: or, according to Spelm. à Κοίτη, *cubile; a den*; as above.

COULIS; another pretty French distortion, and contraction of *jusculum*, a diminutive of *jus*; *juice, gravy*; consequently Gr.: see **JUICE**: Gr.

COUNTER-PANE; at the end, add;—and yet there is another interpretation, and consequently another deriv. given by Spelm. in *panella*, which he first writes in this manner, the *counter-pain* of an indenture; and then explains it by *contraria pagina*: and therefore still Gr.: see **PAGE**: Gr.

the **COURTESY of England**; “qui uxorem duxerit,” says Spelm. “(in *jus curialitatis*,) habentem prædia, in quibus hæreditariè succedat proles ex illis nuptiis oriunda; nasciturque aliquando ejusmodi proles, quæ ejulando intelligatur vivere; maritus, moriente uxore, prædiis gaudebit, quousque hic vixerit, ex gratiâ *leges Angliæ*; et dicitur ista gratia, *curialitas Angliæ*; maritus ipse tenens per *curialitatem*; by the *courtesy of England*.”—consequently Gr. as in the foregoing art. **COURTIER**: Gr.

CRIPPLE, at the end, add;—Somner is of opinion, that “*vox illa nobis claudis-pedem* notans, *cripple*, qui *reperere*, potius quam *ire* videtur.”—then consequently will take the same root with **CREEP**: Gr.

CRISPED locks; at the end, add;—meaning

in these two poets, *rimpled*, or *wrinkled* by flowing over the pebbles.

CROWD, or *fiddle*; at the end, add;—"numquid," says Spelm. "à fidibus, Hispan. *cuerda*: vel à Gr. Κροῖλιζω, *strepo*, *plaudo*?"—to make a *creaking*, *squeaking noise*.

CUBE; at the end, add;—this is but very poor definition; for a pyramid may be a *solid equilateral figure*; but a pyramid is not a *cube*: the Dr. should have said, a *cube* is a *solid quadrangular figure*, having *six equal sides*, like a dye.

CUCKOLD, at the end, add;—there is however another interpretation, produced by Spelm. in *Arga*, which gives a different idea of this word, and which he very justly derives à "*cucurbita*; nam hoc Galli *concourd* vocant; et Angli nos tantum *r* in *l* mutamus:"—after which, he quotes the following curious passage; "si quis fidelis *cucurbitaverit* dominum; i. e. cum uxore ejus *concupuerit*, vel *concupere* se exercuit, &c.:"—but still it is Gr. and now takes its origin either from Κυβος, *curvus*; or from Κυβω, *cumbo*; to *lie down*; unde **CON-CUBINE**: Gr.

CUERPO; at the end, add;—there is a better deriv. given in the Sax. Alph.

CULINARY; at the end, add;—and in this latter sense, it is evidently derived from the Gr. as we shall see presently in the art. **CULTURE**: Gr.

CULTURE; at the end, add;—quasi *colto*; unde *culter*, *cultellum*, *cultus*, and *cultura*; to *till*, *plow*, or *improve land by tillage*; in which sense it is evidently derived à Κοπῶ, Κοπῶ, unde Κοπῆ, *culter*, *cultellum*; the long iron knife, which is placed before the plow-share, and which first *cuts* the earth, while the share turns it up: and in this place means any method of education, any mental improvements.

CURTILAGE; at the end, add;—" *curtilagium*, et *curtillum*; dictum cenfeo," says Spelm. "à Gall. *courtill*; quod est area sub averfâ ædium parte; *viridarium*, *bortus*; cui apposite responderet Sax. *peopðt*; q. d. *olitorium*; *peopt* enim *olus*: et M. S. quidam codex *priscus bortulanus* interpretatur *curtilers*:"—all this may pass; but *peopðt*, or rather *peopt*, is not the original of *courtill*; but is only a miserable Sax. distortion of *viridis*, *viride*; *virid*, *vert*, *peopt*, *wort*, *worts*, or *greens*: and as for the French *courtill*, it is nothing more than another miserable Fr. Gall. law Latin distortion of *Χοῖλος*, *bortus*, quasi *bortilagium*, *cortilagium* (or rather *cbortilagium*) still more ignorantly curtailed, transfigured, and transformed into *courtill*; to signify a *small piece of ground*, enclosed behind a house; in which are planted all sorts of *greens*, and kitchen herbs;

and may in our language be not improperly called *the greenery*.

D.

DAN-DRAFF } after the Sax. *tan*, add;—
DAN-DRIFF } let us next trace out *δραφ*,
DAN-DRUFF } or rather *druff*, which seems to be but a various dialect of *Τρυξ*, *fax*; the *dregs*, or *refuse of any thing*; so that *dan-druff* very properly signifies *sordes furfuracea capillorum*; *the cleansings of hair*, &c.

DEARY; "*little*: Ray:" perhaps only a diminutive of *dear*; i. e. *my little DEAR*: Gr.

DE-FACE does not signify to *spoil the face* or *looks* of any thing; but as Spelm. in the art. *Diffacere* plainly shews, it is derived à *dis-facere* est; *defacer* obsoletum Gall. *defait* hodiernum; (so much are they improved!) Angli adhuc *to deface* dicimus:" (so much are we improved!) so that it is evidently derived from the following art.

DEMEAN; at the end, add;—or perhaps *demean* may be derived from the same root with **MANNERS**: Gr.

DEMEANS; at the end, add;—or perhaps *demeans*, or *demains*, may be derived from the same root with **MANSION**: Gr.

DE-PLORABLE; at the end, add;—unless the reader chuses to accept of the following from Litt. "*ploro*, quasi *plango ore*; Fest. à Πληρω, *plenus sum*, sc. *lacrymis*; ut à γεμω, *gemo*, *plenus sum*; et à μεσος, *maesus*, *plenus sum*; *I am full*, *I am big* with sorrow; *bis big round tears*.

DICKENS take it, according to Blount, is only "an abbreviation of *devil-kins*, or *little devils*:"—consequently Gr.

DIS-PLAY; at the end, add;—vel à Πλεω, *plico*, *displico*; to *unfold*, *lay open*, *spread abroad*.

DI-STAFF; after *viz.* add;—that since the word *staff* is undoubtedly derived ab *στημι*, à *σταω*, *sto*; to *stand*, or *walk with*; a *distaff* is only a *stick*, or *staff*,—&c.

DOLPISH } Shering. 110, tells us, that the
DOLT } Cambro Britannic word for *stultus* is *delff*, derived à *dalivus*: but Litt. very judiciously traces *dalivus* à *Δαλιος*, *timidus*; which is likewise derived à *Δαλος*, *timidus*, *ignavus*, *debilis*; *fearful*, *silly*, *foolish*; cowards and *fools* being always *afraid*: so that our words seem to have made this progress *Δαλος*, *Δαλωος*, *dalivus*; *delff*, *delpbish*, *dolpish*, *doltish*, *dolt*.

DRAB, or *common woman*; at the end, add;—let me however just observe, that a *drab* being of the lowest kind of prostitutes, may not be improperly derived à *Τρυξ*, *fax* (*populi*;) the

meanest species of women of the town, *the dregs*, and *off-scourings* of brothels: quasi Τραξ, *draw*, *drab*.

DRAFF-sheep; at the end, add;—and yet, since these sheep are *draughted off*, not for their being the best, but *the worst* part of the flock, it seems but natural to suppose, that a *druff-sheep* is derived à Τρυξ, *fax*, (gregis;) *the dregs*, or *refuse* of the flock.

DRAUGHT, *sink*, or *sewer*: Gothic as this word may appear, it is pure Gr. and derived à Τρυξ, *fax*, (domus;) *dregs*, or *druff*; or the place of the house where *the off-scourings* of every thing are collected.

DREAM; at the end, add;—after all, I must desire leave just to produce another deriv. from Casaub. in “ Δραμα, hinc opinor Anglicum *dreame*; *somnium*.”—and indeed so far as it relates to works of *fancy* may be applicable enough; but can scarce be applied in a literal sense.

DULCEAT } at the end, add;—though *dulcet*,
DULCET } and *dulcis*, seem more naturally
to be derived ab Ηδus, *dulcis*, *suavis*; *sweet*.

DULES, or *Dooles*; Spelm. in *Dole*, observes, that the “ Sax. *dæl*, *pars*, *portio*; à *dælan*, *dividere*, *distribuere*, may have given origin to *dules*, vel *dooles*; hinc in locis palustribus fundi *portiones*, quæ viritim *distribuuntur*, *doles* appellant, et prædiorum *metas*; *dooles*; q. d. *portiones*.”—consequently Gr.: see **DEAL**, or *distribute*, or *portion* out into *parcels*: Gr.

E.

EARNESTLY; at the end, add;—or rather with Casaub. in *Αερυμας*, we may derive *earnestly* ab *Αερυνοθαι*, pro *studiosè* aliquid *prosequi*; olim sine dubio *vulgare*; cujus apud Homerum vestigia significationis in istis, quæ doctissimus Stephanus ex illo profert, Odyss. A. 5,

Αερυμενος η̄λε ψυχην, και νοσον ε̄λαιρων.

Magnâ curâ fervans animam suam, et redditum *fociorum*.

EMBASSADORS; at the end, add;—it is remarkable that Justin, lib. ii. tells us, that “*primus Seythis bellum indixit Vexores, rex Ægyptius, missis primo lenonibus*, (legatis) qui hostibus parendi legem dicerent:—legati enim regum olim *lenones* appellati sunt.”

EM-BOST, as “when any animal foams at the mouth, and hangs out the tongue: *des ombocar*; Span. *to cast out of the mouth*: Blount:”—consequently Gr.: see **DIS-EM-BOGUE**. Shakespeare has given us this word, tho’ perhaps not in this sense, in his *Taming the Shrew*, act i. sc. 2,

where a lord enters, as from hunting, and orders his huntsman to

————— tender well my hounds

Brach, Merriman, the poor cur is *imboft*: which Sir T. Han. says, implies the poor cur has “*his joints swell’d*.”—but still it is Gr.: see **BOSS** of a shield:—how widely authors differ!

ENG-LAND } after *land’s end*; add;—and since
ENG-LISH } Shering. allows, that “*Anglorum* nomen adoptivum erat ab *Angulo* ubi conderint, translatum;” and since, in p. 36, he likewise allows, that Ethelwerdus

(now take away the parenthesis, and *nam*-)

ESSOIN; at the end, add;—“*essonier* Gallis,” according to Spelm. “*et exonier, est excusare*; ab *angustiâ*, *curâ*, vel *labore liberare*: *ex*, privativum est; et *soing* est *curâ*: sed et altius rimantur fontem ab *Εξομυνοθαι*, quod non solum est *excusare*, sed interposito *jurejurando* hoc facere; ab *Εξ*, *ex*; et *ομυμι*, *juro*; et foro equidem bene convenit ista deductio, ubi sine *juramento* non admittitur *excusatio*:—all this latter interpretation might have been spared; for surely this great critic would never have us altius rimari fontem of *essoin* in *Εξομυνοθαι*.

EUR-OPE; *Ευρωπη*, *Europa*, the daughter of Agenor, king of Phœnicia; Jupiter in the form of a bull is said to have carried this lady from Phœnicia into Crete; and from this incident, (which has afforded a noble subject both to poets, and painters) some have imagined that this quarter of the globe has received its denomination; but then it would seem something strange, that *Crete* itself, which alone ought to have been called *Europe*, from *Europa*, has intirely lost that appellation, or rather indeed never had it to lose; and that all the rest of *Europe*, which had no connexion with that event, (it being confined to *Crete* alone) should have retained it, tho’, as we observed, it had not the least connexion with that curious incident: this therefore seems to be but a very vague definition:—Ciel. Way. 26; and Voc. 206, has given us a far more rational explanation, if he had but at the same time given us a more regular deriv.; but, he says, “*Europe* itself signifies a land *facing* or *opposite* to the *East*: *Ευρος*, and *Ωψς*, at length prevailed, and continues in force to this day:”—here are two or three little mistakes; two most evidently of the press; for it ought to have been *Ευρος*, not *Ευρος*; and instead of *Ωψς*, it should have been printed *Ωψ*: these are only trivial faults; but let us hope that this gentleman, or the first imposers of this appellation, did not intend *Ευρος*, or even *Ευρος*, and *Ωψ*, as Greek for *opposite* the *East*; we might as well suppose, that *Euro-fatens* was Latin for *facing*

the East: and on the other hand, Ευρος Ωψ would be literally *broad-faced*; as in that expression of Homer, Ευρυ-ομα Ζευς, *the broad-eyed Jove*:—in short then, it seems more probable to suppose, that *Europe* is not derived ab Ευρος and Ωψ, but is only a contraction of terra *Euro-opposita*; from Ευρος, *Eurus*; *the East*; and Ωω, *pono, oppositus*; *opposite*, or *facing the East*; i. e. *the Western country*; or *the Western quarter* of the then known world.

EY; after *the verb*, add;—E-ω, *fino*; *to suffer*, *to permit*, or *make lawful*: or rather à Λεγω, *dico*; *jus dicere*; unde *lex, legis*, without the prepositive Λ, thus *e, ee, ey, l'ey, lex*; *law*; according to his own definition of the word *par-l'ey-mot*:—and what may corroborate this conjecture, is the authority of Spelm. who, in *Eia*, has these remarkable words, “ζ, ut solet, in y, vel i, transeunte; sic *ley* pro *lez*; *way* pro *pez*; *day* pro *dæg*; et infinita hujusmodi:”—so that Λεγ-ω seems to have given origin to *lex, legis*; unde *Pey, ey, ee*, and *e*, as above; all signifying *law*.

EY in terminations, is very judiciously explained by Spelm. in *Eia*, in the sense of *insula*; and is derived, as he says, “ab eage, *oculus*, et *ovum* (only those two words take different deriv. in Gr.) nomenque hinc contraxit-*insula*, quòd instar *oculi*, vel *ovi*, se in mari exhibet; sic *Rams-ey, Sheep-ey, Hertf-ey*, exponuntur *insula arietum, ovium, cervorum*:”—consequently Gr. as in either of the following art.

EYRE; at the end, add;—Spelm. likewise confirms the above deriv. “*iter*, vel *itineratio*, majoribus nostris idem fuit, quod hodie *circuitus justitiariorum*, designatos sibi comitatos ad justitiam exequendam *itinerantium*; alias *eier* (ab *iter*) & pro more Gall. *eliso*:”—and therefore the office bespeaks the man, and establishes the propriety of the deriv.

F.

FADGE, may be derived either as an abbreviation of *FATIGUE*; Gr.: or rather, according to Litt. from *facio* (i. e. à Φωω, *fito, facio*;) *to do, to work, to make* any thing fit and adapt.

FAG, either from the same root with *FLAG*, and *tire*; or perhaps may be only a contraction of *FATIGUE*: but still in either case it is Gr.

FALCON; at the end, add;—this seems to be a probable deriv. and yet perhaps not the right one; for Wachterus would derive “*Falc-on* from the *Falch-hapoc*, quæ proprie accipitrem *peregrinum* denotat:”—then still it may be Gr.: see *WAL-nut*: Gr.

FASTEN; at the end, add;—Spelm. in *Fistella*, vel *fastella*, gives us another deriv. viz. “ab Ital.

fastello; aliter *fascio*, pro *ligamine*; et hæc à *fasciare*, Lat. et Ital. unde nos *fast*, and *fasten* dicimus:”—only still it is Gr. as under the art. *FASCINES*: Gr.

FEAST; at the end, add;—this last deriv. might lead us to suppose, that *feast* was descended à Φαγομαι, *edo*; quasi *fagast*, softened into *feast*.

FEG, according to Ray's orthogr. seems to be the same with *FAG*; particularly since he has explained it by *flag*, or *tire*; consequently Gr.

FE-MALE; at the end, add;—tho' perhaps it might be better to suppose, that *female* was compounded of *fe*, and *male*, in opposition to *male*; as *man*, and *wo-man*: should this be right, then *fe* would bear the sense of *we*, or *wee*; i. e. *little*, or *lesser*; *the weaker-male*; *the weaker vessel*:—consequently Gr. still: see *FAIRIES*: Gr.

FERRIER; commonly written and pronounced *farrier*, but evidently derived à Στερεος, quasi Στερρεος, Στερρεον, *durum, solidum*: i. e. *ferrum*; meaning the smith, who shoes the horses; but now used to signify chiefly *the horse-leach*, or *horse-doctor*.

FERRUGINOUS; after *particles of iron*, add;—tho' indeed *ferrum* seems to be descended immediately à Στερεον, quasi Στερρεον, *durum, solidum*; i. e. *ferrum*: our word *ferruginous* is compounded of *ferrum* and *rubigo*; meaning the color of *iron-rust*: see *FERRIER*: Gr.

FESCUF, at the end, add;—or perhaps, according to Litt. *fescue* may be derived à Σχιζω, *findo, fissus*; unde *festuca*, à *fissione*; ut sit aliquid tenue ex ligno *fissum*, quasi *fescum*; any small splinter, *riven*, or *separated* from a larger piece of wood.

FINGER; at the end, add;—Spelm. supposes *fingers* may take their denomination “quasi *fangers*; i. e. *captores*”;—*the grippers, seizers, bolders*;—but still they are Gr. according to the first deriv. in this art.: see likewise *FANG*: Gr.

FINICAL, or the being *over-fine, neat*, or *delicate*; consequently will take the same deriv. with *FINE*, that is, *highly FINISHED*: Gr.

FIRTH, according to the Gr.; and *firth*, according to the Lat. lang.; but both *firth*, and *firth*, originate à Φερω, by transposition φρω, quasi *Fερω*; vel à Φερω, *ferveo, ferui, fertum*, by transposition *fretum*; *to boil*, or *setbe*; because in narrow straits, or *firths*, the sea, on account of the shallows, forms perpetual breakers, which *roll and tumble* about, like water *boiling* in a chaldron, i. e. are in continual *working* and *agitation*; or, as Virgil observes,

— fervetque fretis spirantibus æquor.

Geo. I. 327.

Milton

Milton has adopted the Latin orthogr. and says,

no narrow *fritb*

He had to cross.

Par. Lost. II. 9 9.

FIST; at the end, add;—" *pugnis*; ex Latino *fustis* ortum esse non improbabile," says Casaub. "in Κορυδλος:" Littleton derives *fustis* à *postis*, i. e. βακτρον, a *stick*, *club*, or *cudgel*.

FLACKET; "a *bottle*, made like a *barrel*:" Ray:—then perhaps it is only a diminutive of *flasket*; which is again but a diminutive of **FLASK**: Gr.

FLAMEN, according to Blount, originates from " *flamen*, or *the fillet* they wore:"—consequently Gr.: see **FILLET**: Gr.

FLAT-milk; at the end, add;—and yet perhaps it may possibly be derived à Γλαυκος: thus Γλαυκος, *blancus*, *blaudius*, *blavius*, *blavus*, *blattus*, *blattin*, et *blattin*; idem quod *blatta*; unde *flatta*; i. e. *purpura*; a *blue*, or rather *pale bluish color*; as all *whey*, or *flat-milk* looks.

FLAX; at the end, add;—which may perhaps be more easily derived à Βλαξ, *flaccus*, *flaccidus*; *long*, *lank*, and *pliable*: or else from Πλοκαι, *flocus*; a *lock of wool*, *soft* and *downy*.

FLY with wings; at the end, add;—though perhaps, according to Casaub. 169, it might be better to derive *fly* from *volo*; quasi *folo*: only now *volo* is Gr.: see **VOLANT**: Gr.

FOCUS; at the end, add;—there is however another interpretation in the art. **ALT-AR**, that might induce us to derive *focus* from quite a different root; .viz. " *altare diis superis*; *ara*, *terrestribus*; et *focus*, *sive scrobiculus*, *inferis*:"—now *scrobiculus* looks as if we ought to derive *focus* à *fodiendo*; unde *fossus*; unde *focus*; *the hearth*; being antiently a trench *dug* in the ground, to receive the fire dedicated to the infernal gods: but when *focus* signifies that point in which the rays of light converge thro' a convex lens, or from a concave speculum, it may then originate à Φως, vel Φωσκω, by transposition Φωκως, *focus*; as above.

FODDER for cattle; Φορβεια, à Φορβω, *ferveo*; unde *foveo*; *alo*, *nutrio*; *to feed*, *nourish*, *cherish*.

FODDER a garment, at the end, add;—or *fodder* may perhaps be rather derived à Φερριον, *munimentum*, *praesidium*; not for the reason given by Jun. under the art. **FURR**; but because a *foddered garment* is a garment *lined*, or only *guarded*, or *bordered* with *furr*.

FOLLOW; at the end, add;—it seems rather to take a different deriv. according to Spelm. in " *Folgare*, aliter *fulgare*, à *folzan*; *servire*, *sequi*, *seſtari*; unde vox nostra vernacula, *to follow*: huc respicit Lat. *vulgus*; pro quo veteres *vulgus* dixere:"—but surely this great critic would

not have us derive *vulgus* from the Sax. when it is so evidently Gr. as we have just now seen, under the art. **FOLK**: Gr.

FOOD; at the end, add;—but perhaps *food* may be more properly derived à Φορβω, *ferveo*; unde *foveo*, *fovi*, *fat-um*; *food*: as in **FODDER**: Gr.

FORD; at the end, add;—tho' Casaub. 169, would derive *ford* rather à *vadum*, quasi *vordum*; a *ford*, or *passage*, through a river on foot, or horseback.

FORE-STALL; "Sax. *forpe*; *præ*, vel *ante*," says Spelm. " seu à *forpe*, *via*; (both which Sax. words are Gr.) et *σταλ*, *stabulum*, *statio*; (which is Gr. likewise) hinc *forstallator* is dicitur, qui in *viâ* rem annonariam intercipiens mercatur; eoque *impedit*, ut ad forum venalium adducta publicæ exponatur venditioni:"—whoever *stops*, or *obstruës* any articles coming to market, and buys them up, in order to sell them dearer to the public:—consequently the whole compound is Gr.: see **FORE**, or *before*; **FARE**, or *thoroughfare*; and **STALL**:—unless we may suppose, that *fore* here is used only as a contraction of **FORUM**: Gr.

a **FOUT-NART**; "a *fitchet*; according to Ray:"—but it seems to be only an error of the press for **FOU**, or **FOW-MART**:—consequently Gr.

FOWL of the air; at the end, add;—" sometimes written *fuglas*;" says Verft. "and in the Netherlands they call them *vogbels*:"—and both Jun. and Skinn. have sufficiently shewn, that our word *fowl* is derived from the "Sax. *ƿugel*, *ƿugl*, *ƿul*; Alman. *fogal*; Iceland. *fugl*; Belg. *vogal*; omnia sunt à *steon*; *fugere*, *volare*:"—then we may reasonably suppose, that all those harsh Northern words were but so many different dialects of *volare*; particularly the Belg. *vogal*; which seems to be only a contraction of *vogalare*, for *volare*; *to fly*: see **VOLANT**, or **FLY with wings**: Gr.

FROWN; at the end, add;—" *Οφρυς*, *supercilium*; Casaub. *τας οφρυς συναγειν*, *supercilia contrahere*; *to nip*, or *contract the brows*;" or, as he observes, "Angli uno verbo, *to frowne*: sed et *brow*; *frons*, *supercilium*; ab eadem origine; cum et de monte quoque dicant Angli, *the brow of a hill*; ut Græci, *οφρυ τῆ οφρυς*."

FURIOUS } at the end, add;—or else à Φορια:
FURY } , transeunte in r; à Φορν, *clades*;
vel Φορευω, *caedem perpetro*; *to perpetrate any kind of mischief*.

FUR-LONG; at the end, add;—Spelm. calls it " *stadium*, vel *quarentina* dicitur, non ut Cowellus existimat, quasi *ferlingus terra*; sed quasi a *furrow-long*; i. e. quod uno progressu aratrum describit.

describit, antequam regreditur; et continet plerumque 40 perticas, seu octavam partem miliaris Anglici."

* *FYE a pond*; perhaps nothing more than a contraction of *puri-FY*, or *cleanse*: if so, it is Gr.: see *PURI-FY*: or else we must refer to the Sax. Alph.

G.

GAFFER; only a contraction of **GOOD-FATHER**: consequently Gr.

GAIN, or *bandy*: though both Litt. and Ainsw. have produced the negative compound of this word, viz. *un-gain*, which they have very properly defined by *ineptus*, *inhabilis*; yet neither of them have given us the word *gain*, in the sense of *bandy*, or *tractable*; neither have any of our etymol. taken the least notice of it; for they have all left it out; and yet, like our lexicogr. they have got the negative compound, *un-gain*; which Skinn. would derive from the "Sax. *Vine*; *charus*, *gratus*;" and *Lye*, from *Langan*; *ire*; *to go*; q. d. is, "qui quicquid *aggreditur ineptè*, atque *incallidè facit*:"—in both which instances it would be Gr.:—but *gain* seems rather to take its origin, either from *Gavos*, *letitia*, *voluptas*; to do any thing with *ease*, and *pleasure*: or else from *Kavos*, *novus*; quasi *Gavos*, to do it in quite a *new* and *expeditious method*; not in the *old-fashioned*, *clumsy*, *awkward manner*.

GALLIGA-skins; at the end, add;—a species of *leather-breeches*, made in a loose form, like sailors' trowsers.

GANDER; after *Casaub. and Upt.*" *dele* all the remainder.

GAOL; various are the methods of writing this word; sometimes we find it written *goal*; sometimes *gaol*; and sometimes **JAIL**; in which last form it will be considered under its proper art.: in the mean time, let us consider it under its present appearance; and we shall find, that, according to Jacob's Law dictionary, "*gaol* is derived à *gaola*; Fr. *geole*; i. e. *gaveola*; a cage for birds; is used metaphorically for a prison:"—should this be the true deriv. as it undoubtedly is a very proper definition; we need only observe, that even this deriv. is Gr. for *gaol*, *gaola*, *geole*, and *gaveola*, are all visibly and evidently derived à *cavus*, *cavea*, *caveola*; which are as evidently derived à *Koos*, *KoFos*, *cavus*; *hollow*; any *cavity*, *bole*, or place of confinement: so that, even according to this common orthogr. and common acceptation, it is Gr.; nay, that it is derived from that language still, tho' we should write it **JAIL**; as we have just now observed.

GARRET; after *both which are Gr.* add;—Wachterus likewise would derive "*garret* à Germ. *warte*, quasi *gwarret*; *munitio*: vel *warten*; *observare*;"—but still it seems to come from the same root; viz. *watch* and **WARD**; quasi *wardret*; or **GUARD**, quasi *guardet*: Gr.—*Minshew*, &c.

GAV-EL-KIND; at the end, add;—*Spelm.* tho' his Glossary was particularly intended to explain the most difficult points in the ancient records, supposes *gavelkind* to be derived à "*Liafel*, seu *zapol*, *debitum*, vel *tributum*; et *cyn*, vel *kýnd*, *joboli*, *pueris*, *generi*:"—consequently would be Gr. still; as in **GABEL**, a *tribute*: but his own interpretation seems to be against him; for he begins his art. with these very words; "*Prisca Anglorum-Saxonum consuetudo è Germania delata, quâ omnes filii ex æquis portionibus*, &c.:"—but there is nothing in his compound to answer *all the children*, in which words the whole power of the composition is included; and therefore the former interpretation ought rather to be preferred.

GEWGAWS; at the end, add;—this is the common acceptation of the word, into which our etymol. seem to have been misled by supposing that it comes from the same root with *jewells*, and *joy*: but it might rather be written *gugaws*, and derived à *Γυγας*, *Gyges*, *Crafi* proavus;

Ου μοι μίση Γυγας,

says *Anacreon* in the beginning of his 15th Ode: *Gyges* was king of *Sardis*, and renowned for the profusion of his wealth; and hence his name might have been given to every *expensive toy*, or *gugaw*.

GLANCE; at the end, add;—and yet perhaps it might be better to derive *glance* à *Λαμψις*, quasi *Γλαμψις*, *fulgor*, *splendor*; converted into *glance*; meaning a sudden turn of the eye, which always gives a *bright*, *splendid*, tho' at the same time an indistinct vision: see likewise **GLIMPSE**: Gr.

GLASS; at the end, add;—*Litt.* supposes that *glass* is the original of "*glaf-tum*, quod *vitreo colore tingeret* à *glafs* dictum est:"—but though both *glafum* and *vitrum* signify *wood*, or that plant with which our British ancestors stained their bodies *blue*, yet I never heard that that plant entered at all into the factitious composition of *glass*.

GLUTTON; at the end, add;—quasi *gulutton*, contracted to *glutton*.

GOBLET; at the end, add;—tho' with *Spelm.* in *scala*, we might rather suppose, that *goblet* was but a transposition of "*globulet* à *globus*, *sphæra*; quod potationis vascula *globulos* imitantur similitudine

similitudine orbiculari:”—and hence *a china bowl*:—only still it is Gr.: see **GLOBE**:—Gr.

GOGGLE-eyed; after *quam quis maximè*,” add;—*ocles* seems to be derived à Κυκλωψ, *Cyclops*; a monster with only one broad eye in his forehead; but the Sax. *ƿeġl* seems to be derived à Σκαιος, quasi Σκαιηλος, *strabo*; a squinter: or perhaps *goggle* may be more simply derived ab Οκχιος, quasi Γακχιος, *oculus*; *the eye*; meaning a person who has large, prominent eye-balls:—(now—Skinn. has, &c.)

GOOSE; after *Upt.*” add;—it may at first sight appear something extraordinary, that both Casaub. and this gentleman should derive our word *goose* from Χην, or Χαν: which looks as if they had mistaken their *goose* for a *gander*; but here is no mistake in their conjecture; for, (different as these words may appear) both *goose*, and *gander*, may be derived from the same source; thus, according to Lit. Χην, Dor. Χαν, gen. Χανος: unde Germ. *gans* (whence *gander*) et amisso *n*, *gas*, or *gaas*; unde *goose*:—should this not be admitted, we must refer to the Sax. Alph.

GOWN; at the end, add;—yet Spelm. in *Guna*, contends for this deriv. “sed licet inter Græco-barbaras vocem rejicit Meursius, à Græco tamen Γυνα pro γυναια, i. e. *genua* non malè dicatur; quasi vestis quæ *genua* tegit; ut *humerale*, quæ *humeros*; *podera*, quæ *pedes*.”

GRA-MERCY; at the end, add;—but perhaps it might be better to suppose, that *gramercy* was compounded of *grant* you *mercy*, literally;—and consequently derived from two different words; but both Gr.

GRAVE, or *ruler*; at the end, add;—Spelm. is of opinion, that *grave* is derived à Γρεφεα; per contractionem Γρεφα; Belg. *grave*; simplex igitur vox est *Refa*; et pro hac nos hodie *reve* utimur:—but still it is Gr.: see **REEVE**: Gr.

GREAT: (begin with) “Cimbri, quæ juxta Ptolemæum,” says Shering. 58, “ad partes maxime septentrionales Chersonesi sedebant, postea synonymo vocabulo *Geta* vocati sunt: Γæτ enim Sax. *gigantem* significat:”—now Γæτ, and *great*, appear so very much alike, both in sound, and signification, that they seem to come from one and the same origin:—and therefore, —&c.

GROATS; “*oatmeal*: Ray:”—perhaps it is only a contraction of **GROUND**, and **OATS**, or *oats ground small*: if so, it is half Sax. half Gr.

GROUND, or *soil*; at the end, add;—tho’ perhaps we might rather with Casaub. derive *ground* ab Αγρος, *ager*; a field of plowed land.

GROW; “*I am troubled*: Ray:”—it seems to be only a contraction, and a different dialect of **GRIEVE**: Gr.

GUELPHS; begin with;—“*Duæ factiones*,”

says Spelm. “quæ ortæ sunt in Italiam, sub ann. 1238, et per 260 ferè annos gravissime sævit.”

GYPSY; at the end, add;—tho’ Spelm. quotes Munsterus, who says, “apparuerè primùm in Germania, ann. 1417, nigredine deformes, excocti sole, immundi veste, in usu rerum omnium sædi; furtis in primis dediti, præsertim fœminæ, quæ viris inde victum perhibent.”

H.

HAB-NAB; at the end, add;—let me however only observe, that *bab-nab* seems to be but a diminutive of *hap*, or *take*; and consequently may be Gr. still, through another channel: see **HAP**, or *take*: Gr.

HACKNEY; at the end, add;—this however seems to be but a partial deriv. and applicable only to a *horse*; but when applied to a *coach*, to a *prostitute*, to a *writer*, &c. it seems to take a different root, which has not yet occurred: as to the present word, Wachterus would derive *nag* “à Sax. *Ðnæzan*; *binnire*; to *neigh*; sicut *binnus*, et *binnulus*, ab *binniendo*; quin et à Sax. *Ðnæzan*, transpositis literis, fit *bacnai*:”—but, to **NEIGH** is undoubtedly derived à *Ðnæzan*; as that likewise seems to have been formed by a contraction of *bin-NIO*; it will therefore be evidently shewn under the art. **WHINNY**, that each of those words is Gr.

HAFT; at the end, add;—tho’ we might rather, with Casaub. 170, derive *haft* immediately from “*capulus*, quasi *basulus*; quia eâ parte *capimus* ensem; &c.”—only *capimus* is Gr.: see **CAPTIVE**: Gr.

HAND; at the end, add;—as to the word *band* itself, Casaub. 289, would derive it à Κοινυλος, *pugnis*; *the fist*; but as that is *the band* only in one circumstance, when clenched, it might perhaps be better to abide by the former deriv. above.

HAPP-ARLET; or “*hap-barlot*,” says Wachterus, “a close covering; cento, læxi *stragulum crassius*; q. d. a *barlot* by *hap*, to keep one warm; si desit meretrix, detur aliquid forte fortunâ ad fovendos artus, vice meretricis; vox ludicra:”—but whatever jocularity there may be in the expression, even according to his own interpretation, it seems to be Gr.; for, since this *close covering*, is laid on ad fovendos artus, it is but natural to suppose, that *hap* here means no more than to *heap on the clothes*; and consequently Gr.: see **HEAP**, and **HARLOT**; Gr.: or else *hap* may take the same deriv. with **HAPPEN**: Gr.

HARPOON; (begin with) Ἀρπαζω, *rapio*; unde ἀρπαγες, *harpagones*, contracted to *harpoons*, or *grappling irons*; viz. such barbed irons as they commonly strike whales with: hence likewise—&c.

HART, or *stag*; "simile est," says Casaub. 206, "quod etiam ex Latino *cervus* fecerunt Angli *heart*; (he means *bart*) τσ c, vel K, in aspirationem emollito:"—it is a wonder this great critic should imagine that *cervus* was a Latin word; whereas it is Gr.: for as Litt. very justly observes, that the *stag*, being so remarkable for his large branching *horns*, was called *cervus*, quod magna *cornua* gerat; à Κερας, *cornu*; unde Κεραον, quod apud Hom. ελαφν, *cervi*, epitheton est.

HATCHET; after *passing over the Alps by vinegar*, add;—tho' the jocular Dean of St. Patrick's assures us, in his voyage to *Laputa*, or rather *Glubdubdrib*, that *Hannibal* himself told him, "he had not a drop of *vinegar* in his camp:"—but gives us no solution of the difficulty: for this, we are obliged to Clcl. who, in the passage above quoted from him, Voc. says—"I would not, &c.

HATE; after *Upt.* add;—we might suppose with Spelm. that *bate* was derived "ab *atia*, *atya*, vel *batya*; vox fori, quæ nunquam quod scio, se effert, si non in obsoleto brevi regio, quod de odio et *atia* inscribitur; *atia* est malicia *acida*; a *sharp*, and *cruel* malice:"—which looks as if he intended to derive it from **ACID**; Gr.: but perhaps the deriv. from *Aln* above ought rather to be preferred; the poets having made her the reputed goddess of revenge and mischief.

HEARTH; after *babuerint*, add;—and this opinion may be confirmed by Spelm. in *Hertbus*, "malletm vero deæ nomen *Heribam* scribi, quàm *Heribum*; etiam sine aspiratione incæptivâ; quasi *Ertbam*; nam Saxones nostri, et nos hodie *earth*, pro *terra*; ab *Epa*: *heartib* enim dicimus pro *focali*."

HEIR; at the end, add;—if the deriv. of Litt. and Ainsw. be right, we must rather derive "*hæres* ab *hæreo*; quod, qui *hæres* est, *hæret*; i. e. proximus est ei, cujus *hæres* est: Sipont. *hæres* apud antiquos pro *domino* ponebatur; ergo ab *bera*; quod *berus* fiat; dominio ad se translato: Fêst."—this latter interpretation seems the more probable: but in both cases it is derived from the same source; and consequently Gr. still: see **AD-HERE**: Gr.

HEIR-LOOMS } "omne utensile robustius,"

HEIR-LUMES } says Spelm. "quod ædibus non facile revellitur; ideoque ex more quorundam locorum ad *hæredem* transit, tanquam *membrum hæreditatis*; nam *Deiep* est *hæres*; et *leoma*, *membrum*:"—then we may venture to affirm, that the whole expression is Gr.; for *Deiep* is visibly a Northern transformation of *hæres*; which is Gr.: see **HEIR**; above; and *leoma* is nothing more than another transformation of **LIMB**; Gr.: tho', according to our orthogr. it seems

rather to be Sax. because *looms*, or *lumes*, may mean here any articles of household goods, and particularly "those standing *pieces of furniture*, left in a house, that go by way of *inheritance*: Ray:"—see **LOOM**: Sax.

HELEN; at the end, add;—and yet it is possible, after all, that *Helen* may have been derived from a different source; if what this latter gentleman says in his Preface be right; viz. "*Helen*, sive *Helenium*, quia nomen frequens inter Getas fuit, et quia *Heleno*, Priami filio, à Getis datum est; à Getico vocabulo *Helan*; Germ. *Heylen*; quod significat *sanare*, nomenclaturam suam habuisse:"—then they all seem to originate from the same root with **HEAL**, or *bealib*; which, we have just now seen, is Gr.

* **HELVE**; tho' it means the same as *bast*, yet it takes a different deriv.; for Wachterus derives the "Germ. *belve*, *manubrium*, à *Λαβα*, *ansa*, *capulus*: R. *Λαμβανω*, *capio*, *accipio*:"—or, should this not be admitted, we must then refer to the Sax. Alph.

HEM, or *border* } Spelm. in *Ham*, says, "forte
HEM in } ab *Αμμα*, *fastia*; inde *oram*
vestimenti etiam hodie *the hem* appellamus:"—*the verge*, or border that surrounds, *encompasses*, or *encloses* any thing.

HIDE of land; after *Upt.* in the art. **HIDE**, or *conceal*, add;—**HIDE of land**; "non," says Spelm. in *Hida*, "ut Polydorus intelligit pro *corio bubulo*; sed hÿd ab hÿden, pro *tegere*; continet enim hæc terræ portio, (ut etiam *mansum*, *manerium*, et ejusmodi) non solum *ipsam domum* in quâ habitatur, sed ascriptos pariter fundos, quos distinguens alias vetus Bedæ interpres Saxonicus, hÿde-lander, quasi *terras ad Dÿdam*, seu *teÿtum pertinentes* appellavit:"—then it is undoubtedly derived from the Gr. as in the foregoing art.

HIRE; at the end, add;—and yet it might be even better still, to derive it with Spelm. in *berd* and *bere*, from the Sax. *hiped*, *familia*; and *bere*, (or rather *beer*) etiam Germanis idem quod Latinis *berus*, et *dominus*:" and under *Hurdere-fest*, he says, "*an byred servant*, quasi *familiæ ascriptus*;" one who is come under the power and protection of his *lord*, and *master*; i. e. become one of his *family*:"—consequently Gr. still; but now takes the same deriv. with **MYN-HEER**: Gr.

HOB, or *clown* } Boyer very properly observes,
HOB-nail } that "*Hob* c'est aussi diminutif de *Robin*, diminutif de *Robert*; mais ni l'un, ni l'autre; ne se disent qu'en stile familier:"—*Hob* here means only a *great*, *thick-beaded fallow*: i. e. a *clown*; consequently Gr.: and *bob-nail* literally

literally signifies those *large-beaded* nails, which some country clowns wear in their shoes; and figuratively signifies *the clown himself*; *un païsan, qui porte les souliers garnis de clou*: consequently Gr. likewise; for *bob* is only a boorish dialect of *bead, beaf, boff, kopb, kep̄b, à Κισ-αλη, caput; the bead*: and NAIL we shall see is Gr. likewise.

HOGAN-MOGAN seems to be but a various dialect of HIG-*b* and MIG-*hty*; consequently Gr. as under those articles.

HOMAGE; at the end, add;—Spelm. in *Homagium*, disapproves of this deriv. and says it is “ducta ab *homo*, pro *vassallo*:—non ut curiosi quidam volunt, ab *Ομω* (*ομωμι*) *juro*; in *homagio* enim *præstando non jurat vassallus, sed in fidelitate acceptus: Latine vero quasi hominus-agium*:”—contracted to *homagium*; *homage*: but still Gr.: see HUMAN: Gr.

HOME; at the end, add;—Spelm. in *Ham*, would derive *home*, “Sax. *Dam*, *domus habitatio*, forte ab *Αμωα*, *fascia*; significant enim *radicitus bam et beim, sepimentum, et circuitum*:” a *home* being a place *homed in* and *secured* for our own proper *habitation*: and therefore now will take the same deriv. with HEM *in*: Gr.

HONI SOIT } these words being the motto
qui mal y pense } to the blue velvet *garter*, worn by the knights of that order, it may be proper to say something more fully on them; particularly since they will all of them be found to be Gr. excepting only the last: as to the manner of their having been adopted by Edward III. and the occasion which gave rise to this expression, our English historians are sufficiently clear; but as they have neither translated them properly, nor attempted to give us any deriv. of them, let me endeavour to do it in the following manner:—Cleland will enable us to trace the first word HONI up to the highest antiquity; for, in Way. 29, he tells us, that “on the indiction of the *Mallom-mot*, or *Sbire-gernot* (it should have been *Sbire-gemot*) it was the custom to sacrifice, without mercy, the person who appeared at it the last; which was done as a terror to the tardy, and a warning to obey the summons: this severity was however at length softened to a *defamatory* punishment; which was *to carry a dog*, and to kiss his posteriors: this *shame* was held little inferior to death itself; hence the Dutch term of *contumely, bound's-foot*, or worthy only of being the *footstool to a dog* (*bound*:) thence the French have their word *honte* (*bound*) to express *shame*: and thence the Italian word *vergogna*; (*fer-cagna*; i. e. *ferre canem*) *to carry a dog*: this custom of *carrying the dog* was especially inflicted on traitors, whose crime

was not absolutely capital; and existed in Germany till very lately: there are traces of this custom even to this day in Poland:”—thus has this learned antiquary helped us to the true signification and origin of *boni*; only now the word *bound*, as we shall see presently, is Gr.:—let me however observe, that this is my own application of his words; and that in p. 35, he himself has given us quite a different sense to the word *boni*; or, as he writes it, *bonni*; which does not seem to be so applicable as what has been here given.—The next word SOIT is only a different dialect of *fit, be, or let it be*; which comes from *sum*; which comes from *Ειμ-ι*, *sum*: QUI is only a grammatical variation of *quis*; which is derived à *Τις*, *quis*; *who*: as to the word MAL, it is no more than a contraction of *male*, or *malum*; *evil*; and consequently Gr. as we shall find under the articles *Malady*, and *Malefic*:—now, as to the last word PENSE, it is not indeed strictly Gr. but is pure Lat. and derived from the verb *pendeo*; *to weigh, or think*; as we shall see in the articles *Mal-prepense*, and *Pensive*: so that at length this whole expression, *Honi soit qui mal y pense*, which is generally translated, *evil be to him who evil thinks*, ought to be more properly rendered, *shame, or disgrace be to him who evil thinks*.

HOST, or *wafer*; at the end, add;—and yet Skinn. under the art. WAFER, seems to have given a better deriv. than either of the foregoing; for, speaking of the consecrated bread, or wafer, he says, “hi panes coram populo *elevari* solent, et ob eandem rationem Ital. *hostie* appellantur:”—if then the Ital. *hostie* was so called from its being *elevated*, we may not in the least doubt of its being derived from the same root with HOISE, or HOIST; i. e. *lifted up on high*: Gr.

HUDDLE; at the end, add;—Wachterus would rather derive *buddle* ab *Υθλευν*, *nugas agere*;—but that is *to trifle*:—whereas to *buddle up a thing* signifies doing it in a *secret, private*, and yet *hurrying* manner.

HUNDRED; Casaub. 170, very judiciously derives *bundred* ex *centum*; *c* literâ in aspirationem versâ; unde *centum* quasi *centum*; unde *buntrum, bundrum, hundred*.

HUSSY, says Casaub. 226, is only a contraction of “*housse-wyffe*; quæ familiarissima, et usitatissima compellatio:”—so very familiar and frequent, that now it is applied to an *impudent, bold baggage*.

HUSTINGS; at the end, add;—Spelm. however, by supposing this word to be compounded of HOUSE, and THINGS, has given us another chance for a Gr. deriv. ab *Dur*, *domus*; *a house*;

a boufe; et Ding, causa, res; lis, judicium: quasi domus caufarum; vel ubi caufæ aguntur:—it must be confessed, this interpretation fuits very well with *a court of bufings*; but it is very much to be feared that fuch an etym. can only be fupported by the great name of its author.

I. J.

ICH DIEN } “epigraphe,” fays Spelm.
ICH THEIN } “quæ principes Walliæ, fub
ICH THIEN } emblemate trium pennarum, utuntur: facta à Sax. *Ic*, vel *Icb*; et *Diên*: ubi *D*, cum traiectione in erectâ parte, non *D*, fed *TH*, exprimit: fignificat *ego fervus, vel ipfe fervus fum*:—this is not all the information this learned antiquary could have given us: he could have informed us likewise, that the words in queftion were the motto of John de Luxemburg, the old, blind king of Bohemia, who was killed at the ever memorable battle of *Crecy*; and who wore three oftrich feathers for his creft; and fince he acted only in the capacity of a volunteer in that battle, took the motto *Icb thien; I ferve*: this device Edward the Black Prince of Wales affumed as his arms, in memory of that glorious victory he had won: and thefe arms, and this motto, have been adopted by all the fucceeding princes of Wales ever fince: the motto itfelf is totally Gr.; for *Ic*, or *Icb*, is no more than a Saxon, or rather German diftortion of *By-w, eg-o; I*: and *dien, thein, or thien*, is Gr. likewise; as we fhall fee under the art. **THANE**: Gr.

JEWEL; at the end, add;—Wachterus would rather derive *jewel* à *Καμηλι, fupellex pretiofa, recondita*: R. *Καμαι, jaceo, repono*; any thing boarded up, and pretioufly deposited: *μ* in *ω* mutato, quafi *Βιωηλ*: and then by tranfpofition *Βιωηλ*, or in Englifh characters, *jewel*:—but Spelm. has rather adopted the former deriv. above.

IM-PLEMENTS; “*Εμ-πώλειω, comparo, acquirō, lucrō;*” fays Cafaub. 266, “*εμπολῶ, Hefych. πραγματευέλαι, περιερχέλαι, negotiatur, circumit*: etiam *εμπολη, merx, φορτίον*: unde fortaffe *implements*; nifi Latinum *implementa* (quod tamen verbum Latina lingua, quod fciam, non agnofcit) vetaret: fed nec illud *implements* fortaffe vetus, et genuinum: Belg. tamen *im-boel, inboel, fupellex*; apud Kilianum:—but furely neither he himfelf, nor Kilianus, would have us fuppofe, that the Belg. *imbael* was an original word; when *εμπολη* is confronted with it.

IM-PLEX; at the end, add;—this latter word, *implicit*, bears likewise the fenfe of *fubmiffive, abfolute obedience*; meaning an obedience that is

ready to conform, and willing to comply with all the injunctions of its fuperior.

IM-PREST *money*: not from the verb *to prefs*; but, as Blount obferves, “from the Fr. *prest*; ready; it being a kind of earneft money, given to a foldier when he is commanded to be ready to ferve in war:”—only now he fhould have told us it was Gr.: fee **PRESTO**: Gr.

INGLE; after Lat. *ignis*, add;—quafi *igniculus*; contracted to *ingle*.

IN-URE; at the end, add;—or it feems rather to be derived ab *Εθω, utor; ufus; ufe, custom*; for the being *inured* to any thing, is the being *accuftomed* to the *ufe* and *practice* of it.

JUGGLER; at the end, add;—Spelm. in *Goliardensis*, would rather derive “*jugglers* ab *Αγαλλιαω, exultio, gesticio; bufones, joculariores, qui idem funt ac jocularis*:”—this laft word might likewise point out another deriv. as in **JOCULAR**: Gr.

IVORY; at the end, add;—quafi *ebory, vel ibory; ivory*.

K.

KEEN *appetite*; this expreffion may perhaps be derived from the foregoing art. as when we fay, *a fharp ftomach*; but this is only a figurative fenfe; it might be better to derive our word *keen*, when it fignifies *bunger*, with Cafaub. à “*Κενος, vacuus, inanis; κενη κοιλια, venter vacuus; an empty belly*; Hippocrati *fames, inedia, κενεαγγια, κεναγγια, vasorum vacuitas; emptinefs of the veffels*; which is always attended with a *fharp, griping pain*.

KID-NAPPER: if what Clel. Voc. 209, fays, be true, that *hap*, or *take*, is radical to *cap-io*; and from thence, fays he, “*fwan-bapping, for fwan-capping, or catching*; or rather perhaps *ftealing of fwans*:”—then it feems as if *napper*, and *bapper*, or *nab*, and *bab*, were all of the fame import; and confequently that *kid-napper* does literally fignify *a catcher, or ftealer of children*, in order to ftrip them, or fell them; and is derived from the fame root with **HAP**, or *take*: Gr.

KNOW; at the end, add;—and yet it feems probable, that *know* may take a more fimple deriv.; viz. à *Νοεω, fcio, intelligo; to understand*; and now the root feems to be *Noos, vūs, mens; the mind, intelligence, knowledge*.

L.

L ADDER; at the end, add;—Wachterus says, “Celticâ linguâ *lletbr* est *clivus, locus acclivis*; unde nostris fit *blettern, klettern*; *scandere*; prorsus ut Gallis à *mons* fit *monter*; à *klettern* rursus fit *kletter, bletter*; *gradus*, per quos *adscenditur*.”—this latter deriv. ought rather to have been referred to the Sax. Alph.

LASK is only a transposition of *laks*, i. e. *lax*; as we sometimes hear *acks* pronounced for *ask*: and now *lask* derives à *Λαυ, λυω, laxo*; *loose, or laxative*.

LEAGUE, or *measure*; at the end, add;—as for the Dr's. *albis et candidis lapidibus*, what Spelm. in *Leuca*, says, is very true; “de *lapidibus* bene sum conscius; de *candore* nequaquam;”—and therefore he would rather derive “*leuca* à *leach*; quod Britannice *lapidem* notat:”—only now we may venture to affirm, that *leach* is no more than a Northern depravation of *Λαυς, lapis*; quasi *laach, lapis*; a *stone*; or a *mile-stone*.

LEET; at the end, add;—unless we may suppose with Spelm. in *Leta*, that it takes its name from its *inferiority*; “proveniat igitur à facto nomen; nam *let* Saxonice *partem, et partium*, significat; unde Chaucero *lit*, et diminutivum *little*.”—then still it is Gr.: see LITTLE; Gr.: it being a *lesser* court of law.

LEGER-*de-MAIN*; after *manus*, add;—i. e. *Mavos, vel Μανυα, indico*; unde *manus*.

LEITH-WAKE; “Sax. *Liðpac*; *tractabilis*; et *unliðpac, intraçabilis*; à *Lið*; Goth. *liþa*; *membrum*; et *pace*; *lentus, flexilis*; Chaucero *litbi*, et *letby*; *mansuetus*: I should rather take it to come from *litbe*; *limber, pliable*; and *wake*; a termination: Ray:”—and so far is admissible; but then we must not stop here; for LITHER, or LITHY, is Gr.: and WAKE perhaps is WEAK: Gr.

LIMB; at the end, add;—then perhaps the Dr. would not have been pleased to have derived *limb* ab *ἄρμος*, quasi *ἄρμος, vel ἄρμος, armus*; *the arm, shoulder, &c.* vel potius à *ἄρμος*, quasi *ἄρμος*, per epenth *τῆ m*.

LIR-IPOOP, very properly explained, according to Litt. by “*cleri-epippium*; quasi *cleri-ippium*; *cingulum sacerdotale*; a *tippet*, which chaplains wear with their gowns;”—consequently Gr.: see CLERGY, and EQUIPAGE: Gr.

LISP; at the end, add;—Wachterus would derive “*lisp* à *blesus*; per metath.”—but then he ought to have added, et *blesus* à *Βλαϊσος, valgus, distorta habens crura*; and here applied to a tongue which is not faithful to its utterance, but is always

stammering and *vaguely straggling* from a just pronunciation, by an affected manner of speaking.

LIST of *cloth*; (begin with) “Sax. *lyt, et lyttan, fascia, limbus, margo*: Spelm.”—*the rim, border, or verge of any thing*.

LITTEN; after *leading to the church*, add;—Somner likewise explains “*Lictune, and Legerstede*, as he writes it, by *cameterio*; composita ex *lyttan, jacere*; et *γτεδε, locus*; quasi *locus jacendi*.”—so that, in both senses, it is Gr.: see LIGGER, and STEAD: Gr.

LIVERY-*stables*; after *set out*, add;—they seem rather to have received their signification from a various sense of the French word *livrée*; which, according to Boyer, sometimes bears the sense of “*substance et entretien de certains officiers chez le roi: board wages, or allowance*.”—and here used to signify *the stipend, or sum, agreed on for the maintenance of those horses, which belong to any gentleman, who has not the convenience of keeping them in large towns*; and therefore puts them out to *board*, as we may say, for which he pays a *certain sum*: and consequently *livery* may now be derived à *livre; libra*; i. e. à *ἄλφα, pondus, obolus*; *any sort of money* (now strike out *though perhaps*—&c.)

LOAM; at the end, add;—or perhaps from the same root with LIME: Gr.

LODGE, or *retreat*; as *Windfor-Lodge*: Spelm. in *Logium*, says, “item (perhaps *itur*) à *domo in logium*; quod bene nomen accepit; ibi enim sedere in deliciis solebant ad *colloquendum*: à *logos, quod est sermo, derivatum*.”—then this *logos* ought to have appeared in Gr. characters, *λογος*, and all would have been well, in order to express a delightful retreat, built on purpose to enjoy the sweets of *conversation; colloquy divine*.

LOM-BARD-*street*; this word, which is commonly but erroneously pronounced *Lumber-street*, or *Lumbad-street*, is so wonderfully changed, that it would be impossible to conceive its deriv. were we not to trace it up to the most early accounts: *Lombard-street* then, without doubt, received its name from *the Lombards*: so that now we must trace out their origin; and Shering. p. 351, tells us, that “*præter majores nostros præcipui Germaniæ populi in Scythiâ cognomines gentes habuere: Longobardorum, tam in Scythiâ, quàm in Germaniâ, satis celebris est memoria, eisdem Strabo in Cimmericâ circa Syndicam collocat, et Græco vocabulo Μακροπαγωνες vocat; hos Wodenum comitatos esse in Germaniam, maxime credibile est; quia prope Syndicam, ubi Wodenus in Aspurgianis imperasse traditur, sedes constituerant:—et Longobardos partem Germaniæ occupasse, Tacitus et Ptolemæus ratum faciunt*.”

—so that the *Longobardi* were undoubtedly a Scythian people, who migrated first into Germany, and from thence in after-times settled in London, as bankers; and were remarkable for their *long-beards*; for *Μακρομυγες* is only a synonymous term; and their true deriv. must be sought for in LONG, and BEARD, contracted into *Lombard*:—let me however just observe here, that Casaub. 396, opposes this explanation; for, he says, “*Longobardi, ex longis, non barbibus, sed bastis*.”—but the *Μακρομυγες* of Strabo cannot bear the sense of *longe-bastæ*; since *Παγυρ* signifies only *barba*; a beard.

M.

MACERATE; at the end, add;—or perhaps rather, according to Litt. à *Μακρῶ*, inusit. f. 2. *μακρῶ, μακρῶ, maceo, macer*; *longisco*, uti soleant attenuari *macie*; to be rendered *long*, and *lank*, and *lean*, and *boney*.

MAGAZINE; at the end, add;—a *magazine* being a *treasury* of confused knowledge.

MAN-*isle*; after *built upon it*, add;—being the antient seat, or residence of the Druids.

MARROW, at the end, add;—or perhaps *marrow* may be derived à *moile*, vitiated by the French à *mollis*; quasi *morris*, converted into *marrow*; signifying substance molle contenuë dans la concavité des os; consequently Gr. still: see MOLLIFY: Gr.

MMARSHY; at the end, add;—it might however be better to derive *marshy*, with Wachterus, from the same root with *mire*; quasi *miresby*; viz. “ab Iceland. *myra*; *palus*; Germ. *mor*; *locus paludosus*; Belg. *marig*; idem:”—only now all seem to be derived à *Μακρῶς*, *inquinatus*; *stained*, *muddied*, *dirtyed*: see MIRE, or MORE: Gr.

MASS; after *dismissed*, add;—Ciel. Way. 14, utterly rejects the above deriv. and says, that “the ceremony of crowning the holy rood, or *may*, with the *missletoe*, gave birth to the Romish adoption of the word *mass*, or rather *mace*: *missa* is not so much as a Latin word: *missa est* is nonsense:”—true; but *missus*, or *dimissus est*, is not:—however there is great probability in his interpretation; but still it is Gr. as in any of those art.; and in Voc. 15, he farther observes, that—&c.

MEAR; after *broad sea*; add;—quòd instar *axigui maris se præbet*.

MEASLES; after *Jun. and Skinn.* add;—but neither of these deriv. seems so proper, as with Wachterus, to derive “*measles* à *Μιασμα*, *inquinamentum*: R. *Μιασω*, *polluo*; *to defile, pollute*.”—to which—&c.

MEATH, *choice*; “*I gave thee the meath of the purchase*; i. e. *tibi optionem, et plenariam potestatem emptionis facio*: Sax. *Wæðh, Weht*; *potentia, potestas*; hoc à verbo *Wagan*; *posse*: Skinn. and Ray:”—and thus would these two gentlemen have us look on this word *meath*, because it wears an aukward outside, and is undoubtedly derived from the Sax. *Wæðh, Weht*, and *Wagan*, to be therefore of Sax. orig.—but the point now is to consider, whether the Sax. itself be an original word; most probably not; for all those three words seem to bear the sense of MIGHT, *power, choice; optionem, et plenariam potestatem, et potentiam*; à verbo *Wagan, posse*: then we may venture to affirm, that *Wagan* is no original word, but evidently derived à *Meyas, magnus; mighty, powerful, great*: having it in his *power* to choose, or to refuse: see likewise MEDE: Add. Gr. or MIGHTY: Gr.

MEDE, or *power*; à *Μεδω*, *impero, imperium teneo*; a *man of mickle mede*; a *man of great influence and power*.

MEET *together*; at the end, add;—the former deriv. however may be confirmed from Casaub. who, in p. 302, says, “*ex hac præpositione Μετα fecerunt Angli. verbum to meet & convenire*.”

MENIAL; at the end, add;—or perhaps *menial* may rather be derived à *Μενος*, vel *Μενος*, *famulus*; a *servant*: see MAN-*servant*; Gr.: though indeed our Sax. expression *menie*, and *gemeini*, according to Somner, seems to convey the idea of *numbers*, or *many*; for, as he says, “*hinc etiam pascuum commune, Cantianis nostris menys, et minis, quasi Γεμάννυρ, i. e. communitatis; vulgo the manyes*.”—or, in other words, *the commons*, or places of public pasture, were called *the manyes*, either because *numbers* of people were possessed of that privilege; or, because *many* cattle from *many* owners were sent thither to feed: consequently Gr.: see MANY.

MICKLE; at the end, add;—though Somner is so profuse as to mention no fewer than eleven different harsh Sax. words, all bearing the same signification with this now before us; yet he likewise supposes them all to be of Sax. origin, and never once thinks of the Gr.

MID, is no more than a Saxon distortion of *Μετ-α*, *συν, cum*; *with*; or *together with*.

MINION; à Fr. *mignon*; which, according to Boyer, bears the sense of “*il se dit aussi dans un sens obscene et detestable: il se prend quelquefois en tres-mauvaise part, comme pour un mignon de couchette, un catamite*.”—but still he is no etymol.; otherwise, according to the sense he has here attributed to *mignon*, he might easily

have seen it was derived à *Μηροπι*, *misclo*; in a lascivious sense.

MIN-STR-EL; we are told by Spelm. under the art. *menetum*, that it signifies *cornu ligneum*: ipse certe opinor fuisse hoc *fistula* genus, quo tibicines olim usi sunt; atque inde nomen reportasse; Gallis enim hodie ipsi *menestrels*; Anglis *minstrels*, quasi *menestrels*, appellantur:—not to controvert the authority of this great antiquary, concerning the name of this antient trumpet, or wooden horn; still this accounts for only the former part of the compound *min*: the latter we must trace according to Clel. Voc. 110; where he observes, that “*min* was one of the antient words for *love*: this word *min*, with the adscititious word *caster*, becomes *min-caster*, or *social banquet*; (literally a *love-feast*) at which the *bards* always attended, or were invited, in the character of *min-fingers*; and the *minstrels*, or *min-casteruls*, were the *players on instruments at feasts*: these latter subsisted long after the *bards*, or *min-fingers* were in disuse; for the *minstrelsy* remains to this day; signifying a *player on some instrument of music*:—but now the whole compound seems to be Gr.; and if the *Druids*, and *Bards*, are Greek appellations, there can be no difficulty in admitting that the *minstrels* may be so likewise; for if *min* be an antient word for *love*, then it may be Gr. as in that Alph.; and if *caster* signified a *feast*, then it undoubtedly takes the same origin with *EAT*, which is Gr.; and lastly, if *els*, or *uls*, signifies an *instrument of music*, then there is no difficulty in deriving it ab *υλ-η*, *lignum*; *wood*; or the *materials*, of which the instrument was made.

MOKES, “or *masbes of a net*: Ray:”—*mokes* seem to be only a contraction of *Μυκ-λατ*, *mac-ula*; the *masbes of a net*.

MOOR, or *fen*; at the end, add;—or perhaps *moor* may be better derived à Germ. *mor*; *locus paludosus*: vel ab Iceland. *myra*: both which are evidently descended à *Μυαρος*, *inquinatus*; any MIREY place.

MOOT a *point*; at the end, add;—and yet there is another explanation, given by Blount, which perhaps is the most proper; for he says, “*moot* seems to be derived from the French word *mot*; *verbum*; quasi *verba facere*:”—so that it ought to be written a *musb point*; instead of *moot*: to signify a *downright quibbler*; a *batterer of words*:—but now he does not betray the least suspicion that *mot* is Gr.: see MOTTO.

MOUNDS; after *pradiorum munimina*, add;—and therefore may be derived as in the art. AM-MUNITION: Gr.

N.

NAG; at the end, add;—there seems however to be a much more simple method of deriving *nag*, according to Wachterus, in the art. HACKNEY, from the Sax. *Dnægan*, *binnire*; *to neigh*; unde *nag*; sicut *binnus*, et *binnulus*, ab *binniendo*: quin et à Sax. *Dnægan*, transpositis literis, fit *baeknai*:—however all still seems to be Gr.; for *Dnægan* may be no more than a Northern contraction of *bin-NIO*; and *binnio*. (tho' Ainsw. 4to. has no such verb) is undoubtedly derived ab *Ἴννος*, *equuleus*, *mannus*; a *little*, *lively*, *sprightly horse*, who is always WHINNYING, or NEIGHING: Gr.

NEIGH: the Gothic appearance of this word has induced Jun. Skinn. and Wachterus to derive it à Sax. *Dnægan*; *binniro*:—and so far they are right; but *Dnægan* seems to be no more than a Northern contraction of *bin-NIO*; (tho' Ainsw. 4to. has no such verb;) and consequently *neigh* is Gr.: see WHINNYING: Gr.

NOON: it may seem strange to hear that the Romans *supped at NOON*; but it is thus properly explained by Spelm. in *Nona*: “in antiquis maneriorum membranis *nona* crebo usu venit pro *meridie*, quæ inde Anglicè appellatur *none*, et *none-tide*; quod Saxonice tamen expresse sonat *boram nonam*; i. e. pomeridianam *tertiam*; nona meridiem: ratio Romanorum *cæna* ducta est, quæ hora diei *nona* fuit (reckoning from *sex* in the morning, which makes the *ninth* hour from thence to be *three* in the afternoon; and even that is a very early hour for *supper*;) nec solenniter antea comedebant: quod enim *prandium* dicitur, levius parciusque sumebatur circa *meridiem*; et quod postea *jentaculum* dictum est, olim *prandium* appellabatur:—so that at last this *cæna* was their *dinner*; and their dining at *noon* is, according to their reckoning, the *ninth* hour; answerable to our *three* in the *afternoon*:—only now it is Gr.: see NINE: Gr.

NORROY; after *are all Gr.* add;—though since Spelm. in *Heraldus*, has expressly called this officer *Norreius rex*, it is most probable, that *Norroy* here is not a compound, but only a Gallic, or Norman attempt to preserve the termination of that barbarous Latin adjective; which, by being translated *Norroy*, instead of *Northern*, has induced many to suppose it was a compound; because it ended in *roy*: with regard—&c.

NOTE, *use*: “Sax. *Notian*; Cimbris *niutt*; Belg. *nutten*; Chaucero *note*; *usus*; *uti*; *to use*: Ray:”—it seems to be only a Northern addition of the article *aN* *ote*; meaning a *custom*, *manner*, *use*: and consequently Gr.: see USE: Gr.

O.

St. Mary OVERY; after a contraction of *Over-ree*, add;—or *rey*, olim *flumen*, à *Pew*, *fluo*; says *Casaub.* 330.

P.

PAIN; at the end, add;—or perhaps *pain* may originate à *Πηνυμι*, *pungo*; to cause any pungent, sharp sensation.

PANG; at the end, add;—or perhaps derived from the same root with **PAIN**: Gr.

PANNEL, or parchment list; at the end, add;—this latter deriv. may be confirmed from *Spelm.* in *Panella*: “*schedula*, vel *pagina*, proprie *pagella*; atque inde deducta; *g* in *n* transeunte; sic *pagella*, *panella*.”—still it seems to be derived à *Πηνυμι*, as above: see **PAGE**: Gr.

PARIAL at cards; after cards, add;—perhaps a contraction of *pair-royal*; meaning—&c.

PENCIL; at the end, add;—or rather *pencil*, when it signifies a painter's brush, may be derived à *pingendo*; and *penicillus* quasi *pinxillus*; according to *Minsh.*; only still it is Gr.; and derived from the same root with **PAINT**: Gr.

PENSIVE; at the end, add;—and yet *pensive* seems to bear some affinity to *grief* and *vexation*; in which sense *pensive* would originate à *Πενθεω*, *doleo*; to *grieve*, *vex*, or *fret*: see **PET**: Gr.

PERIL; at the end, add;—and yet *Litt.* seems to have derived *periculum* with greater probability from *pereo*; and *pereo*, from *penitus eo*:—to signify utterly undone, or running the hazard of being utterly undone:—but still it is Gr.; for *penitus* originates à *Πενιως*, omnino; altogether; and *eo*, from *Ειμι*, *Eω*, *eo*; to go.

PET } at the end, add;—*Casaub.* 319, 20,
PETISH } derives it à *Πεσσω*, *Πέσσω*, *coquo*, *concoquo*; *πεψαι την οργην*, *concoquere iram*; ipsi qui secum, quicquid iræ aut doloris est, intus taciti versant, et vorant.

PETTI-FOGGER; “*delator*, *rabula*,” says *Skinn.* “à *Fr. Gall.* *petit*, (which by the way is Gr.) et *Sax.* *fozere*, *procus*; hoc forte à *ζεφεγαν*, *accommodare*, *coaptare*; quia sc. qui alterius gratiam ambit, illius moribus se *accommodat*.”—thus can the *Dr.* most accurately explain, and point out a deriv. without seeing the original; but if *ζεφεγαν* signifies *accommodare*, *coaptare*, &c. then it evidently takes the same root with **FADGE** in the Gr. Add. and consequently a *petti-fogger* is a little, mean, soothing, flattering, cajoling attorney, who accommodates himself to the opinion of his client, instead of supplying him with wholesome advice.

PHANE, or *weather-cock*; at the end, add;—*tho' Spelm.* in *Fano*, writes the weather-cock with an *f* likewise; and would derive it à “*Sax.* *pane*, *fan*, *ban*, *pan*; *veixillum*.”—but still it is derived from the same root; viz. *Φανω*, *φανω*, quasi *φανω*, *pando*; to expand, or display: see **BANNER**: Gr.

PIGHTLE is only a miserably barbarous word to signify, according to *Spelm.* “*exigua fundi portio*, *sæpimento conclusa*; quod *Cowellus* ab *Ital.* *piccolo* ducit; i. e. *parvus*, *minutus*.”—a little, small enclosure;—consequently derived à *Πηλος*, quasi *Πηλ-ος*, *parvus*; little, small.

PIN-FOLD; at the end, add;—though with *Spelm.* in *Parcus*, we might rather suppose, that *pin-fold* means *pound-fold*; or one who folds, or fastens up the pound, or place where stray cattle are impounded:—consequently still Gr.: see **POUND** for cattle.

PITTANCE; at the end, add;—it is therefore the more extraordinary, that *Spelm.* should say, “*pitiatium* oriri videtur à barbaro *pittance*; quod hodie (unde acceptum nescio) *Angli* nos sæpe dicimus pro *re modicâ*, vel *exiguâ*.”—had *Πηλος* occurred to this great critic, he would easily have seen, that it had first been softened into *Πηλιος*, and then changed into *pitilance*, or *pittance*: see **PETTY**: Gr.

* **PLAY**; at the end, add;—*Spelm.* in *Plea*, gives us a different deriv. which must be referred to the *Sax. Alph.*

PLEVIN; “idem quod *plegium*, vel *plegiatio*,” says *Spelm.* “hoc est, *fidæjussio*, *sponsio*; à verbo *Gall.* *plevir*, aut *plever*; quod idem est ac *pleger*; *g* in *v* mutato; *plevir*, *pleviner*, *plevin*; et *fulle plevie*; *promised in marriage*.”—then it is evidently derived from the same root with **PLEDGE**: Gr.

PLIGHT, or *promise*: Gothic as this word appears (it being undoubtedly descended to us from our Gothic or Saxon ancestors) it is pure Gr.; for, as surely as they transmitted it to ourselves, so surely did they themselves adopt it from the Greeks; the original having been already traced in the art. **PLEDGE**: Gr.

POMMEL of a saddle, sword, &c. by the French writing this word *pommeau*, it looks as if it should be derived from the same root with their *pomme*; an apple; because it rises into a little knob, like an apple: if so, it is Gr.: see **POME-GRANATE**: Gr.

POMPET-balls, according to *Blount*, are derived “à *Fr.* *pompette*; to signify the balls, wherewith the printers beat, or lay ink on the form of letters:—then they seem to be Gr.; but not derived as that gentleman and his good friends

friends the French seem to imagine, from a *pump*; as if they *pumped*, or *sucked up* the ink; but *pompets* à Βομβος, *sonus*; from *the thumping*, *puffing noise* they make when in action.

POOR; at the end, add;—or, according to Spelm. we may rather derive “*a-poriare, poor, ab A-πορειν, hærere, dubitare, penuriâ laborare; qui nostris exactionibus laborant, aut fiunt pauperes:*” —ab A-πορος, *pauper, inops, egenus; perplexus, dubius*: and originates ab A, *non*; et πορος, *via, transitus; meatum non habens*; per quem transitus non patet; qui in *difficultatibus* constitutus, *nulum exitum* invenire potest; one who is thro’ *penury* reduced to *inextricable difficulties*; through which he can find *no passage*: see likewise PORE: Gr.

POUSE; X̄s, *pulvis; dust, lint, &c.* that gathers between the lining and the coat.

PRE-PENSE; as when we say, *malice pre-pense*; i. e. *malice afore-thought*; *malice premeditated*: consequently Lat. ex *præ*, et *pendeo, pependi, pensum; prepense, weighed, pondered, considered.*

a PRESS-gang } not from the foregoing
PREST into service } root *pres*; but, as Spelm. in *Præstus*, alias *Prestus*, has very properly observed, “*malem tamen prest à Gall. prender, i. e. capere; cujus participium est prest:*”—let it; yet still the original is Gr.; for *prender* is certainly derived ab *apprehendo; apprehensus, contracted to prensus, unde prest:*” and consequently Gr.: see AP-PRE-HEND; to signify the cruel and unnatural manner, in which a seaman is *torn* from his wife, his family, and friends, by being *apprehended, or seized* into the king’s service, in time of war.

PRIOR; at the end, add;—or rather, according to Litt. à Προ, *προτερος, πρωτιστος*; unde *præ, prior, primus; the first, chief, principal, or former.*

PROTO-NOTARY; “*quali primus notarius,*” says Spelm. “*vel princeps notariorum; Πρωτοδραριος, à Græco, et Latino:*”—true; *Νοταριος* is no Greek word; neither is *notarius* in Latin the original, but evidently derived à *noto, notare*; i. e. à Γνωσκω, *cognosco; notus, notarius; an observer, a remarker*; or one who takes particular *cognizance* of any thing; a principal officer in the bishop’s court; a *chief-notary.*

PUDDER; at the end, add;—it seems however more probable, that according to Litt. *pudder* is derived à Πυλος, *pulvis; dust*; meaning the *dust* which is raised by a person’s giving himself any unnecessary *trouble*; and forms thus: Πυλος, *pulvis, pulver, pulder, powder, pudder*: see POWDER: Gr.

PUMMEL *with the fist*; Πυγμη, *pugnus*; quasi *pugnel*, softened into *pummel*; to *beat, or strike with the hand clenched.*

PUPPY; at the end, add;—unless, with Litt. we chuse to derive *puppy* à Βυβαις, *valde puer; a mighty boy*; a BOOBY: Gr.

Q.

QUEEN; at the add;—tho’ Somner has very properly shewn the distinction between *queen*, and *quean*, yet he affirms, that “*ortu et origine vox una et eadem; quen scilicet quod uxorem, sive mulierem signat; ut calcepene, aniculam: quamvis enim consuetudine queane in malam partem transferit apud neotericos; olim tamen sæcus:*”—then, since he has acknowledged that *quen* signified *uxorem, sive mulierem*, if he had but seen it written *quen*, or rather *gune*, he would immediately have acknowledged likewise, with Lye, that they were all descended from Γυν, *uxor, mulier*; as above.

QUORUM, signifying one, two, or more of those who are appointed judges in some special cause; and without the presence of *whom* nothing of importance can be done:—consequently Gr.; for *quorum*, being only an oblique case of *qui, or quis*, is evidently descended à Της, *quis; who.*

R.

RACE-*borse*; at the end, add;—Spelm. in *Rasta*, gives us quite a different idea; and consequently quite a different deriv.; viz. “*raſta, milliæ Germanicum, leucas duas, tria milliaria, continens: eo forte sensu dictum, quo hodie in eodem idiotismo raste, est quies, pensum: ac si spatium hoc in vehementiori equorum cursu quiescendi veniam postularet, et refocillandi equi decurrentis pensum, vel statio:*”—he then mentions the *stadium*, and gives the same origin of that word, as will be found under that article: since then, with regard to the present word, he acknowledges that a *race-borse* receives his denomination from his being able to run such a space of ground, and then being permitted to *rest*, and breathe awhile; it undoubtedly will now take the same deriv. with REST, or *repose*: Gr.

RATI-FY; begin with—derived by Litt. “*à Ρησις, unde res; unde reor, ratus; unde ratifico, vel ratum facio; to confirm, or establish:*”—there seems great probability in this deriv. and yet—&c.

RAVE; at the end, add;—though perhaps it might be better to derive our word *rave*, according to Litt. “*à rabio; à rabies; i. e. à rapio:*”

—which

—which he himself afterwards derives ab Ἀρπάζω, from Ἀρπάζ, *rapax*; *ravenous, greedy*; and here signifying *to be hurried away by any outrageous fierceness*; like a mad-man.

REAR-WARD; sometimes written *rereward*, as we frequently find it in our old English bibles; particularly in Isaiah, lviii. 8. Thy righteousness shall go before thee; the glory of the Lord shall be thy *re-reward*: which some readers suppose to be a mistake for *reward*; though it is evidently opposed to *go before thee*; and compounded of *rear* and *ward*; as *forward, toward, &c.*—the former part of the compound we have seen in the foregoing art. and the latter we shall see in WARD: Gr.

RE-CALCITRATE; à Λαξ, *calx*; *calco, calcitro, recalcitro*; *to kick backward*, and throw out *the heels*, like a vicious horse; and here used to signify *the rising, or rejumbling of any food on the stomach, owing to indigestion.*

REEKING-bot; at the end, add;—or perhaps it may be derived from the same root with ROAKY-weather: Gr.

REIT, or *weeds*; the roots of shrubs, &c. that choak up rivers; “unde *reto, and retare flumina*,” says Litt. i. e. “*purgare; retæ enim arbores sunt, quæ aut ex ripis fluminum eminent, aut in alveis eorum extant; à retibus; quòd prætereuntes naves irretiant, et retardent.*”—consequently derived from the same root with RETINA: Gr.

RIFF-RAFF; at the end, add;—by the Dr’s. expression of *quantumvis vilia*, we might rather suppose, that *riff-raff* was but a transposition of *fur-fur*, which would be *ruff-ruff*, converted into *riff-raff*; and what might lead us to admit of such a conjecture, is the conformity of signification between them; *fur-fur* signifying *bran, scurf; refuse, sweepings; quantumvis vilia*; and consequently Gr. still: see DAN-DRUF: Gr.

RIPE, at the end, add;—and Somner likewise is of the same opinion; for his words are, “Sax. *pipunga; maturitas*; is the same as *pip; messis*; or *pipan; metere*; unde nobis *reaping, pro messione*.”—then consequently Gr.; as we have seen in REAP: Gr.

to RIPPLE *flax*; “*to wipe off the seed vessels*: Ray:”—had this gentleman but said, *to STRIP off the seed vessels*, he would probably have seen that it was Gr.

ROAKY *weather*, seems to descend à Ποικίλος, *fluidus, fluxus*; à Ρεω, *fluo*; *to flow*; not immediately like water, or any fluid; but rising gently, like a *steam, or vapor*: or perhaps *roaky* may be derived by transposition from Χρησω, quasi Ρωχσω, *cedo, evado*; *to rise into vapor, and vanish*:

vel à Χρησιω, quasi Ρωχ-ισω, *separo, sejungo, segrago*; *to separate, disunite, disjoin*; because all *steam, or vapor, rises, separates, and divides itself from the main body of the fluid.*

RO-BERT; at the end, add;—this interpr. and deriv. of the Dr. may be very much doubted; since Verst. 268, derives “*Robert à Roo, signifying rest, repose, or quietnes*.” and in 250, he had told us, that “*bert was only an abreviation of bericht, or beright; i. e. rightly; also settled, or disposed*.”—so that *Robert* should signify *disposed to rest, peace, and quietness*: the former part of this compound seems to be only a contraction of ROOST; which is Gr.; and the latter is descended ab Ορθος, *rectus; recht, richt; right, beright; bright, bret*; and by transposition *bert*.

ROSA-MUND; after *smelt so sweet*, add;—but according to Verstegan’s interpretation, it might not be improperly translated thus:

Here lies fair *Rosy-lips*;

or rather more closely still, according to his own derivation,

Here lies fair *Rosy-mouth, &c.*

ROUT; after the art. ROUNDELAY, insert ROUT, or *assembly*, seems to come, according to Spelm. in “*Routa, à Germ. raat; rota, globus, turma, cohors*.”—a company, or number of people gathered together in a *body, in a circle*: or rather perhaps *rout* may be derived à Ροιζος, *stridor, impetus*: vel potius à Ροθος, *undarum strepitus, tumultus, impetus*; from the continual *clattering noise*, occasioned by such a meeting.

S.

SCARCE, *rare*; at the end, add;—“*carus*; Ital. *scarso, caritas; scarsessa, scarsita; scarcity*: Wachterus:”—but still all are Gr. as above.

SCEAVES; “*rushes*: Ray:”—perhaps only a different dialect of CHIVES, because they grow like *rushes*; or, rather *rushes* like them: consequently Gr.

SCOT and LOT: there is no arriving at the deriv. of this expression by consulting any of our English dictionaries; they can all tell us the signification of it, but not the etym.: Spelman is the only author who has given any tolerable solution; and, he says, “*scot, Sax. ꝛecat; pecunia, census, pars, et symbolum*; proprie id, quod mediorum sæculorum authores *conjectum* vocant, quia à plurimis *coniciebatur in unum*; à ꝛeote, *jacio*; unde ꝛeotan, *jaculare*; et Anglicum *to SHOOT*.”—so that, *scot* here seems to carry the idea of that portion, or part, which *is cast* into the common contribution; and the paying *scot*

and *lot*, is the paying our *share* to the common expence, which is all *thrown* into one heap: and the expression, *coming off scot-free*, or *shot-free*, is the not contributing towards the reckoning: consequently Gr.: see SHOOT: Gr.

SCRIMBRE; at the end, add;—Somner likewise is so enveloped in Saxon, that he could not, or rather indeed would not see, that the original of this word was Gr.; for these are his words, “*scrimbre; protector; an à schirmen? an schrijmen? nonne hinc nostrum skrine (perhaps skreen) diatbyrum sc. item umbella? Saxonibus autem hoc sensu Scjumbpe sc. pro protectore:*”—then they are all but barbarous, savage, Northern distortions of *Σκία*, *umbra*; unde *Σκιάζω*, *umbro*, *protego*; *to shade*, *skreen*, *protect*.

SERA-VADA: when gentlemen and scholars, who are well acquainted with the Gr. lang. can be so partial to the Saxon, or to any other Northern tongue, as to derive most of our language from thence, and avoid a Gr. derivation as much, as if they had never heard of any such language, is a phenomenon in letters too strange for me to account for: thus Somner supposes that this compound *sera-vada* is pure Sax.; for he says, “*sera-vada; cremium: huic respondet nostratum seare-wood, pro cremio, vel ramale, à Sax. seapan, arefacere; et pubu, sylva, lignum; vulgo wood:*”—thus would he suppose, that he has given us the origin of *sera*, or, as he calls it, *nostratum seare*; à Sax. *seapan, arefacere*:—but surely the Saxons took their *seapan* from the Gr. *ξηρανω*, *arefacio*; à *ξηρος*, *aridas*, *siccus*; *dry*, or *seare-wood*: as in the next art.

SEXTON; at the end, add;—Spelm. likewise in *Sacrista*, has given us the same deriv. though indeed in a different manner; for he has said, “*sacristaine, majoribus nostris segerstane; atque inde hodie sexten, vel segsten; nunc sexton.*”

SHARP; at the end, add;—or rather with Casaub. 226, by transposition from *asper*; *rough*, *cruel*, *fierce in disposition*:—but still it is Gr.: see ASPERITY: Gr.

SIGN } at the end, add;—though perhaps
SIGNAL } it might be better still to derive
sign, and *signature*, with Litt. “*à Σηγμα, quasi stigmum, exciso t, stigmum, atque inde stignum: vel potius à seco:*”—but *seco* is Gr.

SILL; after *Lye*,” add;—and Somner likewise, p. 60, derives it from the Sax.

SINISTER; at the end, add;—having, since I wrote this, recollected a passage in Homer, and considered it more closely, I find it utterly subverts what Dionysius has here advanced: the passage is in the Twelfth Iliad, 237, where Hector, addressing himself to Polydarnas, says,

Τυνη δ' αἰωνοῖσι τανυπτερυγεσσι κελυεὺς
Παθεσθαι τῶν εἰ μετ' αἰρετομ', εὐ' ἀλεγιζῶ,
Εἰ' ἐπὶ δεξιῖ ἰωσι πρὸς πῶ τ' ἡλιον τε,
Εἰ' ἐπ' ἀριστερα τοιγε, ποῖι ζοφὸν ἠεροειλα :

now it is evident, that if the flight of the birds *to the right*, was to the *East*, and of those *to the left*, was to the *West*, the observer must be supposed to have stood with his face to the *North*: how then could the best station for those, who were to make any augural observations be that, which *looks* towards the *East*? for if the augur looked towards the *East*, according to Dionysius, the flight of the birds *to the right* could not be *to the same quarter*, according to Homer: in short, the historian, and the poet, are at variance.

SIR; at the end, add;—or rather we may suppose, that *Sir* was derived to us from our Gallic neighbours, who make use of the title *Monsieur*; which they seem to have borrowed and disfigured from their Italian neighbours, who entitle themselves *Signior*; which is evidently derived from the Latin *Senior*: and consequently Gr.: see SENIOR; Gr.: and it is very remarkable, that the Latin *Senior*; the Italian *Signior*; the Spanish *Don*; the French *Monsieur*; the Dutch *Mynbeer*; and the English *Sir*, should all, and each of them, be Gr.

SLANDER; at the end, add;—“*vel ex Λοιδόρου, ut quibusdam placet,*” says Casaub. p. 257.

SLAPI-GRAVA; at the end, add;—“*Verstegano,*” says Somner, p. 57, “*slapigrava, q. d. sleep-grave; quia inquit sepultus tanquam dormiens habendus est: conjecturam probo; cum dormire nobis sit to sleep; à Sax. slapan: sepulchrum hinc vocatur dormitorium:*”—*sleep* however may be Gr. as we shall see presently: and *grave*, we have already seen, is undoubtedly so.

SOLLAR; by Spelm. in *Solarium*, written *soller*, and explained by *camera*; but evidently derived ab *Ηλιος*, *sol*; unde *solarium*; meaning an upper room in a church steeple, where the bells are hung.

SPADE *to dig with*; at the end, add;—“*Germ. spaden; fodere: Wachterus:*”—but still it may be Gr. as above.

SPELLING-book; at the end, add;—Somner observes, that “*simpliciter et proprie spel (ut Verstegano jam observatum) sermo mysticus, oraculum, parabola: quæ quidem explanare, sive exponere (saltem metaphorice) Saxon spellian; Belg. spellen: quæ qui callet arte Spelliman merito dicendus:*”—he then pays a handsome compliment to the name of *Spellman*, the great antiquary, so often mentioned in this work; and my former connexion with a very learned gentleman, who was a descendent of that family, gives me an

opportunity of transcribing the remainder of Somner's article, with pleasure; for as soon as he mentions the name of *Spelman*, he says, "cognomen autem hoc Glossographo nostro, f. m. viro, de his literis optime merito, non tam proprium, quam conveniens, et debitum."

SPURIOUS; at the end, add;—it is remarkable, that both Litt. and Ainsw. write it *Σπορος*, quasi *Σποραδον*, *conceptus*:—but so likewise is the most legitimate offspring.

STALE, or *stalking horse*; at the end, add;—Spelm. however has given the most proper deriv. of our word *stale*, ab "*astallius*, qui descendit ab *astu*; i. e. dolo:" and Litt. would derive *astu*, and *astutus*, immediately from *Αστυ*, *oppidum*; in quo qui conversati assidue sunt, *cauti*, atque *acuti* esse videntur: and meaning here *the subtil, sly, crafty, and insidious manner*, in which the fowler creeps towards the birds.

STERLING-money; at the end, add;—Spelm. seems to hesitate; "adigit me tamen in dubium Oderici locus, ubi sub ingressu Normannorum, *sterilensis* legitur, non *sterlingus*: ulterius igitur disquirendum videtur.

STRAIN *through a colander*: (after the art. **STRAIN**, or *bind*;) Casaub. 333, would derive it "ex Gall. *estraindre*, vel *estrainger*; quæ ex Latino *stringere*:"—it is a wonder he stopped at that deriv. when it might have been so easily deduced from the foregoing art.; not indeed in the sense of *binding hard*, but of *confining* and *restraining* the larger parts, and letting the smaller ones pass through.

STREET; at the end, add;—Somner, 59, would derive our word *street* à Sax. *ƿƿæc*, et *ƿƿæb*, from their *ƿƿeƿeb*, *stratum*; et *ƿƿeƿian*; *sternere*: such partiality could he shew for the Saxon, as to suppose that the Saxon was the original; when *Στερωω*, and *Στερωμι*, signified *sternere*, *stratum*, and *strowed*, generations before the Saxons ever existed.

STRENUOUS; at the end, add;—or rather, according to Litt. *strenuous* may be derived à *Στερωω*, *solido*, *firmitas*; unde *Στερος*, *validus*; *valiant*, *firm*, *stout*, and *bearty* in any cause.

STRIP *off clothes*: "à Gall. *estropier*; i. e. *mutilare*, *obtruncare*, ut quidam volunt," says Spelm. "sed ut mihi videtur à Lat. *exstirpare*, quod per translationem occurrit pro *delere*; quasi *exstirpamentum*;" or rather by transposition, as he said, quasi *exstirpamentum*: only now this great etymol. has led us no farther than the Lat.—but we have seen that **EX-STIRPATION** is Gr.

SUR-PLICE; at the end, add;—Spelm. in *Pellicea*, explains *surplice* by "*tunica*, vel *indumentum pellicium*; a *pilch*: hinc *superpellicium*; a

surpilch; transposed into *surplice*:"—but still it is Gr.; and derived now from a different root: see **FELT**: Gr.

SUR-RENDER: *sursum reddere*; R. *Δίδωμι*; *do*; *reddo*; *render*.

SUR-REY; at the end, add;—and yet, specious as this deriv. may appear, it does not seem to be so good a one as that pointed out by Casaub. 330; for *Southwark*, and *Surrey*, are two different things; the former being part of *the suburbs* of London; and the latter *a county*; and therefore we might rather suppose it carried a different deriv.: that of *Southwark* we have already seen: and this of *Surrey* seems to be derived à *South*, and *rey*; olim *flumen*; *a river*: meaning the district, or county, that lies on the *South-side* of the river Thames, with respect to London: see likewise *St. Mary* **OVERY**: Gr.

SWEET-beart: "quid aliud," says Casaub. 205, "quam Græcè loquuntur, *ἡδεια καρδια*? nam *τὸ sweet* est ipsissima vox Græca:" as above.

T.

TACTION; after *rancidness of taste*, dele the remainder; and let it be added to the end of the art. **TINGE**: Gr.

TOKEN; at the end, add;—or perhaps *token* may be derived from the same root with **TAKE**; Gr.: whatever may be *taken* notice of.

THRESH *out corn*; sometimes written *tbrash*; but, according to Litt. ought to be written with an *e*, not an *a*; since it is derived à *Τερω*, *Τερειν*, *τερεω*, inde *Τριβω*, *terō*, *to rub*, *bruise*; or *beat out corn*.

THRONE; after *baranguing his army*, add;—as mentioned by Virgil,

———— *tumulique ex aggere fatus*:

Æn. V. 44.

THUNDER; after *Skinn*." add;—the deriv. is evident; for if we do but contract, and transpose *tonitru* into *tontur*, we shall immediately hear the Teut. *donder*: or, if we do but convert the Teut. *donder* into *donider*, and then transpose it into *donidre*, we shall presently perceive the Lat. *tonitru*: so that they are evidently but various dialects of each other; but they are neither of them the original word; for *tonitru*, as the Dr. himself observes, is evidently derived à *tonus*:—then it is really strange, &c.

TIMOROUS; at the end, add;—or perhaps *timor*, i. e. *timeo*, may, according to Litt. be derived à *Τιμαω*, *honoro*; *fear* being a certain degree of *respect*, and *submission*; quod quos *timemus*, *honore prosequimur*.

TOOTHY; "*peevish, crabbed*: Ray:"—perhaps it is derived from **TOOTH**, as above: or may be

be only a various dialect of TOUCHY, *ill-natured*: both Gr.

V.

VEIL; begin with: Litt. derives *velum* ab *Ειλυμα, involucreum*; which originates ab *Ειλω*, a derivative of *Ειλω*, *volvō*; to roll up; to cover, to envelop: and this may be perhaps better than to derive it à *Λαιφος*, &c.

VENISON; after *Voff*," add;—Litt. derives "*venison* à *venatio*; i. e. à *venor*; and this verb he derives à *venio*, indagare feras, et quasi *circumvenire*:"—should this be right, it would descend à *Βαινω*, *venio*; unde "*circumvenio*; to surround with toils; or, &c.

a **VESSEL** of paper; the etym. of this word does not at first sight appear very evident; but a deriv. has been lately suggested to me, which seems to carry some probability with it; viz. that a vessel of paper may have derived its appellation from *fasciculus*, or *fasciola*; quasi *vassota*; a vessel, or small slip of paper; a little winding band, or swathing-cloth; a garter: à *fascia*; a small narrow binding:—the root is undoubtedly *fascis*; a bundle, or any thing tied up; also the fillet with which it is bound:—consequently Gr. as under the art. **FASCINES**: Gr.

VITI-LITIGATOR, according to Litt.—is compounded of "*vitiose*, and *litigo*; a barrater, a quarrelsome knave in law:"—and consequently is derived as in the following art. and **LITIGIOUS**: Gr.

W.

WALES; at the end, add;—or perhaps since the *Welsh* were not natives of Britain, though far more antient than the Romans on this island, it seems more-probable to suppose, that they were some colonies from *Gaul*; and received the denomination of *Welsh*, and that part of the island, where they settled, *Wales*, from their being *foreigners* and *aliens* to the native, or original British; since the very names of *Wales*, and *Welsh*, bespeak such a deriv.; viz. either *mountainous*, or *mountainers*, as above;

or even Gr. still, through another channel; as we shall see under the art. **WALLET**: Gr.

WALL-wort; Jun. supposes this word is derived "à Sax. *Fal-pýnt*, *ebulus*; the dwarf elder; quòd circa *muros* radices figere, ac facillime succrescere solet:"—but both **WALL**, and **WORT**, are Gr.

WAY; at the end, add;—Litt. after quoting the former deriv. says, quid si à *Βαιω*, i. e. *Βαινω*, quasi *Βια*, unde *via*; a road or path to go in?—there can be no objection to such a deriv.

WHIT-leather; a contraction of *white-leather*; being a species of strong, tough leather, dressed and tanned in a particular manner, to make hedging-gloves, falconer's-gloves, &c. and is always of a white color: consequently Gr.: see **WHITE**, and **LEATHER**: Gr.

WINCH; *Μω*, quasi *vio*; *vico*; unde *vincio*; to bind, confine; the winch being an engine to draw barges against stream: also the handle of a jack; or any such instrument that puts a screw into motion: see **VICE** to hold fast with: Gr.

WORD; at the end, add;—or perhaps *word* may be more properly derived ab *Ερω*, *dico*; to speak; and then, by placing the digamma before it; we might form *Φρω*, which may have given origin to *weird*, quasi *wereo*; or, as it is sometimes written, *weyward*; but it would be very difficult to trace the deriv. of such orthography.

ALPS

BUILDING

CELTS

EXCELLENCE

HILL

KNOLL of a bill

if what Clel. has advanced in Voc. 211, be true, that "the power of the root in these words is in the syllables *al*, *el*, *il*, *ol*, or *ul*, the vowel being, in fact, indifferant;"—then the reader is desired to alter the deriv. given in those art.; viz. à *Κολ-ωνη*, *coll-is*; a bill, or any high eminence: for all these words, together with every other expression in that author, and in this work, which bears the sense of *height*, seem rather to have deduced their origin, not from *Κολ-ωνη*, but from *Αλδ-ω*, extrito *δ*, *alo*, *alui*, *altam*; unde *altus*; to nourish, increase, grow to any bulk, size, magnitude:—as we have observed in the art. **ALBION**, **ALTAR**, **ALTITUDE**, and **HIGH**: Gr.

E R R A T A.

In the article	ABJECT, &c.	for	<i>aoristo Eana</i>	read	<i>perf. Eina</i>
	ADULTERATE	—	ἠδύλλης	—	ἠδύλλης.
	APRON	—	dignitate	—	dignitatis.
	AWKWARD	—	apponitur	—	opponitur.
	BALLUSTRADE	—	brevas	—	brevas.
	BEADLE	—	madare	—	mandare.
	BEAST	—	quoque	—	quæque.
	BOULIMY	—	αλομμάλον	—	δαλομμάλον.
	BREACH	—	Ρηγμυ	—	Ρηγμυ.
	CHAFFER	—	see CHAFFER	—	see COPE, or <i>hay</i> .
	CHIN	—	kim	—	chik.
	CHURN	—	suam quoque	—	suam quæque.
	COAX	—	wedde	—	wheedie.
	CYNE-helm	—	CYNE	—	CYNG.
	FRIEND	—	sapore	—	sapere.
	FULIGINOUS	—	fugilo	—	fuligo.
	GLIB	—	slipay	—	slipary.
	GRAB	—	pin-begep	—	pin-begep.
	id.	—	id.	—	id.
	GRUMOUS	—	unum	—	unam.
	HACK, or <i>flammer</i>	—	verbi	—	verba.
	HYADES	—	απο τῶν	—	απο τῶ.
	LARVATED.	—	transactum,	—	transactam.
	LATCH	—	hac	—	hæc.
	LINTEL	—	upper, or lower	—	upper, or higher.
	LION	—	Λιον	—	Λιων.
	LUNCHION	—	fit a lady	—	fit for a lady.
	MENDICANT	—	Mow	—	Mow.
	MILITIA	—	pristinum	—	pristinam.
	OBSTETRICATION	—	Σια	—	Σια.
	PANTER-net	—	omnie	—	omnis.
	PRUDENT	—	Φραζω	—	Φραζω.
	RAFFLE	—	lupus	—	lupus.
	RIVET	—	item	—	iterum.
	ROUND in <i>one's ear</i>	—	puman	—	puman.
	SOAP	—	Σαπων	—	Σαπων.
	STOCK, or <i>capital</i>	—	mercator	—	mercator <i>se.</i>
	TALLOW	—	σθααα	—	wastes.
	TRITURATE	—	triburatus	—	trituratus.

CHRONOLOGICAL EVENTS,

CALCULATED ACCORDING TO

THE ARUNDEL MARBLES, SIR WALTER RALEIGH, Archbishop USHER, ROLLIN, and THE ANTIENT UNIVERSAL HISTORY.

A.	Before Christ	After Christ.		Before Christ.	After Christ.
A BRAHAM goes into Egypt	1920		ANN, queen, daughter to James II. and younger sister to Mary		1701
Addison, Joseph, florished		1719	— dies in		1714
Adrian, emperor, arrives in Britain, and builds a wall between Newcastle and Car- lisle, to restrain the Picts and Scots		124	Anson, admiral, performs his voyage round the world, and takes the rich Manilla ship from Acapulco		1744
Æneas, after the destruction of Troy, settles in Italy	1177		Antipater defeats Brennus, according to Livy	321	
Æschylus, the first Greek tragic poet	486	456	Antony (Mark) and Cleopatra, are de- feated by Octavius Cæsar, afterwards		
Æsop, the fabulist, born.		641	Augustus, in the sea-engagement off Actium	31	
— is at the court of Croesus, king of Lydia, together with Solon, and other Grecian sages		562	Arbuthnot, Dr.		1734
— at the age of 80 years is put to death by the Dephians		561	Arcadius and Honorius		395
Agricola, Julius, father-in-law of Tacitus, appointed governor of South Britain, in order to protect the inhabitants from the incurfions of the Scots, builds a wall from Forth to Clyde; defeats the Scots under Galgacus, on the Grampian hills; and first sails round Britain, which he then discovers to be an island		86	Archimedes, the famous Greek geometri- cian of Syracuse	268	
Alaric, king of the Visi Goths, takes and plunders Rome	406		Archons established at Athens	1088	
Alcæus, the Greek poet, contemporary with Sappho		620	Argonautic expedition; according to Usher	1263	1226
Alexander born		356	Argos in Greece, founded by Inachus		1856
— besieges Tyre		332	Aristophanes, the Greek comic poet	434	407
— dies at Babylon, at 33 years of age, in		323	Aristotle, the Greek philosopher, preceptor to Alexander	345	384
Alfred the Great subdues the Danes in 56 battles; and founds the university of Oxford!	Speed 872, 895	896	Arius, a priest of Alexandria, founder of the Arian sect		336
— and dies in	897	901	Armada, Spanish, destroyed		1588
Ambrose, bishop of Milan		397	Arrian, the Roman historian and philosopher		161
America discovered by Columbus, a Genoese, in the service of Spain		1492	Artaxerxes		457
American 13 colonies revolt from England		1775	Arthur king of Britain		508
Anacreon born at Teos, in Greece		587	Arundel Marbles	1582	263
— is strangled by a grape-stone, at 85 years of age	Rollin 490	502	Affassination plot against king William III.		1696
			Assyrian empire founded by Ninus	2122	
			Athens founded by Cecrops, an Egyptian or, according to others	1571	1556
			Attica settled in by Ogyges, said to have founded Thebes in Bœotia		1855
			Attila, with his Huns, ravages the Roman empire		447
			Augustus, Cæsar Octavius, so named, after Julius Cæsar had been stabbed in the senate		29
			— dies		14
			Aurelian		272

C H R O N O L O G I C A L E V E N T S .

	Before Christ.	After Christ.		Before Christ.	After Christ.
Austin, St. arrives in Britain, and converts Ethelbert king of Kent, to Christianity	—	597	Battles; Boyne, in Ireland, in which William III. defeated James II. July 1st	—	1690
B.			— Crecy, in France, August 26, Edward III. had 4 pieces of cannon, which gained him the victory	—	1346
B ABEL, tower } built by Nimrod, the	2247		— Durham, Oct. 17, in which David king of Scots was made prisoner	—	1346
Babylon, city } son of Cush, and great	2234		— Hastings, Oct. 14, in which Harold was killed by William the Conqueror	—	1066
grandson of Noah	or		— Malplacquet, Sept. 11, won by Eugene and Marlborough	—	1709
Babylon taken by Cyrus	2204		— Otterbourn, between Hotspur and earl Douglas	—	1388
— by Darius Ochus	538		— Oudenarde, June 30, won by Marlborough	—	1708
Babylonish captivity	516		— Pharsalia, between Cæsar and Pompey	48	
Bacon, Roger, the great natural philosopher	599	1292	— Poictiefs, or Maupertuis, Sept. 19, won by Edward the Black Prince over John king of France	—	1356
Bacon, lord chancellor Verulam	—	1626	— Pultowa, June 27, between Czar Peter and Charles XII.	—	1709
Bajazet, emperor of the Turks, vanquished by Tamerlane	—	1401	— Ramillies, Whitsunday, won by Marlborough	—	1706
Bank of England established	—	1693	— Worcester, Sept. 3, won by Cromwel over Charles II.	—	1651
Baptist, John, beheaded	—	21	Beaumont and Fletcher	—	1615
Barbadoes first settled	—	1625	Bede, Venerable, a priest of Northumberland, who wrote the history the Saxons, Scots, &c. aged 70	—	697
Barclay, Robert, author of the Apology for the Quakers	—	1690	Bells invented by bishop Paulinus of Campania	—	400
Baronets first appointed by James I.	—	1611	— the great bell at Moscoow being an amazing instance of human vanity, the following particulars from Hanway, vol. i. p. 61, may be curious:		
Bath, city, if we may credit Stowe's Chronicle, p. 21, was founded by Bladud, son of Rudhudibras, in which he built the temples of Minerva, Diana, and Apollo: "this Bladud," says Milton, is reputed to have been a man of great invention, and studied necromancy; at last, having made himself wings, he attempted to fly, but fell from the top of the temple of Apollo, in Trinovant, now London:—"this seems to be a mistake with regard to the name of the city; for it was not the temple of Apollo in Trinovant, or Westminster in London; but the temple of <i>Apollo in Bath</i> ; for Stowe's account is, "that this king Bladud decked himself in feathers, and presumed to fly; but by falling on <i>his temple of Apollo</i> , (in Bath) he brake his necke, when he had reigned twenty yeares."	—	863	feet. inch.		
Bath, order of knights instituted at the coronation of Henry IV.	—	1399	N. B. Smollet its height - - - 21 4½		
Battles, off Actium, in which Antony and Cleopatra are defeated by Augustus	—	31	the bead - - - 3 1		
— Agincourt, October 25, in which Henry V. defeats the French	—	1415	diameter - - - 22 4½		
— Ascalon, in Judea, in which Richard I. surnamed Cœur de Leon, defeats Saladin, emperor of the Turks, at the head of 300,000 fighting men	—	1192	the crack occasion- ed by the fall - 7 2½		
— Bannockbourn, June 25	—	1314	weight in tons, 222, -- or 443,772 lb. weight, which, valued at 3s. per pound, is - £.65,681.		
— Blenheim, or Hochstadt, August 3d, won by the duke of Marlborough, in which 10,000 French and Bavarians were killed on the spot, the greater part of 30 squadrons drowned in the Danube; 13,000 made prisoners, including 1,200 officers; 100 pieces of cannon, with 34 mortars; 129 colours; 171 standards; 17 pair of kettle-drums; 3,600 tents; and 34 coaches	—	1704			
— Bosworth, in which Richard III. was killed, August 22d	—	1485	Berenice	—	67
			Bishops, seven, Sancroft archbishop of Canterbury, Lloyd bishop of St. Asaph, Ken of Bath, Turner of Ely, Lake of Chichester, White of Peterborough, and Trelawny of Bristol, all sent to the tower by James II.	—	1687
			Bladud. See Bath.		
			Blood makes an attempt to steal the crown out of the tower	—	1671
			Boadicea, the British queen, defeats the Romans, but is soon after defeated by Suetonius, the Roman governor in Britain	—	61
			Boetius, the Roman poet, and Platonic philosopher	—	524
			Boleyn, Ann, beheaded by Henry VIII. thro' jealousy	—	1536

C H R O N O L O G I C A L E V E N T S .

	Before Christ.	After Christ.		Before Christ.	After Christ.
Bolingbroke, lord viscount St. John, aged 73	—	1751	since it is said to have been founded by		
Boyle, hon. Robert, natural and experimental philosopher	—	1691	Ogyges; as may be seen under the article		
Brennus I. a British king, joins the Gauls, who, with united forces, ravage the Roman empire; but at last are defeated by Antipater	350 or 321		Attica	1494	
— II. invades Greece (Rollin vii. 229)	278		Cæsar, Julius, invades Britain	55	
— attempts to plunder the temple at Delphi	277		— again a second time	52	
— is defeated by Sophenes	275		— vanquishes Pompey at Pharsalia	48	
Britain, under the direction and administration of the Druids, and Celtic Gauls, from time immemorial; is reduced under the power of the Romans by Julius Cæsar, and his successors	52		— pursues him into Egypt	48	
— and at last evacuated by the Romans	431		— is captivated by the charms of Cleopatra	47	
— but still assisted	—	413	— has a son by her, named Cæsarion	47	
— and again	—	422	— returns to Italy	46	
— and for the last time	—	424	— is stabbed in the senate on the Ides of March	44	
— is relieved by the Saxons	—	426	Cæsar, Octavius, defeats Antony and Cleopatra off Actium	31	
— who at last drive the inhabitants into Wales	—	450	— is declared Augustus	29	
— is infested by the Danes	—	685	— and dies	—	14
— is invaded by the Normans	—	867	Callimachus, the Greek elegiac poet	244	
The British Museum erected at Montague-house	—	1066	Cambridge, university, founded about the year	—	915
Britons driven by the Saxons into Wales	—	1753	Camillus relieves Marcus Manlius, besieged in the Capitol by the Gauls	384	
Brutus, the son of Sylvius, the son of Ascanius, the son of Æneas, is supposed by our earliest writers to have landed on this island; and to have called it <i>Britain</i> after his own name: he, and the colony of Trojans whom he brought with him, are reckoned to be the first inhabitants of this island: however that may be, it was certainly known by the name of <i>Albion</i> , even before the time of <i>Brutus</i> ; tho' his colony might have been the first settlers on it: which very naturally and easily accounts for our having so much Greek in the composition of our language; since the Trojans spoke Greek, and the Druids undoubtedly wrote in the same tongue.	1108	685	Candace	24	
Buchanan, George, Dumbartonshire; a Scotch historian	—	1582	Candles, tallow, first invented	—	1298
Burnet, Gilbert, bishop of Salisbury, and historian	—	1714	Cannæ, battle of, in which Hannibal kills 80,000 Romans	214	
Butler, Samuel, Hudibras, a burlesque poem	—	1680	Cannons and gunpowder invented, by Roger Bacon	1216	
Byng, admiral, shot, March 14	—	1757	— used by Edward III. at the battle of Crecy	—	1340
Byzantium, now Constantinople, built by Pausanias, a Spartan king	658		Canute, the Dane, king of England	—	1346
			Cape of Good Hope, sailed round by the Portugese	—	1017
			Caracalla	—	1497
			Caractacus the British king	—	198
			— his noble defence before Claudius Cæsar	—	50
			Cards invented for the amusement of Charles VI. a weak French king	—	51
			Carthage, in Africa, built by queen Dido	869 or 845	1391
			— is stormed and burnt by the Romans	145	
			Catiline's conspiracy	63	65
			Cato stabs himself, Feb. 5; aged 48	—	45
			Catullus	—	11
			Cecrops migrates from Egypt, and establishes the kingdom of Athens	1556	
			Celsus, the Roman philosopher and physician	—	20
			Cham. See Ham.	—	
			Charlemagne	784	770
			— begins the empire of Germany	—	800
			CHARLES I.	—	1625
			— goes to the house, and demands the five members	—	1642
			— is beheaded, Jan. 30; aged 48	—	1649
			CHARLES II. restored by general Monk, duke of Albermarle, at the Restoration	—	1660
			Charles XII. of Sweden	—	1700
			— defeated by Czar Peter, at Pultowa	—	1709
			Charta Magna. See Magna.	—	
			Charter of London	—	1208
			Chaucer, Geoffery, the father of English poetry	—	1400

C.

CABOT, a Venetian, sails to North America for Henry VII.

Cadmus, brings the Greek letters out of Phœnicia into Greece; and is supposed to have been the founder of Thebes in Bœotia; of which he could only have been the restorer, (1455; Rollin ii. 303)

Chimæia

C H R O N O L O G I C A L E V E N T S .

	Before Christ.	After Christ.		Before Christ.	After Christ.
Chimnies were not known in England		1200	Cranus succeeds Cecrops in the kingdom of Athens	1546	
CHRIST born	1	1	Creation of the world	4004	
— crucified		33	Cromwel declared Protector		1654
Christians receive that appellation first at Antioch		40	— dies		1658
Christianity first professed by Lucius, a British king		200	Crusade began		1095
Cicero's first oration — born 107			Cyrus the Great born	599	
— dies 63 bef. Christ			— takes Babylon	404	
— is banished	57		— dies	529	
— and recalled	56		Czar Peter, emperor of Russia		1710
Christina, queen of Sweden, resigns the crown.		1654	D.		
Civil wars between the houses of York and Lancaster		1399	D ANES infest England		827
— in Charles I. time		1642	— are vanquished by Alfred the Great in 56 battles		896
Clarendon, lord chancellor Hyde, the great historian		1674	— driven out of England		1040
Clarke, Samuel, Revd. sermons		1729	Daniel, the prophet	555	
Claudius, Cæsar, arrives in Britain		43	Dardanus succeeds his father Teucer at Troy	1480	
Cleopatra, queen of Egypt	116	48	Darius loses the battle of Issus	333	
— has a son by Julius Cæsar		47	David	1048	1085
— is defeated with Mark Antony off Actium		31	Deborah		1285
— kills herself to death with an asp at 39 years of age		30	Deluge in Noah's time		2348
Clocks and dials first set up in churches		1673	Democritus		361
Clovis, king of France, in whose reign Christianity was established		496	Demosthenes, the Athenian orator	338	313
Coaches first introduced into England		1589	Deucalion's flood		1516
— hackney, 1,000 in London		1770	Dido, queen, builds Carthage		869
Cobals first brought to London (from Newcastle)		1357	Dioclesian, emperor		284
Codrus	1085		Diodorus Siculus		44
Coke, lord chief justice		1634	Diogenes, of Babylon, the Stoic philosopher	155	
Colonies settled in America		1616	Diogenes Laertius, the Greek biographer		200
— revolt		1775	Dion Cassius, of Greece, the Roman historian		229
Columbus, the great navigator, a Genoese, in the service of Spain, discovers America		1492	Dionysius, of Halicarnassus, the Roman historian		30
Commodus		181	Domitian		82
Commons first summoned to parliament by Henry III.		1264	Doomsday-book, being a survey of all the estates in England, compiled by order of William the Conqueror		1086
Compass, mariners invented, or improved, by Givias of Naples		1302	Drake, Sir Francis, sails round the world		1580
Confucius, the famous Chinese philosopher	406		Dryden, John		1701
Congreve, William, dramatic pieces		1729	Dutch commonwealth begins		1579
Conquest, Roman, by Julius Cæsar		55	E.		
— Saxon		685	E DGAR Atheling, grandson of Edmund Ironside, being a weak prince, is removed by Harold II.		1066
— Danish		867	— dies		1110
— Norman, by William the Bastard, duke of Normandy		1066	Edward the Confessor		1041
Constantin and Constantine		407	EDWARD I. defeats Lewellyn prince of Wales		1282
Constantine		312	— causes his queen Eleanor to be brought to bed in Carnarvon-castle; and she being delivered of a prince, he is named Edward; and was the first English prince of Wales; and ever since, the heir apparent to the English crown has borne that title		1284
— removes the seat of empire from Rome to Byzantium, from hence called Constantinople		328	EDWARD II.		1307
Constantius		343	— cruelly put to death in Berkley-castle		1327
Cooper, Antony Ashley, earl of Shaftesbury; characteristics		1713	EDWARD III.		1326
Corinth founded by Sisyphus, son of Æolus	1410				
— burnt by Mummius		146			
Cornelius Nepos		43			
Cowley, Abraham, miscellaneous poetry		1618			
Cræsus, the rich king of Lydia	562				

EDWARD

CHRONOLOGICAL EVENTS.

	Before Christ.	After Christ.		Before Christ.	After Christ.
G.					
EDWARD III. had four pieces of cannon at the battle of Crecy, by which he gained the victory		1346	GALBA, and Otho		69
Edward the Black Prince, his son, defeats John king of France, and takes him prisoner, at Poitiers		1356	Galen, the Greek philosopher and physician		193
EDWARD IV.		1460	Galileo of Florence first discovers the satellites of Jupiter and Saturn, by the telescope, then just invented in Holland		1608
EDWARD V. and his brother Richard duke of York, are smothered in the Tower		1483	Garth, order of knights, instituted by Edward III.		1349
EDWARD VI. son of Henry VIII. by Jane Seymour, his third wife, is born		1537	Gauls besiege and burn Rome; against whom Manlius defends the capitol, when Camillus comes and defeats them	384 or 378	
— dies at the age of 16		1553	— invade Greece	279	
Egbert, king of Wessex, unites the Heptarchy under the name of England		828	— attempt to plunder the temple of Delphi	277	
Egypt first inhabited by Mizraim, or Menes, the son of Ham	2188 or 2288		— are defeated by Sothenes	276	
Egyptians; about the time of Abraham, send a colony into Greece, and establish the kingdom of Sicyon		2079	— again by Antiochus Soter	275	
— another under Inachus, who founded Argos		1856	— and again by Marcellus	221	
— another under Cecrops, who founded the kingdom of Athens		1571 or 1556	— Julius Cæsar conquers Gaul, or France	56	
Eli, the Jewish high priest	1157		— Gaul divided into 16 provinces	22	
ELISABETH, queen, daughter of Henry VIII. by Ann Boleyn		1534	Gay, John, of Exeter; poems, fables, and 11 dramatic pieces		1732
— being the last of the Tudor line, dies		1602	GEORGE I. of the house of Hanover		1714
England. See Britain.			— dies		1727
Epictetus, the Greek Stoic philosopher		94	GEORGE II. ascended the throne		1727
Epicurus, founder of the Epicurean sect in Greece		270	— dies		1760
Esther		516	GEORGE III. came to the crown		1760
Evander migrates from Arcadia, in Greece, to Italy		1044	Geta		198
Euclid, of Alexandria in Egypt, the great mathematician		277	Gibraltar taken from the Spaniards		1704
Eugene, prince of Savoy, joins the duke of Marlborough		1704	Gings Kan, at the head of the Tartars, a new race of ravagers from the Northern parts of Asia, overruns all the Saracen empire, and in imitation of those barbarians, carries death and desolation wherever he marches		1227
Euripides, the Greek tragic poet	442	407	Glass brought into England by Benet, or Benet, a monk, and master of Venerable Bede		664
Eusebius, the ecclesiastical historian and chronologer		342	this however could not have been the first invention of that useful and curious composition, since Pliny informs us, that Nero put an ingenious artist to death for having invented a method of making glass malleable		66
Eutropius, the Roman historian		428	and yet even this is not the first invention of glass; for the Egyptians were in possession of that art above a hundred years before Nero's time; for Strabo, lib. 17. informs us, that Cyobactes, who had married Berenice, queen of Egypt, was a prince of so mean, and such fordid inclinations, that he caused the body of Alexander the Great, who had been buried at Alexandria in Egypt, to be put into a coffin of glass, (in πνικτῶν ὑάλινῳ) in order to seize that of gold, in which it had lain till then		55
Exodus of the Israelites from Egypt		1491	Glass windows first used in England		1180
F.					
FARQUHAR, George, eight comedies		1707	Gold first coined in England by Edward III.		1344
Fire of London burns down 13,000 houses, or 400 streets		1666	Good Hope, Cape, first sailed round by the Portuguese		1497
Flaccus, Valerius, the Roman epic poet		104	4 I		
Flamsted, Revd. John, astronomy and mathematics		1719	Digitized by Google		
Fletcher and Beaumont, dramatic authors		1615			
Flood in the time of Noah		2348			
Florus, Lucius, of Spain, the Roman historian		98			
Frost, a great one		1716			
— another; in which a fair was kept on the Thames		1740			

C H R O N O L O G I C A L E V E N T S .

	Before Christ.	After Christ.		Before Christ.	After Christ.
Goths ; their first irruption	—	222	HENRY II. son of Geoffrey Plantagenet, by	—	—
second	—	250	the empress Maud, daughter of Henry I.	—	1154
third	—	262	conquers Ireland	—	1172
fourth, now joined by the	—	—	III. comes to the crown	—	1216
Vandals	—	271	IV. deposes Richard II.	—	1399
fifth ; they overrun Capp. Cil.	—	—	V. conquers France	—	1412
Pont. and Galatia	—	274	VI. begins his reign	—	1422
Gower, Sir John, a Welsh poet	—	1402	VII. earl of Richmond, having killed	—	—
Gratian	—	375	Richard III. at the battle of Bosworth, is	—	—
Greece planted first by a colony from Egypt	—	—	chosen king, and is the first of the Tudor	—	—
at Sicyon	2079	—	line	—	1485
by Inachus, at Argos	1856	—	VIII. his son, marries his brother	—	—
by Ogyges, at Thebes	1855	—	Arthur's widow, who was Katharine of	—	—
by Cecrops from Egypt,	—	—	Aragon, in Spain	—	1509
at Athens	1582	—	receives the title of <i>Defender of the</i>	—	—
receives letters by Cadmus from	—	—	<i>Faith</i> from Pope Adrian VI. for writing a	—	—
Phoenicia	1450	—	book against Luther the Reformer, in	—	—
sends a colony into Italy under	—	—	Germany	—	1522
Oenotrus	1470	—	is divorced from his queen, Katha-	—	—
another into Italy under Evander	1244	—	rine of Arragon, after 24 years cohabita-	—	—
another into Italy under Æneas	1191	—	tion, and having had three children by her	—	1533
Gregory Nazienzen, bishop of Constantinople	—	389	marries Ann Boleyn, by means of	—	—
Guildhall built in Henry IV's reign	—	1410	Cardinal Wolfey	—	1533
Guns and gunpowder invented by Schwartz,	—	—	beheads her thro' jealousy	—	1536
a German chemist, according to Baker, in	—	—	and the very next day marries Jane	—	—
1280, tho' Polydore Vergil, and others,	—	—	Seymour	—	1536
say, 1380; however that may be, there	—	—	who dies in child-bed of Edward VI.	—	1537
are some of our historians, who affirm, that	—	—	he then marries Ann of Cleves	—	1538
Edward III. had four pieces of cannon at	—	—	is divorced from her in about six	—	—
the battle of Crecy	—	1346	months	—	1538
			and marries Katharine Howard	—	1538
			and beheads her in	—	1542
			then marries Katharine Parre	—	1542
			and dies in	—	1547
H.			Heptarchy, Saxon, after continuing about	—	—
HABEAS corpus act	—	1678	two hundred and fifty years, centers at last	—	800
Halley, Edmund ; natural philosophy	—	1742	in Egbert	—	—
Ham, or Cham, the second son of Noah, settles	—	—	Herald's college instituted	—	1340
in Africa	2357	—	Herod	—	72
Hamilton, duke, and lord Mohun, both killed	—	1712	made king of Jerusalem	—	49
in a duel	—	—	Herodian, of Alexandria, the Roman historian	—	254
Hannibal, at 9 years old, vows perpetual en-	—	—	Herodotus, the famous Greek historian	445	484
mity against the Romans	237	—	Hesiod, according to the Arundel Marbles,	—	—
forms the siege of Saguntum	219	—	lived 27 before Homer	—	907
defeats the Romans at the battle of	—	—	Hiero, tyrant of Syracuse	—	210
Cannæ	—	214	Hippocrates, the Greek physician	—	361
kills 200,000 Romans, takes 50,000	—	—	Hoadley, Benjamin, bishop of Winchester	—	1761
prisoners, and reduces Apulia, Brutium,	—	—	Homer	Arundel Marbles	961
Lucania, and Campania	—	214	from the taking of Troy to	—	—
takes Capua	—	213	Homer	—	277
is recalled to the defence of Carthage	—	196	from Homer to the birth of	—	223
retires to the court of Antiochus	—	195	Alexander	—	551
from thence to Prusias, king	—	—	from the birth of Alexander to	—	605
of Bithynia, and poisons himself	—	189	Christ	—	356
Harvey, Dr. William, discovered the circula-	—	1657	the year Troy was taken	1184	1184
tion of the blood	—	—	out of which, if we deduct the	—	—
Helen, the wife of Menelaus, king of Sparta,	—	—	years from Troy to Homer,	277	223
having made an elopement with Paris,	—	—	there will remain from Homer	—	—
the son of Priam, king of Troy, is the	—	—	to Christ	—	907
occasion of the Trojan war	1198	—		—	961
Heliogabalus	—	219	Honorius	—	—
Hengist, or Horfa, at the head of the Saxons,	—	—		—	—
lands in Kent	—	450		—	—
HENRY I.	—	1100		—	—

C H R O N O L O G I C A L E V E N T S .

	Before Christ.	After Christ.		Before Christ.	After Christ.
Horace, the Roman lyric, and satyric poet		8	Keil, John, astronomer and mathematician		1719
Horfa, perhaps the same with <i>Hengist</i> , which is a horse		450	Knives first made in England		1563
Huns		376	Knox, Revd. John, a Scotch reformer		1572
— ravage the Roman empire under Attila		395	Kouli Kan usurps the Persian throne		1732
		447	— makes an irruption into the Mogul dominions		1739
I. and J.			and, according to Hanway, vol. ii. p. 383, carries off the following immense plunder:		
J ACOB invited into Egypt		1706	Jewels taken from the Great Mogul	£.	31,250,000
Jamaica taken by Cromwel from the Spaniards		1655	The Peacock throne, with nine others		11,250,000
JAMES I. unites England and Scotland, now Great Britain		1602	Gold and Silver plate, melted		37,500,000
— II. is forced to abdicate the throne, which brings on the Revolution		1688	Rich manufactures		2,500,000
Janus's temple shut, and universal peace		8	Cannon, and warlike stores		5,000,000
Jenkins, Henry, of Yorkshire, aged 169		1670	Total amount £. 87,500,000		
Jephtha		1187	L.		
Jerusalem city and temple utterly destroyed by T. Vespasian		70	L ACTANTIUS		320
Ilium built by Ilius		78	Laertius, Diogenes, the Greek biographer		200
Inachus, founder of Argos, in Greece		1331	Laomedon succeeds Ilius at Troy	1260	
Inoculation introduced by lady Mary Wortly Montague		1856	Laud, archbishop, beheaded		1645
John, Baptist, beheaded		1727	Lee, Nathaniel; eleven tragedies		1690
JOHN, king		21	Zeland, Revd. John		1761
— forced to sign the Magna Charta		1199	Leonidas, king of Sparta, killed at Thermopylae	491	480
Johnson, Ben, the dramatic poet		1215	Letters invented by Memnon the Egyptian	1822	
Jortin, Revd. Dr. Life of Erasmus		1638	— brought from Phoenicia into Greece, by Cadmus	1450	
Joseph sold into Egypt		1770	Lincoln's inn established		1310
Josephus, the Jewish historian		67	Lincoln's manufactory erected at Windsor		1386
Joshua		1455	Linus and Orpheus	1281	
Jovian		363	Lisbon almost destroyed by an earthquake		1755
Irium conquered by Hen. II. (and first of the Plantagenets) has been governed ever since by an English viceroy, or a lord lieutenant		1172	Livy, the Roman historian		17
Irish massacre of 40,000 English protestants		1640	Locke, John, the great philosopher		1704
Isocrates, the Greek orator		336	London, renowned in the time of Boadicea		61
Jubilee, the last grand one held at Rome		1759	— obtains a charter in the reign of John		1208
Judas Maccabæus		165	Longinus, the Greek orator, put to death by Aurelian		273
Judges of Israel		1236	Lottery, the first drawn in England		1693
— itinerant, appointed by Hen. II. in 6 circuits		1176	Lucan the Roman epic poet, put to death by Nero		65
Jugurth's conspiracy	111	113	Lucian, the Roman philologer		180
Julian, the apostate		355	Lucius, the first Christian king of Britain, who founded St. Peter's, Cornhill, which was then made the archbishop's see, till removed afterwards to Canterbury		200
Julius Agricola. See Agricola.			Lucretius, the Roman poet		54
Julius Cæsar. See Cæsar.			Luther, Martin, begins the Reformation in Germany		1517
Juries first instituted		979	— Henry VIII. of England writes against him, and receives the title of <i>Defender of the Faith</i>		1521
Justices of the peace first appointed in England		1076	Lycurgus, the Spartan lawgiver	875, 926	884
Justin, the Roman historian		150			
Justin of Samaria, the oldest Christian author after the apostles		167			
Justinian		526			
Juvenal, the Roman satyric poet		128			
K.					
K ATHARINE of Arragon } Howard } See Parre } Hen. VIII.					

C H R O N O L O G I C A L E V E N T S .

	Before Christ.	After Christ.		Before Christ.	After Christ.
M.					
M ACBETH, the usurper, slain by Malcolm king of Scots		1057	Medina, the flight of Mahomet from Mecca		622
Maccabæus, Judas, the Jewish general	165		Middleton, Revd. Dr. Conyers, Yorkshire; Life of Cicero, &c.		1750
Macedon, kingdom, founded by Caranus	1831		Mile-stones, by Trajan, in Britain		109
Mackenzie, Sir George, of Dundee		1691	Miltiades, the Athenian general	490	
Maclawrin, Colin, of Argyllshire, mathematician		1746	Milton, John; Paradise Lost, &c.		1674
Macrobius, the Roman grammarian		415	Minorca, taken by the French		1756
Magellan discovers his straits in South America		1518	Misraim, or Mence, the son of Ham, the second son of Noah, leads a colony into Egypt	2288	
Magha Charts compulsively signed by John Mahomet born		1215	Mississippi bubble		1719
— takes his flight from Mecca to Medina, in the 42d year of his age, when he established the Saracen empire		578	Mithridates I. the third king of Pontus	265	
— and dies	632		Monasteries dissolved by Henry VIII.		1538
Maid of Orleans, or Joan of Arc		1428	Monmouth, duke, beheaded		1685
— is executed for a witch at Rouen		1431	Montec, Dr. Alexander, anatomy		1751
Malcolm, king of Scots, vanquishes the usurper Macbeth		1057	Morde — born 1571. dies 1451.	120	
Manlius defeats the capitol against the Gauls, till Camillus arrives with his army, and defeats them	384		Murmius takes and burns Corinth	146	
Mansion-house built by Sir John Vanbrugh		1739	Mutius, according to the Arundel Marbles, stonished	1500	
Maps and sea charts brought to England by Columbus		1489	— but, according to the Universal History, about the time of the Argonautic expedition	1281	
Marathon battle, in which Miltiades, with only 10,000 men, defeats Datis, the Persian general, at the head of 100,000 foot, and 10,000 horse	490				219
Marcellus defeats the Gauls	221		N.		
Marcus Aurelius		168	N ASEBY battle		1645
Mariners compass invented or improved by Givio of Naples		1302	New river brought from Ware to London by Sir Hugh Middleton		1614
Marius and Sylla	98		Newton, Sir Isaac; optics and astronomy		1727
Mark Antony and Cleopatra defeated off Actium, by Augustus	31		Nimrod, the son of Cush, and great grandson of Noah, begins the kingdom of Babylon, and tower of Babel, in Assyria	2247	
— stabs himself	30		Nineveh built by Ninus, the son of Nimrod, or Ashur, the son of Shem, who had been driven out of Babylon by Nimrod	2122	
Marlborough, duke, defeats the French in many battles		1700	Noah born, being the 10th in descent from Adam	2948	
Marseilles founded by the Phœceans	600		— in his time is the general deluge	2348	
Martial, of Spain, the epigramatic poet		104	Numa, successor to Romulus	708	
Martinico taken from the French		1762	O.		
MARY, bloody queen, eldest daughter of Henry VIII. by Katharine of Arragon		1553	O ENOTRUS leads a colony out of Greece into Italy	1470	
— in her bloody reign were burnt 5 bishops; 21 clergymen; 8 gentlemen; 84 tradesmen; 100 husbandmen, servants, and laborers; 5 women; and 4 children: at last she herself dies of a dropsy		1558	Ogyges settled in Attica	1796	1855
Mary, queen of Scots, beheaded after 18 years imprisonment		1587	— founded Thebes in Bœotia		1855
Mary, elder daughter of James II. and married to William prince of Orange		1688	Oil painting first used by John Vanneck		1340
Massacre of English by the Dutch at Amboyna		1740	Olympiads established		776
— of English protestants in Ireland		1572	— and yet the Universal History acknowledges, that Iphitus began to compute time by Olympiads, 108 years before the first Olympiad		884
— of protestants in Paris		312	Olympic games instituted by Pelops	1453	1307
Maxentius		1754	Origen, a Christian father, of Alexandria		254
Mead, Dr. Richard, on poisons, &c.		825	Orleans, maid of, or Joan de Arc		1428
Medes, kingdom, founded			Orpheus, about the time of the Argonautic expedition		1281
			Otho and Galba		69
			Oudenarde, battle, won by Marlborough		1708
			Ovid, the amorous Roman poet, banished		9

C H R O N O L O G I C A L E V E N T S .

	Before Christ.	After Christ.		Before Christ.	After Christ.
Ovid dies in banishment	—	17	Plutarch, the Greek biographer	—	119
Otway, Thomas; 10 tragedies and comedies	—	1685	Poitiers, or Maupertuis, won by Edward the Black Prince, eldest son of Edward III. over John king of France	—	1356
P.					
P ETUS put to death by Nero for his singular virtue	—	65	Polybius, the Greek and Roman historian	164	124
Painting in oil first made use of by John Vanock	—	1340	Pompey the Great subdues the pirates in 4 months time, by taking or destroying 1,300 of their ships; killing 10,000 of their men; taking 120 of their towns and strong holds; and about 20,000 of them prisoners	—	67
Paleologus, Michael	—	1255	— conquers Mithridates king of Pontus	—	63
Paper at first made of cotton	—	1000	— aspires to the sovereign power	—	52
— at last of linen	—	1170	— flies to Egypt, after losing the battle of Pharsalia	—	48
Paris, the massacre of protestants	—	1572	— is perfused by Cæsar, who finds him put to death	—	48
Parliament, the Commons first summoned to, by Edward I.	—	1264	Pontius Pilate succeeds Gratus, in Judæa	—	26
Parr, Thomas, of Shropshire, aged 152	—	1634	— delivers Christ to be crucified	—	33
Paterculus, the Roman historian	—	45	Pope, Alexander; poems, letters, translations of Homer	—	1744
St. Paul converted to Christianity	—	35	Portugese first sailed round the Cape of Good Hope	—	1497
— pleads before Felix	—	62	Porus defeated by Alexander	—	327
— suffers martyrdom at Rome	—	67	Post-office first erected in England	—	1635
St. Paul's, in London, rebuilt by Sir Christopher Wren, in 37-years	—	1710	— instituted by Cyrus	—	560
Paulus Æmilius, consul, killed at the battle of Cannæ	—	214	— by Trajan, in Britain	—	100
Pausanias, king of Sparta, builds Byzantium, or Constantinople	—	494	Powder plot against James I.	—	1605
Penn, the famous quaker, settles Pennsylvania and dies	—	1680	Priam, king of Troy, when taken by the Greeks	—	1184
Pepin	—	690	Printing invented by L. Koster, a soldier, at Harlaem, in Holland	—	1440
Perfius, the Roman satyric poet	—	754	— brought into England by William Caxton, a mercer of London, and the first office was erected in Westminster-abbey	—	1471
Pertinax	—	62	Prior, Matthew; poems, and politics	—	1721
Peter the Great, Czar of Muscovy, defeats Charles XII. at Pultowa	—	1709	Procopius, of Cæsarea, the Roman historian	—	529
— arrives in England	—	31	Prophets, French, presume to declare, that their famous Dr. Emmes would, on a sixth day, rise out of his grave	—	1706
Phædrus, the Roman fabulist	—	35	Protector, Cromwel assumes that title	—	1654
Phœnicians	—	351	Protestants take their name for protesting against the church of Rome, at the diet of Spires	—	1529
Pharaoh Amenophis, king of Egypt	—	1510	— massacred in Ireland, 40,000.	—	1640
— Sesostris, perfuses the Israelites, is drowned in the Red Sea	—	1490	— at Paris	—	1572
Pharsalia; Pompey defeated by Cæsar	—	48	Ptolemy Philadelphus, having in the year 284 obtained by means of Demetrius Phalereus, and magnificent presents, a copy of the Old Testament, causes those sacred books to be translated into Greek by 72 learned interpreters of their nation (from whence that version is commonly called the Septuagint, or the seventy translators) and deposited in his celebrated library at Alexandria, in Egypt	—	277
Philip of Macedon, father of Alexander the Great	—	382	Ptolemy, the son of Ptolemy Auletes, and brother to the famous Cleopatra, causes Pompey to be stabbed the moment he lands in Egypt	—	48
— is stabbed by Pausanias	—	336	Pultowa, Czar Peter defeats Charles XII. of Sweden	—	1709
Picts; a Scythian people, first known in Britain	—	100			
Pindar, the Greek lyric poet	—	291			
Pins first used in England	—	435			
Pisistratus	—	518			
Plague at London sweeps of 168,000 persons	—	1665			
— at Marseilles	—	1721			
Plantagenet, earl of Anjou, second husband to the empress Maud, daughter to Henry I.	—	1123			
Plato, the Greek philosopher, and disciple of Socrates	—	389			
Plautus, the Roman comic poet	—	184			
Pliny, elder, thro' a fatal and ill-timed curiosity, in attempting to sail thro' showers of stones, cinders, calcined materials, and ashes, that fell around him, during a most violent eruption of Mount Vesuvius, is at length suffocated by sulphureous vapors	—	79			
— the younger, nephew to the former; historical letters.	—	116			

C H R O N O L O G I C A L E V E N T S .

	Before Christ.	After Christ.		Before Christ.	After Christ.
Pyrrhus makes war on the Romans	—	280	S.		
— killed at the siege of Argos	—	272	SACHEVEREL, Dr. his seditious sermon		1709
Pythagoras	—	537	at St. Paul's, Nov. 5.	—	—
Q.			Saguntum besieged and taken by Hannibal	219	—
QUINTILIAN, the Roman orator	—	95	Saladin defeated at the head of 300,000 men,		
Quintus Curtius, a Roman historian	—	64	at the battle of Ascalon, in Judæa, by		
R.			Richard I. surnamed Cœur de Leon	—	1192
REFORMATION begins in England			Sallust, the Roman historian	—	34
under Henry VIII. who wrote against			Samson	—	1136
Luther the reformer, in Germany	—	1534	Samuel	—	1166
Registers, parochial, first appointed to be kept	—	1538	Sappho, the Greek lyric poetess, born	200	—
Revolution at the abdication of James II.	—	1688	years after Homer	—	620
RICHARD I. surnamed Cœur de Leon	—	1189	— perishes in taking the lovers' leap,		
— defeats Saladin, at the great			at 28 years of age	—	610
battle of Ascalon	—	1192	Saracens first mentioned	—	193
II. son of Edward the Black			— overrun Egypt	—	634
Prince, is crowned	—	1377	— subdued by Gings Kan, head of the		
— is deposed and murdered in			Tartars	—	1227
Pomfret-castle	—	1399	Saul	—	1093
III. after a short reign of only			Saxons, invited into England by Vortigern	—	455
two years, is killed at the battle of Bos-			— drive the Britons into Wales	—	449
worth, by Henry Tudor, earl of Rich-			— the Heptarchy united under Egbert		685
mond; this event puts an end to the line			king of Wessex, by the name of England		800
of the Plantagenets, which had lasted 350			— driven out by the Danes	—	867
years; and likewise ends the civil wars			— restored under Edward the Confessor	—	1041
between the two houses of York and Lan-			— and at last are subdued by the		
caster, which had lasted 30 years	—	1485	Normans	—	1066
Richard, son of Oliver Cromwel, abdicates	—	1659	Scamander, from Crete, begins the kingdom	—	1546
the government	—		of Troy	—	196
Richardson, Samuel; Grandison, Clarissa,			Scipio, Publius, defeats Hannibal at the	—	146
Pamela	—	1761	battle of Zama	—	446
River, New, brought from Ware to London			— Æmilianus takes and burns Carthage	—	1602
by Sir Hugh Middleton	—	1614	Scots and Picts invade England	—	21
Roman embassy to Greece	—	225	Scotland and England united under James I.	—	1654
civil wars	—	54	Sejanus	—	64
Rome founded by Romulus	—	748	Selden, John, Suffex; antiquities and laws	—	193
besieged, and burnt by the Gauls	—	378	Seneca, of Spain, moral philosopher, put to		209
besieged, plundered, and burnt by			death by Nero	—	—
Alaric king of the Goths	—	410	Sesoftris, Pharaoh, drowned in the Red Sea	1490	—
Romulus, founder of Rome	—	753	Severus, Septimius	—	1537
— is killed	—	711	Seymour, lady Jane, wife to Henry VIII.		
Rowe, Nicholas; Lucan's Pharsalia, and			dies in child-bed of Edward VI.	—	1616
Sallust	—	1718	Shakespeare, William; 42 tragedies and		1761
Royal Exchange first built by Sir Thomas			comedies	—	1505
Gresham	—	1564	Sherlock, Thomas, bishop of London	—	2100
— being burnt down in the			Shillings first coined in England by		1282
great fire of 1666, was rebuilt, with a			Henry VIII. (Edward III. 1347)	—	552
grasshopper on the top, alluding to Sir			Sicyon kingdom, in Greece, established under		522
Thomas Gresham	—	1662	Ægialeus	—	274
Royal Society instituted	—	1662	Sicilian vespers	—	551
Rufus, William, second son of William the			Sigean inscription	—	1620
Conqueror, came to the crown	—	1087	Sigmund	—	—
— killed in the New Forest by a			Silk first brought from India	—	—
random arrow from Sir Walter Tyrrel	—	1100	the manufactory of it introduced into		
Russia, at first only a dukedom, is erected			Europe by some Monks	—	—
into an empire	—	1729	— broad silk manufactory introduced		
			— throwing machine, invented by Lombe,		
			containing 26,586 wheels, erected at Darby,		
			takes up one-eighth of a mile; one water		
			wheel moves the rest; and in 24 hours it		

C H R O N O L O G I C A L E V E N T S .

	Before Christ.	After Christ.		Before Christ.	After Christ.
works of silk thread	318,504,960		Temple of Jerusalem burnt by Titus Vespasian	—	70
Silk-stockings first worn in England by queen Elizabeth	—	1719	— Solomon dedicated	1004	—
— a steel frame invented by the Revd. Mr. Lee, of St. John's-college, Cambridge	—	1561	Temple, Sir William	—	1730
Simonides	560	—	Terence, of Carthage, the Latin comic poet	166	159
Socrates put to death unjustly by the Athenians, at 70	400, 429	395	Teucer, the founder of Troy, and son of Scamander	1502	—
Solomon	1014	—	Thales, the Milesian, prince of Ionic philosophers, born at Miletus	638	—
Solon, the wise lawgiver, is archon at Athens	620	594	— dies, aged 90	548	—
Sophocles, the Greek tragic poet	—	406	Theocritus, the Greek pastoral poet	285	—
South-sea bubble	—	1720	Theodore Lascaris	—	1205
Spanish armada defeated, consisting of 132 large men of war, of which 79 were destroyed by tempests, and the English admirals	—	1588	Theodosius defeats the Picts and Scots	—	367
Sparta built by Lælix	1516	—	Theophrastus, the Greek philosopher, and scholar of Aristotle	288	—
— the Universal History says, by Lacedæmon	1489	—	Thermopylæ defended by Leonidas against Xerxes	480	—
Spencer, Edmund; Fairy Queen	—	1598	Theseus, king of Attica	1257	—
Statius, the Roman epic poet	—	96	Thespis, the inventor or improver of tragedy	560	—
Steele, Sir Richard, Dublin; four comedies, Tatlers, Spectators	—	1729	Thomson, James, Roxborough; Seasons, and other poems	—	1748
STEPHEN, king, son of Stephen earl of Blois, usurps the crown	—	1135	Thucydides, the Greek historian	426	391
Sterné, Revd. Lawrence	—	1768	Tibullus, a Roman poet	—	11
Stilicho	—	403	Tillotson, John, archbishop of Canterbury, Halifax; 254 sermons	—	1694
Storm of wind, Nov. 26	—	1703	Tobacco first brought from Virginia to England by Sir Walter Raleigh	—	1585
— Nov. 1	—	1740	Tower of London built by William the Conqueror	—	1080
— Dec. 31	—	1779	Trajan defeats the Dacæ	—	105
Strabo, the Greek geographer	—	29	Troy founded and governed by Scamander, from Crete	1546	—
Suetonius, the Roman historian	—	117	— taken and burnt by the Greeks, after a ten year's siege, on the night between the 11th and 12th of June, being the 23d or 24th of the month Thargelion; according to the Arundel Marbles; and the 408th before the establishment of the Olympiads in 776 before Christ	1184	—
Surnames began to be used	—	1201	Tudor, Owen, a Welsh gentleman, married to Katharine queen dowager of Henry V.; from this Tudor was descended Henry Tudor, earl of Richmond, afterwards Henry VII. with whom began the Tudor line, which ends with queen Elizabeth	—	1423
Sweden, Charles XII. defeated by Czar Peter, at Pultowa	—	1709	Turks begin their empire in Bithynia, under Ottoman	—	1298
Swift, Revd. Dr. Jonathan, dean of St. Patrick's, Dublin	—	1745	— take Constantinople	—	1453
Swiss cantons began to be established	—	1307	Tyra built by the Sidonians	1712	—
Sydenham, Dr. Thomas, Dorsetshire; history of physic	—	1689			
Sylla and Marius	92	—	U. and V.		
Syracuse besieged and taken by the Romans	207	—	V ALENTINIAN. —	—	364
T.			Valerius Flaccus, the Roman epic poet	—	104
T ACITUS, the Roman historian	—	99	Vandals, Alans, and Suevi, spread into France and Spain	—	406
— a kinsman and name's sake, declared emperor	—	275	— begin their kingdom in Spain	410	412
— is cut off in six months	—	275	Vatican library founded at Rome	—	1446
Tallow candles invented	—	1298			
Tamerlane vanquishes Bajazet, the Turkish emperor	—	1401			
Tar-water first recommended by bishop Berkley	—	1744			
Tartars, under Gings Kan, over-run the Saracen empire	—	1227			
Tea first brought to England	—	1666			
Telescope invented in Italy, or Holland	—	1608			
Temple of Janus, shut, and universal peace	8	—			

C H R O N O L O G I C A L E V E N T S .

	Before Christ.	After Christ.		Before Christ.	After Christ.
Vespasian, at the head of 60,000 men, enters Galilee		67			
— is declared emperor, and in the same year takes and burns Jerusalem for the last time		70	W.		
Vespers, Sicilian		1282	W ALES united to England by Edward I.		1282
Vesuvius; a most dreadful eruption, in the midst of which Pliny the elder is suffocated		79	— prince of, the title given to the heir apparent		1284
Vigo; two-and-twenty rich Spanish galleons, under convoy of thirty French men of war, valued at above a million sterling, are taken or destroyed by Sir George Rooke		1702	Waller, Edmund, Bucks; poems, speeches, letters		1687
Virgil, the Roman epic poet	19		Walpole, Sir Robert, sent to the Tower		1712
Vitellius		69	— made earl of Orford		1741
Vitruvius, the famous Roman architect	44		Watches first brought from Germany		1597
Union between England and Scotland established		1706	Weaving first introduced into England by two Brabant weavers, who settled at York		
Universities of Aberdeen		1493	— of linen first erected in London		1336
St. Andrews by James IV. of Scotland		1412	Westminster-abbey and hall enlarged		1386
Cambridge		915	— first printing-office erected there		1399
Edinburgh I have not found			Wickliffe, John, an Englishman, first begins to reform the erroneous doctrines of the church of Rome		1471
Glasgow, by bishop Turnbull		1457	WILLIAM I. duke of Normandy, kills Harold at the battle of Hastings, in Suffex		1362
Oxford, founded by Alfred the Great		886	— introduces the feudal law		1066
but Stamford far exceeds all others in antiquity, if we may credit Stowe's Chronicle, who tells us, p. 21, "that Bladud, the founder of Bath, flourished 863 years before Christ, had long studied at Athens, and brought with him from thence four philosophers, to keep school in Britain; for the which he builded Stamford, and made it an university; wherein he had great number of scholars; studying in all the seven liberal sciences: which university dured to the coming of St. Austin:"—nay, according to other historians, it must have dured much longer; for, in Edward III's time, on a secession at Oxford, many of the scholars retired from thence to Stamford:—let this be considered by others: there is however another article, which claims as much consideration; viz. that at the end of his chronicles, Stowe observes, that "Cambridge (as some learned writers do affirm) was first frequented with philosophers from Athens, procured from thence by Cantebar, a Spaniard, in the time of Gurguntius, who was king of Britain, before the birth of Christ 375 years:"—if so, then the fame of Cambridge, as an university, must have remained very inactive for the space of above 1600 years; since in the very next article he mentions Peter-house, (supposed to be the oldest college) as founded in 1256 after Christ.		896	WILLIAM II. his second son, surnamed Rufus		1070
Vortigern, king of the Britons, invites the Saxons over		445	— is killed in the New Forest, by a random arrow, from Sir Walter Tyrrel		1087
		449	WILLIAM III. prince of Orange, married to Mary, elder daughter to James II.		1109
			— lands at Torbay on the 5th Nov.		1683
			— defeats his father-in-law James II. at the Boyne		1688
			Windows first glazed in England		1690
			Windfor-castle; built by Edward III.		1180
			Wine sold at first by apothecaries as a cordial		1386
			De Wits, brothers, assassinated at the Hague		1298
			Wood's half-pence ordered to be coined for Ireland and America; but utterly rejected		1672
			Wren, Sir Christopher, rebuilds St. Paul's in 37 years		1723
					1710
			X.		
			X ENO, or rather Zeno, founder of the Stoic philosophy in Greece		264
			Xenophon, the Greek philosopher and historian		359
			— joins the army of Cyrus; and after that prince is killed, makes the famous retreat of the 10,000		400
			Xerxes, king of Persia, prepares for his expedition against Greece		482

C H R O N O L O G I C A L E V E N T S .

	Before Christ.	After Christ.		Before Christ.	After Christ.
Xerxes takes a view of his army and fleet, which are said to have amounted to near three millions, besides servants, sutlers, &c.			Z.		
_____ is forced to make a shameful retreat	480		ZENO, founder of the Stoic sect	264	
	479		Zopyrus, the Persian nobleman, and general under Darius, by whose violent stratagem Babylon was taken		516
Y.					
YOUNG, Revd. Edward, Night Thoughts, and other poems		1765			



A LIST OF ENGLISH KINGS,

FROM

WILLIAM THE CONQUEROR TO HIS PRESENT MAJESTY.

		Families.	Came to the Crown.	Years they reigned.	Their Ages.	
Early short reigns.						
William I. — 13	1 William I.	Normans, 88 years.	1066	21	64	
Stephen — 19	2 William II.		1087	13	44	
John — 17	3 Henry I.		1100	35	58	
	4 Stephen —		1135	19	50	
Modern short reigns.						
William and Mary 14	5 Henry II.	Plantagenet, or house of Anjou, 337 years.	1154	35	57	
Ann — 13	6 Richard I.		1189	10	42	
George I. — 13	7 John —		1199	17	51	
	8 Henry III.		1216	56	68	
	9 Edward I. —		1272	35	69	
	10 Edward II.		1307	20	43	
	11 Edward III.		1326	51	65	
	12 Richard II.		1377	22	35	
Glorious long reigns.						
Edward III. — 51	13 Henry IV. }	Lancaster	1399	14	46	
Q. Elizabeth — 45	14 Henry V. }		1412	9	36	
George II. — 33	15 Henry VI. }		1422	39	50	
	16 Edward IV. }		1460	22	42	
	17 Edward V. }		1483	1m. 12d.	14	
	18 Richard III. }		1483	2	34	
	19 Henry VII. United		York	1485	24	53
	20 Henry VIII.			1509	38	56
	21 Edward VI.	1546		6	16	
	22 Philip and Mary	1553		5	42	
Inglorious long reigns.						
Henry III. — 56	23 Elizabeth	Tudors, 117 years.	1558	45	70	
Henry VI. — 39						
Charles II. — 25	24 James I.	Stuarts, 112 years.	1602	22	59	
	25 Charles I.		1625	24	49	
	26 Cromwel		1648	11	59	
	27 Charles II.		1660	25	55	
	28 James II.		1684	4	68	
	29 William and Mary		1688	14	52	
Glorious short reigns.						
Richard I. — 10	30 Ann —	Guelphs, Hanover.	1701	13	50	
Henry V. — 9	31 George I.		1714	13	68	
Oliver Cromwel 11	32 George II.		1727	33	77	
Inglorious short reigns.						
Richard III. — 2	33 George III.		1760			
Philip and Mary 5						
James II. — 4						
Remarkable periods of 60						
William I. — 1066						
Henry II. — 1160						
Henry III. — 1260						
Edward III. — 1360						
Edward IV. — 1460						
Q. Elizabeth 1560						
Charles II. — 1660						
George III. — 1760						

I N D E X

Of those Words which, being but Duplicates or Collaterals to some Radix, are omitted in the Work itself, and here referred to their proper Originals, in the respective Alphabets to which they belong: those with an Asterisc, are of doubtful Origin; and those in *ITALIC CAPITALS* are explained, but their Derivations have not as yet been found:—for *Add.* and *a.* see *Addenda.*

A D A L A N A R

<p>A.</p> <p>ABBREVIATION. <i>Bro.</i></p> <p><i>Avity</i> — Gr.</p> <p>Abeysance. <i>Bay, or stop</i> Gr.</p> <p>Abjucate. <i>Judge</i> — Gr.</p> <p>Abolition. <i>Lazary</i> Gr.</p> <p>Ablution. <i>Lotion</i> — Gr.</p> <p>Abnegation. <i>Deny</i> — Gr.</p> <p>Abode. <i>Bide</i> — Gr.</p> <p>About — Sax.</p> <p>Abroad — a. Gr.</p> <p>Abrogate. <i>Rogation</i> Gr.</p> <p>Absolute } <i>Absolute</i> — Gr.</p> <p>Abolution } <i>Absolute</i> — Gr.</p> <p>Absonance. <i>Sound</i> — Gr.</p> <p>Abforbent. <i>Abforb</i> a. Gr.</p> <p>Accelerate. <i>Clarity</i> — Gr.</p> <p>Acclamation. <i>Chant</i> Gr.</p> <p>Accomodate. <i>Commodious</i> Gr.</p> <p>Account. <i>Computation</i> Gr.</p> <p>Accessments — Add. Gr.</p> <p>Accretion. <i>Crescent</i> Gr.</p> <p>Accrus. <i>Crescent</i> — Gr.</p> <p>Achieve. <i>Archives</i> — Gr.</p> <p>Acquiesce. <i>Quiet</i> — Gr.</p> <p>Acquire. <i>Acquies</i> — Gr.</p> <p>Actual } <i>Act</i> — Gr.</p> <p>Actuate } <i>Act</i> — Gr.</p> <p>Acnated. <i>Acute</i> — Gr.</p> <p>Adapt. <i>Ap</i> — Gr.</p> <p>Addit. <i>Dictionary</i> — Gr.</p> <p>Addle — a. Gr.</p> <p>Adequate. <i>Equal</i> — Gr.</p> <p>Adhesion. <i>Addere</i> — Gr.</p> <p>Adjudicature. <i>Judge</i> Gr.</p> <p>Adjunct. <i>Join</i> — Gr.</p>	<p>Adjuration } <i>Judge</i> — Gr.</p> <p>Adjust } <i>Judge</i> — Gr.</p> <p>Adle — Sax.</p> <p>Admiral — a. Gr.</p> <p>Admissible. <i>Mission</i> — Gr.</p> <p>Adorn. <i>Ornament</i> — Gr.</p> <p>Additions. <i>Ascensions</i> Gr.</p> <p>Advance } <i>Venture</i> — Gr.</p> <p>Advantage } <i>Venture</i> — Gr.</p> <p>Advent } <i>Venture</i> — Gr.</p> <p>Adventitious } <i>Venture</i> — Gr.</p> <p>Adventure } <i>Venture</i> — Gr.</p> <p>Adulterer — a. Gr.</p> <p>Acker. <i>Acer</i> — Gr.</p> <p>Aert — Add. Gr.</p> <p>Aeta — Sax.</p> <p>Aethelboren-man — Sax.</p> <p>Æthiop. <i>Efop</i> — Gr.</p> <p>Aethryne — Sax.</p> <p>Aetywd — Sax.</p> <p>Affiance — a. Gr.</p> <p>Affluence. <i>Flow</i> — Gr.</p> <p>Afraid. <i>Fray, or frighten</i> Gr.</p> <p>Again — Sax.</p> <p>Age — a. Gr.</p> <p>Agglomerate. <i>Globe</i> Gr.</p> <p>Agglutinate. <i>Glue</i> — Gr.</p> <p>Aggravate. <i>Grief</i> — Gr.</p> <p>Aghast. <i>Ghost</i> — Gr.</p> <p>Agilt — Sax.</p> <p>Agitment. <i>Joist</i> — Gr.</p> <p>ALBS; <i>beards of wheat.</i></p> <p>ALANTOM; <i>at a distance.</i></p> <p>Albers. <i>Echobert</i> — Sax.</p> <p>Als-eagre. <i>Vinagar</i> Gr.</p> <p>Alfred — Sax.</p> <p>Alfric. <i>Uphrie</i> — Gr.</p> <p>Alledge. <i>Allege</i> — Gr.</p>	<p>Allemaigne } — Sax.</p> <p>Allemaans } — Sax.</p> <p>Allemain — Sax.</p> <p>Alfin. <i>Allen</i> — Gr.</p> <p>Alnodial — Sax.</p> <p>Alrum. <i>Alum</i> — Gr.</p> <p>Alstia — Add. Gr.</p> <p>Altercation } <i>Aker</i> — Gr.</p> <p>Alternative } <i>Aker</i> — Gr.</p> <p>Alred. <i>Alfred</i> — Sax.</p> <p>Alyfed. <i>Allowed</i> — Gr.</p> <p>Alyfed. <i>Released</i> — Gr.</p> <p>Amazement. <i>Mated,</i> sub-</p> <p> <i>dued</i> — Gr.</p> <p>Ambassador. <i>Embassador</i> Gr.</p> <p>Ambition. <i>Ambient</i> — Gr.</p> <p>Ambrosia. <i>Ambrose</i> Gr.</p> <p>Amell. <i>Pell-mell</i> — Gr.</p> <p>Amicable. <i>Amiable</i> — Gr.</p> <p>Amort. <i>Mortal</i> — Gr.</p> <p>Amper — Sax.</p> <p>Amputation — a. Gr.</p> <p>Anchor. <i>Anchor</i> — Gr.</p> <p>Ancient. <i>Antient</i> — Gr.</p> <p>Ancient, or ensign Add. Gr.</p> <p>Ancl. <i>Ankle</i> — Gr.</p> <p>Andede } — Sax.</p> <p>Andeding } — Sax.</p> <p>Andorn — Sax.</p> <p>Anecdote. <i>Anecdote</i> Gr.</p> <p>Anewit — Sax.</p> <p>Anglicism. * England. * Sax.</p> <p>Annihilation. <i>Nil</i> — Gr.</p> <p>Annotation. <i>Notable</i> — Gr.</p> <p>Annular. <i>Annual</i> — Gr.</p> <p>Annunerate. <i>Number</i> Gr.</p> <p>Annunciation. <i>Announce</i> Gr.</p>	<p>Ant. <i>Emmet</i> — Sax.</p> <p>Anticci. <i>Anoiki</i> — Gr.</p> <p>Antlers — Sax.</p> <p>Anweald — Sax.</p> <p>Anxiety — Add. Gr.</p> <p>Apisa. <i>Ap</i> — Sax.</p> <p>Appear. <i>Apparent</i> — Gr.</p> <p>Appennage } <i>Appendent.</i> Lat.</p> <p>Appendix } <i>Appendent.</i> Lat.</p> <p>Applaud. <i>Plausible</i> — Gr.</p> <p>Applicable. <i>Pliant</i> — Gr.</p> <p>Apprifer. <i>Prifer</i> — Gr.</p> <p>Approbation. <i>Prove</i> Gr.</p> <p>Appropo. <i>Approp</i> — Gr.</p> <p>Appropriate. <i>Appropriation</i> — Gr.</p> <p>Approximation. <i>Approach</i> Gr.</p> <p>Appurtenances. <i>Appertains</i> Gr.</p> <p>Apricock — a. Gr.</p> <p>ARCH; or <i>fy.</i></p> <p>Ard — Add. Gr.</p> <p>ARDERS; <i>followings.</i></p> <p>Aread } — Sax.</p> <p>Arede } — Sax.</p> <p>Areared. <i>Raise</i> — Gr.</p> <p>Arelames. <i>Heirbons</i> Add. Gr.</p> <p>Arf — Add. Gr.</p> <p>ARGOL; <i>sartar, or less of wine.</i></p> <p>Arm — a. Gr.</p> <p>Arnold — Sax.</p> <p>Arnulph — Sax.</p> <p>ARQINT <i>over; by your laws.</i></p> <p>Arquebuse — Sax.</p> <p>Arsenal. <i>Arceual</i> — Gr.</p> <p>Artificer } <i>Art.</i> — Gr.</p> <p>Artificial } <i>Art.</i> — Gr.</p> <p>Artisan } <i>Art.</i> — Gr.</p>
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B A

B E

B O

B U

Arvel-bread — Sax.
 Ascance. *Skew* — Gr.
 Ascians. *Askians* — Gr.
 Asile. *Asylum* — Gr.
 Asinine. *Asis* — Gr.
 an *ASKER*; a *newt*.
 Assume — a. Gr.
 Aswage. *Suage* — Gr.
 Astite. *Tide* — Sax.
 Astounded. *Astonishment* Gr.
 Astride. *Siraddle* — Sax.
 Astringent. *Striz* — Gr.
 Astyred. *Stir* — Gr.
 Atynder. *Sunder* — Sax.
 Ate. *Eat* — Gr.
 Attainder } — Add. Gr.
 Attaint }
 Attestation. *Test* — Gr.
 Attire. *Tier* — Gr.
 Attorney. *Attorney* — Gr.
 Attribute. *Tribe* — Gr.
 Avenger. *Vengeance* — Gr.
 Averdupois — Add. Lat.
 Averment. *Affeweration* Gr.
 Avert. *Aversion* — Gr.
 Auf. *Oaf* — Gr.
 Aum. *Elm* — Gr.
 Aumbrey — a. Gr.
 Aumelet. *Omelet* — Gr.
 Aunder. *Aunder* — Sax.
 Aurichalcum. *Orichalcum* Gr.
 Austin. *Augustine* — Gr.
 Award. *Reward* — Gr.
 Aware. *Wary* — Gr.
 Awarpen. — Sax.
 Awe — Sax.
 Aweld } — Sax.
 Awyld }
AWNS; *beards of wheat*.
 Awry. *Wring* — Gr.
 Awrygud — Sax.

B.

BACK — Sax.
 Back-bite — Sax.
 Badge — Sax.
 Badger, the animal — Sax.
 Badger, or dealer in corn — Add. Gr.
BALN; *willing*; and *easy to bend*.
 Balance — a. Gr.
 Balarag — Sax.
 Baldred — Sax.
 Baleful — Sax.
 Balk, or balk — Sax.
 Ballance. *Balance* — Gr.
 Ballast — Add. Gr.
 Ban; declaration — Sax.
 Band, to wear. *Banner* Gr.
 Banditti. *Ban*, declaration. Sax.
 Bandore — a. Gr.
 Banish. *Ban* — Sax.
 Bannister. *Ballustrade* Gr.
BANNOCK; an *oat-cake*
 Banns. *Ban*, declaration. Sax.
 Banquet. *Banquet* — Gr.
 Bar, or bolt — Sax.
 Barberries. *Berberries* Gr.
 Bard — Add. Gr.
 Bardolph — Sax.

BARCH; a *horse way*
 Barkea — Sax.
 Barley — Sax.
 Barm — Sax.
 Barn for corn — Sax.
 Barnacles for horses Sax.
 Barne, or child — a. Gr.
 Barracks for soldiers Add. Gr.
 Barretour — Sax.
 Barricade } *Bar* — Sax.
 Barrier }
 Barrows, or hills — a. Gr.
 Barter — Sax.
BARTH; a *warm place for a lamb*
 Bartulph. *Bardolph* Sax.
 Bashaw. *Bascha* — Sax.
 Baste with a needle — Sax.
BAT; *the animal*
 Baubles — a. Gr.
 * Baven of fagots. * Sax.
B'AWATY; *linfy-wooly*
 Be, *in composition* — Sax.
 Beacon — Sax.
 Beating with child — a. Gr.
 Beckon — Sax.
 Bed of justice — a. Gr.
 Bedrawled. *Drivul* — Gr.
 Beef-eaters — Add. Gr.
 Beeld — Sax.
 Beer, to drink — Sax.
BEER; *force*, or *might*
 Beet — a. Gr.
 Begeond. *Yonder* — Sax.
 Behet — Sax.
 Behind. *Hind* — Sax.
 * Beholden. * *Hald*. Sax. and * Gr.
 Behoove — Sax.
BEHOUNCHED; *tricked up, made fine*
 Belch — Sax.
 Believe. *Belief* — Sax.
BELIVE; *anon*
 Bell-savage. *Belle* — Gr.
 Bell-sollar. *Sollar* — Gr.
 Belong — Sax.
 Beneath. *Neath* — Gr.
 Benefactor } *Factor* — Gr.
 Benefit }
 Benevolence. *Volition* Gr.
BENSEL; *to beat*
 Bequeath. *Quoth* — Gr.
 Beray. *Array*, or clothing Gr.
 Bergena. *Bergun* — Gr.
 Bertulph. *Bardolph* Sax.
 Befant. *Byzant* — Gr.
 Befet. *Session* — Gr.
 Besides. *Sides* — Sax.
 Besmirch. *Smeer* — Gr.
 Besputter. *Spit at* — Gr.
 Bestedded. *Bestow* Sax.
 Bestow a reward — Sax.
 Bewyc } — Sax.
 Bewycer }
 Betide. *Time* — Gr.
 Betroth. *Trust* — Gr.
 Betynd — Sax.
 Bewand. *Winch* — Sax.
 Beware. *Wary* — Gr.
 Bewitch. *Wife* — Gr.

Beyond. *Yonder* — Sax.
 Bezil. *Basil* — Gr.
 Bid, command, or invite a. Gr.
 Bier — a. Gr.
 Bifurcous. *Fork* — Gr.
BIGGE; *dug*, or *teat*
 Biggen — Sax.
 Biggining — Sax.
 Bigotry. *Bigot* — Sax.
 Bilida — Sax.
 Bilingual. *Language* — Gr.
 Bilike. *Bilida* — Sax.
 Bilk — Sax.
 Bill of a bird — Sax.
 Binn — a. Gr.
BIRD of the eye; *the pupil*
 Birk. *Birch* — Sax.
BIRTH; a *warm place for a lamb*
 Bismar — Sax.
 Biffon. *Bison* — Gr.
 Blabber-lipt — a. Gr.
 Blanc-manger — Add. Gr.
 Blanch. *Bleach* — Gr.
 Blead — Sax.
BLEB; or *blister*
BLEEDS well; *yields well*
 Blend — Sax.
 Bletfud. *Blift* — Gr.
 Blin — Sax.
 Blinkt-beer — Sax.
 Blissom — Sax.
 Bloach } *Blister* — Gr.
 Bloat }
 Blotch: *Blister* — Gr.
BLOTEN; *fond*; *as children*
 Blow-milk — Add. Gr.
 Blue — a. Gr.
 Blubber-lipt. *Blabber* Gr.
BLUFF; *blindfold*; *blind man's bluff*
 to *BLUSH another*; *to be like him*
 Board a ship. *Bord a ship* Gr.
 Boatwain — Add. Gr.
 Bob, or fob off — a. Gr.
 Boc-stave. *Book*, and *book-stave* Gr.
 Boding. *Bode* — Sax.
 Bodiung } *Bodige* — Sax.
 Bodud }
 Bodkin. *Body* — Sax.
 Bog — Sax.
BOGGEE; *bold*
 Boggle, or doubt — Sax.
 Boke. *Book* — Gr.
BOKE; or *large quantity*
 a *BOLL of salt*; *two bushells*
 Boll, or Bole of a tree Sax.
 Boll. *Bowl* — Gr.
 Bolled — Sax.
 Bondage. *Bind* — Gr.
BONDY; *simple*, *foolish*
 Boom. *Beam* — Gr.
BOOR; a *parlour*, or *bed-chamber*
 * Boorish. *Boor*, or *clown*. * Sax. and a. Gr.
 Boose, carouse. *Bowse* Gr.
 * Boot, compensation. * Sax. and Gr.

Booth — a. Gr.
 Borage. *Borrage* — Gr.
 Born, *Borne*. *Beer*; or bring forth — Gr.
 Borough. *Burgh* — Gr.
 Borrow — Sax.
 Bosphorus. *Bosporus* Gr.
BOSTAL; a *road*, or *path up a bill*
 Bots — Sax.
 Botulph. *Botolph* — Gr.
BOUDS; or *weavils in malt*
 Bought, purchased Sax.
 Boun — Sax.
 Bound. *Bind* — Gr.
 Bounden duty. *Bind* — Gr.
 Bounds — a. Gr.
 Bourd. *Burden of a song* Sax.
 Bout — Sax.
 Bout, or be out — Sax.
 Boute feu — Sax.
BOWETY; *linfy-wooly*
 Bowler. *Burfer* — Gr.
 Bradiloquy. *Planiloquy* Gr.
 Braid — Sax.
 Brangle — Sax.
BRANK; *buck-wheat*
BRANT; or *steep bill*
 * Brawl aloud Sax. and Gr.
 Bread — a. Gr.
 Breadth. *Broad* — Gr.
 to *BREE*; *to frighten*
BRENT-BROW; a *steep bill*
 to *BRIAN an oven*; *to put fire at the mouth of it*
 Brick-brack. *Brick-bat* Gr.
 to *BRICKEN*; *to bridle up the head*
 Brickle. *Brittle* — Gr.
 Bride-cake — Add. Gr.
 Bridge — Sax.
 Brigandine. *Brigade* Sax.
 Brightness. *Bright* Sax.
 Brimmer. *Rim* — Sax.
 Brinded cat — Add. Sax.
 Brine it hither. *Bring* Gr.
 Briskle — Sax.
 Bristow. *Bristol* — Gr.
 to *BRUTE*; *as corn when over ripe*
 Brize. *Briens* — Gr.
 Broach, or spit — Sax.
 Brock, the animal Sax.
 Brogue of the tongue Sax.
 Brogues, shoes, or breeches Add. Gr.
 Broil over the fire — Sax.
BROOK up; *as clouds gathering*
 Broom-stalk } *Plantaginet* } Gr.
 Broom-stick } *Broom* }
 Brow of a bill — a. Gr.
BRUARTS; *the brims of a hat*
BRUCKLED; *smusted*
 Brun. *Bran* — Gr.
 Brush clean — a. Gr.
 Brulle — Sax.
 * Brulle up — Sax.
 Buck-basket — Sax.
 Buck of a cart — Sax.
 Buck, or wath — Sax.
 Buck-wheat — a. Gr.
 Buckle

C A

C H

C L

C O

Buckle of a shoe — Add. Gr.
 Buckler — Add. Gr.
 Buckram — Sax.
 Bud, or blossom } — Sax.
 Bud, or steer }
 Budge — Sax.
a BUEE; or gnat
 Bufet — Add. Gr.
 Buffet-stool — Sax.
a BUG; or insect
 Bulimy. *Boulimy* — Gr.
BULLEN; hemp stalks
BULLIMONG; oats, peas, and
vetches, mixt
 Bullice-tree. *Bullacc-tree* Gr.
 Bullulate. *Bubble* — Gr.
 Bully-tree. *Bullace* — Gr.
 Bumbazine. *Bombyzine* Gr.
 Bumble-bee. *Bomble-bee* Gr.
BUMBLE-kites; bramble-ber-
ries
BUMBY; or miry puddle
 Bumkin. *Bomkin* — Gr.
 Bummel-kites — Sax.
 Bunch. *Bunny* — Gr.
 Bundle. *Bind* — Gr.
 to nip a Bung, or purse. Sax.
BUNTER; or dirty barlot
 Buoy. *Bouy* — Gr.
 Burden of a song — Sax.
 Bureau — Sax.
 Burgen } — Sax.
 Surgeon }
 Buri — Sax.
a BURR-tree; an elder tree
 Burr, a weed — Sax.
 Burrage. *Borrage* — Gr.
 Burrow for rabbits Add. Gr.
a BURTLE; a sweeting
 Buffle. *Ruffle* — Gr.
 Bustrophe. *Boustrophe* Gr.
 Busy — Sax.
 But — Sax.
 Butcher — Sax.
 Butler. *Bottle of glass* Gr.
 Butt, or calf — Sax.
 Butt, or mark — Sax.
 Butter-bump. *Buttal* — Gr.
 Button — Sax.
 Buttress — Sax.
 Buxom — Sax.
 Buy — Sax.
 By, near at hand — Sax.
 By, By; farewell — Sax.
 By the By — Sax.
 By-law — Add. Gr.
 By-name — Sax.
 By-word — Sax.
 Bygen — Sax.

C.

C A B B A G E, or teal.
Kabage — Sax.
 Caddis. *Cod-worm* — Gr.
 Caddow. *Cadow* — Gr.
 Cade, or calf. *Kade* — Gr.
 Cade-lamb. *Cot-lamb* Gr.
 Cadet — Sax.
to CADGE; to carry

a CADMA; the least pig of the
litter
 Calamity — a. Gr.
 Calcography. *Chalcography*. Gr.
 Cale. *Cole-wort* — Gr.
 Calendar. *Kalendar* — Gr.
 Calf's gin — Add. Gr.
 Calf of the leg — Sax.
 Calking horses' shoes Add. Gr.
to CALLET; to scold
 Caloyers — a. Gr.
 Cambro Britons. *Kym-bro*
 Britons — Gr.
 Camelodunum — a. Gr.
 Camelopard — a. Gr.
 Cammock — Sax.
 Camomil. *Chamomil* Gr.
a CANKERED fellow; an ill-
natured one
 Canorous. *Canto* — Gr.
to CANT; to throw
to CANT; to recover
CANT; strng and stout
 Cantonment. *Canle* — Gr.
 Capot — a. Sax.
 Capstan — Sax.
CAR-berries; goose-berries
 Car-stone. *Quarry* — Gr.
 Caraways. *Karuas* — Gr.
 Carbine. *Carabine* — Gr.
 Careen. *Carine* — Gr.
 Career. *Carreer* — Gr.
 Carfax — a. Gr.
 Cargo — a. Gr.
 Carlock — Sax.
 Carney. *Thorney* — Gr.
 Caroach. *Car* — Gr.
 Carr-stone. *Quarry* — Gr.
 Carry. *Car* — Gr.
CARSICK; the kennel
 Castle. *Caster* — Gr.
 Casuist. *Cause* — Gr.
 Catherine. *Katbarine* Gr.
 Cat's-cradle. *Cratch-cradle* Gr.
 Caveat. *Caution* — Gr.
 Cauldron. *Chaldron* Gr.
 Caulker. *Calk a ship* Gr.
 Caulking a horse's shoes.
Calking — Add. Gr.
 Causey. *Causeway* Add. Gr.
 Cautelous. *Caution* — Gr.
 Cauterize. *Cautie* — Gr.
 Cede, or yield. *Crase* Gr.
 Celestial. *Caeftial* — Gr.
 Celibacy. *Calibacy* — Gr.
 Cemetery. *Canetry* — Gr.
 Cenobite. *Cenobite* — Gr.
 Centry. *Sentinel* — Gr.
 Chace. *Chafe* — Gr.
 Chagrin-skin }
 Chagrin, vexation } Sax.
CHALDRON of coals
 Chamera obscura. *Chamber*. Gr.
 Change, Royal. *Exchange* Gr.
 Chap-man. *Chaffer* — Gr.
 Chapell — a. Gr.
 Chaps. *Chops* — Gr.
 Characatura — Add. Gr.
CHARE the cow; stop her
 Chariot. *Car* — Gr.
 Chark — Sax.

Charles — Sax.
 Charlock. *Carlock* Sax.
 Charm aloud — Sax.
 Chartre-blanche — Add. Gr.
 Chartularies. *Charter* Gr.
CHATS; the keys of many trees
CHAVISH; chattering, and
gabbling
 Cheapen. *Chaffer* — Gr.
 Cheer }
 Cherish } *Chear* — Gr.
 Cheslips — Sax.
 Chefs — a. Gr.
 Chew. *Chaw* — Gr.
 Chewet, or Chough. *Carw* Gr.
 Chile. *Chyle* — Gr.
 Chilperic. *Hilperic* — Gr.
 Chimb of a cask — Sax.
 Chip. *Chop* — Gr.
 Chiropography. *Chirography* Gr.
 Chisel — a. Gr.
 Chivalry. *Chevalier* — Gr.
 Chizzel to cut with. *Chifel*. a. Gr.
 Chizzly — Sax.
 Chollic. *Colic* — Gr.
 Chopin — Add. Gr.
 Chopping boy — Sax.
 Chorps. *Cobort* — Gr.
 Chouse. *Chough* — Gr.
 Chrayons. *Chraons* — Gr.
 Chrism. **CHRIST** — Gr.
CHUCK }
CHUMP } *a large chip*
 Charl. *Carl* — Gr.
 Chufe. *Choice* — Gr.
 Chymist. *Chemist* — Gr.
 Cider. *Sider* — Gr.
 Cieling. *Ceiling* — Gr.
 Cylinder. *Cylinder* — Gr.
 Cimbri. *Kym-bro Britons* Gr.
 Cipher. *Sipher* — Lat.
 Civic }
 Civilize } *City* — Gr.
 Clack. *Klack* — Gr.
 Clad. *Clob* — Gr.
 Claim. *Clame* — Gr.
 Clamber. *Climb* — Gr.
 Clamps — Sax.
 Clan of tenents — Add. Gr.
 Claret. *Clear* — Gr.
 Clathe. *Clob* — Gr.
 Claver. *Clover* — Gr.
 Clean. *Clammy* — Gr.
 Clear — a. Gr.
CLEDGY; stiff land
 Cleff }
 Cliff } in music — Add. Gr.
 Cleft. *Cleave asunder* Gr.
 Clemd. *Clammy* — Gr.
 Clench. *Clung* — Gr.
 Cleric }
 Clerk } *Clergy* — Gr.
 Clericords. *Clavichords* Gr.
CLETCH; or brood of chickens
 Cleys. *Chleys* — Gr.
 Click up, or steal Sax.
 Climax. *Climb* — Gr.
 Clinch. *Clung* — Gr.
 Cloath. *Clob* — Gr.
a CLOCK; a beetle, or chaffer
the CLOCK of a stocking

CLODGER; or cover of a book
 Cloke. *Cloak* — Gr.
 Cloms. *Loam* — Gr.
 * Clot. * Clod. Sax. and * Gr.
 Cloth — a. Gr.
 Clothaire. *Hilperic* — Gr.
 * Clouterly fellow. * Clod.
 Sax. and * Gr.
GLUMSY; aukward, and
ungain
GLUSSUM'D; Clumfy; above
GLUTCH; or brood of chickens
 Knight. *Knights* — Gr.
 Coal to burn — a. Gr.
 Coast of mutton. *Cofte* Gr.
 Coathy — Sax.
 Coax — a. Gr.
a COBBLE; or pebble
COBBY; stout, and heavy
 Cock-boat — a. Gr.
 Coction. *Cook* — Gr.
 Cog, or flatter — a. Gr.
 Cohrs. *Cobort* — Gr.
COIL; or hen coop
 Cokers — Sax.
 Cole. *Cauli-flower* — Gr.
 Colligate. *Ligature* — Gr.
 Colly-flower. *Cauli-flower* Gr.
 Coloier. *Catoye* — a. Gr.
 Coker — Add. Gr.
 Comely — a. Gr.
 Comits. *Confessioner* Gr.
 Comical. *Comedy* — Gr.
 Coming wench — Add. Gr.
 Comity — Add. Gr.
 Commerce. *Merchant* Gr.
 Commit. *Commissary* Gr.
 Communicate. *Common* Gr.
 Compact, agreement. *Pactiōn*.
 Gr.
 Compact, close. *Pack* Gr.
 Comparison. *Pair* — Gr.
 Compartment. *Part* Gr.
 Compellation. *Appeal* Gr.
 Competition. *Competence* Gr.
 Complacency. *Please* Gr.
 Complain. *Plaintif* Gr.
 Completion. *Compleat* Gr.
 Complicate. *Implex* Gr.
 Complice. *Complexion* Gr.
 Comply. *Pliant* — Gr.
 Component. *Compose* Gr.
 Comportment. *Port, or beha-*
viour — Gr.
 Composition }
 Composure } *Compose* Gr.
 Comprecation. *Pray* — Gr.
 Comprife. *Comprehend* Gr.
 Compt. *Computation* Gr.
 Compulsion. *Compell* Gr.
 Comrade — Add. Gr.
 Con, to know. *Kon* — Gr.
 Con, stout — Sax.
 Concatenate. *Catnation* Gr.
 Conceal. *Cillar* — Gr.
 Conceive. *Conception* Gr.
 Concrete. *Crescent* — Gr.
 Concurrence. *Course* — Gr.
 Condense. *Density* — Gr.
 Condiments. *Candy* — Gr.
 Confidence. *Fidelity* — Gr.

Confine. *Final* — Gr.
 Confusion. *Flatusce* Gr.
 Confluence. *Flow* — Gr.
 Confront. *Front* — Gr.
 Congenial. *Genius* — Gr.
 Congratulation. *Gratis* Gr.
 Congregation. *Gregarious*. Gr.
 Conjugal } *Joint* — Gr.
 Conjunction }
 Conjuror. *Conjuration* Gr.
 Conn. *Ken* — Gr.
 Connection. *Connexion* Gr.
 Connivance. *Connivance* Gr.
 Connoisseurs — Add. Gr.
 Connubial. *Nuptials* — Gr.
 Consecrate. *Sacrament* Gr.
 Consecraneous. *Secular* Gr.
 Consequence. *Sequel* Gr.
 Consolatory. *Salace* — Gr.
 Conspicuous. *Specious* Gr.
 Constraint. *Strict* — Gr.
 Contestation. *Tiff* — Gr.
 Contort. *Torsion* — Gr.
 Contour. *Turn* — Gr.
 Contract. *Tractable* Gr.
 Contradict. *Disfator* — Gr.
 Contradistinction. *Extinguish*
 Gr.
 Contrast — Add. Gr.
 Contribution. *Tribute* — Gr.
 Contumax } *Tumor* — Gr.
 Contumely }
 Convoke. *Vocation* — Gr.
 Coot — — Sax.
 Coppet — Add. Gr.
 Cripple-crowned. *Cripple* Gr.
 Copulate. *Couple* — Gr.
 Cordwainer. *Corduaner*. Sax.
 Corier — — a. Gr.
 Corking a horse's shoes. *Calc-*
ing — Add. Gr.
 Cornub — — Sax.
 Corner — — a. Gr.
 Corpulent. *Corporation* Gr.
 Corroborate. *Robust* — Gr.
 Corrugate. *Wrinkle* — Gr.
 Corrupt. *Abrupt* — Gr.
 Coffer-lamb. *Cor-lamb* Gr.
COSTARD; *the head*
 Cofard monger — Sax.
 Cofed. *Cofed* — Sax.
 Cofning. *Cofnung* Sax.
 Cot-bed. *Cod*, or pillow Gr.
 Cotemporary. *Contemporary* Gr.
 Cottage — — a. Gr.
 a **COTTREL**; *a trammal, to*
hang the pot on
 Coulis — Add. Gr.
 Coulter. *Colter* — Add. Gr.
COUNTERFEITS; *sauces,*
and perringers
 Counter-pain. *Counter-pain.*
 Add. Gr.
 Coupe. *Cops* — Gr.
 Courant. *Cowest* — Gr.
 Courier. *Course* — Gr.
 Courtesy of England Add. Gr.
 Cousin. *Cofin* — Gr.
COWBLAKES; *safings*
 Cowl. *Coul* — Gr.
 a **COWL**; or tub

Cowshot — Sax.
 Cowslip — Sax.
 Coxcomb. *Cock's comb* Gr.
 Cozenage. *Cozen*, or cheat. Sax.
 Crack, or boast — Sax.
 Craft, enclosure. *Crypt* Gr.
 Crag end — Sax.
 Crank — — Sax.
CRANNY; *brisk, and lively*
CRAP; *darnel, or bush-wheat*
CRASSANTLY; *cowardly*
 Cravat — Sax.
 Crave — Sax.
CRAWLY-MAWLY; *indifferent*
well
 Crayons. *Cbraas* — Gr.
CREAM; or *mantle in the glass*
 Creance. *Credit* — Gr.
 Crease. *Crevice* — Gr.
 to **GREE** *wheat; to boil it soft*
CREEM *it into my hand; put*
it in sily
 a **CREIL**; *a dwarf*
CREWEL; or *yarn*
 Cricket, a game — Sax.
 Crinkle crackle. *Wrinkle.*
 Add. Gr.
 Cripple — — Gr.
 Crisoms. *Cbrisoms* — Gr.
 Crisped locks — a. Gr.
 Critch. *Cratch* — Gr.
 Croft. *Crypt* — Gr.
 Crom of iron — Sax.
 Cromlechs. *Lechs* — Gr.
 Crony. *Cbrony* — Gr.
 Crop of a fowl — Sax.
 Croud, a fiddle — a. Gr.
 Crowner. *Coroner* — Gr.
CROWSE; *brisk, and jolly*
 Cruise. *Cruise* — Gr.
 Cruns — — Sax.
 Crutched-friars. *Crouched-friars*
 Gr.
 Cube — — a. Gr.
 Cucking-stool. *Ducking-stool.*
 Gr.
 Cuckold — — a. Gr.
 Cud — — Sax.
CUE; or *merry mood*
 Caerpo — — a. Gr.
 Culinary — — a. Gr.
 Cullander. *Colander* — Gr.
 Culprit. *Culpable* — Gr.
 Culter. *Colter* — a. Gr.
 Cultivation. *Culturs* a. Gr.
 Culture — — a. Gr.
 Curme, or valley. *Coom* Gr.
 Cunegetics. *Kungetics* Gr.
 Curr — — Sax.
 Currants. *Corants* — Gr.
 Current. *Course* — Gr.
 Carrier } *Corier* — Gr.
 Curry-comb }
 Curk, furious — Sax.
 Curtelafs. *Cutlafs* — Gr.
 Curtizan. *Courtesan* — Gr.
 Cartilage — — Add. Gr.
 Custos rotulorum. *Custody* Gr.
 Cuth. *Couth* — Gr.
 Cwyrne *Quern* — Sax.
 Cynegetics. *Kungetics* Gr.

D.

D ABBLE in the dirt Sax.
 Dace — Sax.
 Dackor — — Sax.
 to **DAFFE**; *to dawn*
 a **DAFFOGK**; *a dawkin, or*
flattern
DAFT; *Aupid*
 Dairy — — Sax.
 Dam up — — Sax.
 Dam, and her young. *Team* Gr.
 Dandruff — — a. Gr.
 Dank. *Damp*, or moist Gr.
 Danc; harm — Sax.
 Darnel — — Sax.
 Darning needle. *Darn* Sax.
 Darnix. *Dornix* — Sax.
 Dash out of countenance Sax.
 Dastard — — Sax.
 to **DAW**; *to awaken*
 Daw; or thrive — Sax.
DAWGOS }
DAWKIN } *a flattern*
DAZED *bread; dough-baked*
 I; **DAZED**; *I'm cold*
 Dazzle. *Dizzy* — Sax.
 Deaforestation. *Forest* Gr.
DEAFLY; *lonely*
 Deary — — a. Gr.
 Debar. *Bar* — Sax.
 Deception. *Deceive* — Gr.
 Decipher. *Sipher* Lat.
 Decoction. *Cook* — Gr.
 Decollation. *Collar* Gr.
 Decorum. *Decency* — Gr.
 Decrease. *Crescent* — Gr.
 Decretal. *Decree* — Gr.
 Dedignation. *Deign* — Gr.
 Deface — Add. Gr.
 Defalcation. *Fashion* Gr.
 Default } *Deficiency*
 Defection } Gr.
 Defeazance. *Defeat* — Gr.
 Defecation. *Faces* — Gr.
 Defend. *Fenco* — Gr.
 Definite } *Final* — Gr.
 Definition } Gr.
 Defluxion. *Flow* — Gr.
 Delt — — Sax.
 Defunct. *Function* — Gr.
 Degeneracy. *Genealogy* Gr.
 Deglutition. *Glutton* — Gr.
 Degradation. *Gradual* Gr.
 Dejection. *Abjeft* — Gr.
 Dejection. *Judge* — Gr.
 Delectable. *Delicacy* Gr.
 Delible. *Dele* — Gr.
 Deliver. *Liberal* — Gr.
 Delude. *Lufory* — Gr.
 Delve — — Sax.
 Deman — — Sax.
 Demand. *Mandamus* — Gr.
 Demean — — a. Gr.
 Demecans — — a. Gr.
 Denudation. *Nudity* Gr.
 Deobstruent. *StruBure* Gr.
 Depilation. *Pils*, or nap of
 cloth — — Gr.

Dephrable — a. Gr.
 Deponant. *Position*. *Taff* Gr.
 Deprecate. *Pray* — Gr.
 Depredation. *Prey* — Gr.
 Depretrate. *Pretrious* — Gr.
 Depurgation. *Purify* Gr.
 Deputy. *Amputation* Gr.
 Derision. *Ridicule* — Gr.
 Derivative. *River* — Gr.
 Dernier resort — Sax.
 Descend. *Ascend* — Gr.
 Desert, merit. *Serve* Gr.
 Desirous. *Sign* — Gr.
 Desolation. *Solitaire* — Gr.
 Despise. *Despotion* — Gr.
DESSABLY; *constantly*
 Destroy. *Structure* — Gr.
 Defultory. *Exaltation* Gr.
 Detergent. *Abstergent* Gr.
 Detrudo. *Intrude* — Gr.
 Devastation. *Waste* — Gr.
 Devexity. *Convexity* Gr.
 Deviation. *Way* — Gr.
 Devolve. *Volable* — Gr.
 Devour. *Voracious* — Gr.
 Dewht-ric — Sax.
 Dewfn. *Dusan* — Gr.
 Dibble — — Sax.
 Dickinson *take it* — Add. Gr.
 Die. *Dye* — Gr.
 Difficulty. *Facility in Fabric.*
 Gr.
 Diffidence. *Fidelity* — Gr.
 Diffation. *Flatusce* — Gr.
 Diffafe. *Fufon* — Gr.
 Dight. *Duck*, or adorn Gr.
 Dignitary. *Dignify* — Gr.
 Dike. *Ditch* — Gr.
 Dilate. *Latitude* — Gr.
 Dilucidation. *Lucifer* Gr.
 Dilute. *Lution* — Gr.
 Dimension. *Measure* — Gr.
 Diminish. *Miniature* Gr.
 Dimiffery. *Miffion* — Gr.
 * Dimple. * *Dim.* Sax. and
 Gr.
 a **DINGLE**; or *valley*
 Dirt — — Sax.
 Disable. *Ability* — Gr.
 Disard. *Dizzy* — Sax.
 Disdain. *Deign* — Gr.
 Ditherifon. *Heir* — Gr.
 Disparage. *Pair* — Gr.
 Dispensation. *Suffere.* Lat.
 Display — — a. Gr.
 Displode. *Plausible* — Gr.
 Disputation. *Computation* Gr.
 Disquisition. *Quiffion* Gr.
 Dissemble. *Similar* — Gr.
 Dissenting. *Sentence* — Gr.
 Dissolution. *Sow seed* Gr.
 Dissolution. *Solve* — Gr.
 Distaff — — a. Gr.
 Distance. *Stand off* — Gr.
 Distiff. *Still* — Gr.
 Distinct. *Extinguifh* — Gr.
 Distort. *Torfion* — Gr.
 Distress. *Abstract* — Gr.
 Distribute. *Tribute* — Gr.
 Diveft. *Viftal* — Gr.
 Divulge. *Fufur* — Gr.

DIZEN; to put sew on the
distaff: i. e. to dress is up
Dobbin. *Dobby* — Sax.
Dock; a weed — Sax.
Document. *Doctor* — Gr.
a DODDERD sheep; one with-
out horns
to **Dodge**. *Dog* — Gr.
Doff } *Do off, and on* — Gr.
Don }
the **DOGE** of Venice
a DOKE; or deep diet
Dolly, a proper name. *Dorothy*
Dolphin. *Dolt* — Add. Gr.
Donnought. *Do nought* Gr.
Dools. *Dales* — Add. Gr.
Dornix — Sax.
a DOSOME beast; that will
not be satisfied, but is always
craving; and get deep and
abusive
Dofs. *Dorser* — Gr.
Dofs with the horns. *Foss* Gr.
Dotard — Sax.
a DOUBLER; a platter
Dough — Sax.
Doughty — Sax.
Doandring. *Anders* Sax.
Dow. *Dough* — Sax.
Dowlas-cloth — Sax.
DOWLY; melancholy, and sad
Dozen. *Dosen* — Gr.
Drab-cloth. *Droper* — Gr.
Drab, or common woman,
a. Gr.
Drass-sheep — a. Gr.
Dram. *Drachm* — Gr.
Drape-sheep. *Drass-sheep* a. Gr.
Draught. *Drag* — Gr.
Draught, sink, or sewer,
Add. Gr.
Drawer, or box. *Drawout* Gr.
Draw. *Draw*, or drag Gr.
DRAZIL; a dirty flut
Dream — a. Gr.
Dreazy — Sax.
Dree — Sax.
Drench — Sax. and Gr.
Dribble. *Drivel* — Gr.
a DRIBBLE; a diligent servant
Drift, or design. *Drive* at Gr.
Drighen. *Dribben* Sax.
*** Drink**. *Drench* Sax. and Gr.
Drover. *Druse* — Gr.
Drought. *Dry* — Gr.
Drovy — Sax.
*** Drown**. *Drench* Sax. and Gr.
Druggist. *Truckster* — Gr.
Drunkard. *Drench* Sax. and Gr.
Droxy-lane — Sax.
Druvy — Sax.
Dubiety. *Doubt* — Gr.
Duce take it. *Dius* take it. Gr.
Dufa. *Duwa* — Gr.
Dugud — Sax.
Dulceat
Dukify } *Dulcet* } a. Gr.
Dolcerate } *Dulcimer* }
Doles — Add. Gr.
Dua color — Sax.

Dunes. *Downs* — Gr.
Dunghill — Sax.
a DUNGEONABLE body; a
froward person
Duce. *Dear* — Gr.
Durst. *Dure* — Gr.
DURZ'D corn; *scatter'd* corn
Dufin. *Danfan* — Gr.
Dutchess. *Duchess* — Gr.
Dwarf — Sax.
Dwindle. *Dwings* Sax.
Dwolma — Sax.
Dwyned — Sax.
Dygle
Dyble } — Sax.
Dyhleness }
Dyfege } *Dixey* — Sax.
Dyfoge }
E.
EACH-BONE. *Isch-bone*
Gr.
Eald. *Old* — Gr.
Eane. *Yean* — Gr.
EARN; to run into curds
Barnefly — a. Gr.
Earst. *Erf* — Gr.
EASTER; the obituary stock
EATHEL — Sax.
Ece. *Ecanst* — Sax.
ECKLE; to aim, design, intend
Eccels — Sax.
Ectacy. *Exstasy* — Gr.
Eddish. *Edish* — Gr.
Eddy — Sax.
Edge-bone. *Isch-bone* Gr.
Edification. *Edifice* — Gr.
Edmund — Sax.
Each-bone. *Isch-bone* Gr.
Eek, also. *Eak*, also — Gr.
Eeked. *Echd* — Gr.
EEM; I cannot eem; I have no
leisure
EEVER; the quarter of the
wind
Effeminate. *Female* — Gr.
Efflorescence. *Florish* Gr.
Effort. *Force* — Gr.
Egbert — Sax.
Egfrid — Sax.
Ejection. *Abjeit* — Gr.
Eke, or add. *Eobe* — Gr.
Eld-father — Sax.
ELDER; or *adder*
Electuary. *Eclen* — Gr.
Elicit. *Illicit* — Gr.
Eligible. *Election* — Gr.
Elision. *Elide* — Gr.
Elocution. *Loquacity* Gr.
so ELI; to knead
Eltheodiseman — Sax.
Elucidate. *Lucifer* — Gr.
Elude. *Lufory* — Gr.
Emaciate. *Maccate* — Gr.
Embarrasa — Sax.
Embassadors — a. Gr.
Embezale — Sax.
Emboik — Add. Gr.
Emerge. *Merfen* — Gr.

Emeroids. *Hemorrhoids* Gr.
Emet — Sax.
Emps-piece — Sax.
Emrods. *Hemorrhoids* Gr.
Encroafe. *Croftus* — Gr.
Enfranchise. *Frank*, or free.
Sax.
Engagement, surety. *Gage* Gr.
Engelbert — Sax.
*** England**. * Sax. and a. Gr.
Enodation. *Nodous* — Gr.
Enovation. *New* — Gr.
Enquire. *Query* — Gr.
Enfuing. *Lafing* — Gr.
Entire. *Intire* — Gr.
Entity. *Ens* — Gr.
Enutrition. *Nourish* — Gr.
Equinox. *NoZurnal* Gr.
Equivalent. *Valfence* Gr.
Eradicate. *Radish* — Gr.
Ereption. *Ravish away* Gr.
ERNFUL; lamentable
Erosion. *Rafe* — Gr.
Eroue. *Erue* — Sax.
Erfm — Sax.
Erubescency. *Rubicund* Gr.
Eschar. *Scar* — Gr.
Escuage } *Scutchion* — Gr.
Escutchion }
ESHIN; a pail, or kit
Espials. *Spy* — Gr.
Efpoufals. *Sponsor* — Gr.
Equire. *Efcuire* — Gr.
Efoin — a. Gr.
Ethel — Sax.
Evagation. *Vagrant* — Gr.
Evancefe. *Vanish* — Gr.
Evene. *Venure* — Gr.
Everfion. *Verfatile* — Gr.
Evince. *Vanquish* — Gr.
European. *Europe* Add. Gr.
Excife. *Exftad* — Gr.
Excorsation. *Corior* — Gr.
Excretion. *Scrauw* — Gr.
Exheredation. *Hair* — Gr.
Expenditure. *Expense* Lat.
Expiable. *Piety* — Gr.
Expire. *Spiracle* — Gr.
Explication. *Pliant* — Gr.
Explode. *Plaufible* — Gr.
Exprobration. *Reproach* Gr.
Expunge, erase. *Pundure* Gr.
Extempore. *Temporal* Gr.
Extenuation. *Tenfion* — Gr.
Extinct. *Exftinguih* Gr.
Extort. *Torfion* — Gr.
Extraft. *Abftact* — Gr.
Extraneous. *Exterior* Gr.
Extraordinary. *Order* Gr.
Extraparochial. *Parifh* Gr.
Extravagant. *Vagrant* Gr.
Extravafated. *Veffel* — Gr.
Extremity } *Exterior* — Gr.
Extrinsic }
Exurgon. *Tarnft* — Gr.
Exuberance. *Tumor* Gr.
Exuberance. *Uberty* Gr.
By — a. Gr.
Eyre — a. Gr.

F.
FACETIOUS. *Facility* Gr.
Fadge — Add. Gr.
Fag-end — Sax.
Fag, or work hard Add. Gr.
Faik — Sax.
Fain, glad — Sax.
Falcon — a. Gr.
Famble — Sax.
Fan. *Van* — Gr.
Fanatic } with a PH — Gr.
Fantafm }
Fantasy }
Fangaff — Sax.
FARANFLY; *bandfome*
Fare. *Farrow* — Gr.
Farrier. *Ferrier* Add. Gr.
Fafels. *Phafels* — Gr.
Faften — a. Gr.
Fat. *Vat* — Gr.
Fathom — Sax.
Faulchion. *Falcion* — Gr.
Faunterkin. *Fanterkin* Gr.
FEABES; *goofberries*
Feal, or hide — Sax.
FEAPES; *goofberries*
Feaft — a. Gr.
Feculent. *Fecus* — Gr.
*** Fee**, or winnow corn Sax.
FEET; *perfuafe*
FEG; *feir*, or *bandfome*
Feg — Add. Gr.
Fegary. *Vagrant* — Gr.
Feldfare — Sax.
Felly of a wheel — Sax.
Female — a. Gr.
Fender. *Fence* — a. Gr.
Ferrier — Add. Gr.
Ferruginous — a. Gr.
Fefcue — a. Gr.
FESSING; to obtrude any thing
Fetches. *Vatches* — Gr.
to FETTL; *dress*, or *prepare*
to FEW; to change
Fey, or cleanse a pond Sax.
Figurative. *Figment* Gr.
Fifebert — Sax.
Filbe de joye. *Filial* and *Joy*.
Gr.
FIMBLE; *early ripe hemp*
Findy. *Fyndy* — Lat.
in Fine. *Final* — Gr.
Finger — a. Gr.
Finical — Add. Gr.
Finnow. *Fenny* — Gr.
Fire-tree — Sax.
Firch, or *Frith* — Add. Gr.
Fift — a. Gr.
Fitz. *Fifal* — Gr.
Five — Sax.
Flaccid. *Flabby* — Gr.
Flacket — Add. Gr.
Flagellation. *Flag* — Gr.
Flagitious. *Flagrant* Gr.
FLAHT; *offright*
Flamen — Add. Gr.
Flax milk — a. Gr.
Flea, or *frip*. *Flay* — Gr.
Fleak

Fleak — Sax.
 Fleam. *Pbleme* — Gr.
 Flecked — Sax.
 Fleet milk. *Flat milk* Gr.
 Flegm. *Pblegm* — Gr.
 Flicker }
 Fligger } *Flutter* — Gr.
 Fliggurs }
 Flirt. *Flurt* — Gr.
 Flitch of bacon — Sax.
 Flite — Sax.
 Flitfe. *Fly with wings* Gr.
 Floor — Sax.
 Flotfon. *Float* — Gr.
 FLOWISH; *light in conduct;*
quantum
 Fluctuate. *Flow* — Gr.
 FLURCH; *a quantity of any*
thing
 Fly with wings — a. Gr.
 Faeefe. *Snaefe* — Gr.
 Foal. *Fole* — Gr.
 Foam. *Fome* — Gr.
 Fob, or small pocket Sax.
 Focus — a. Gr.
 Fodder for cattle Add. Gr.
 Federal. *Confederacy* Gr.
 Foenigreek. *Fenigreek* Gr.
 Foifty. *Foffy* — Gr.
 Follow — a. Gr.
 Food — a. Gr.
 Foot days — Sax.
 Forestal } *a path, leading from*
 Foftal } *the road to a great*
house
 Ford — a. Gr.
 Fore-ftall the market Add. Gr.
 Forlorn — Sax.
 Format }
 Formel } — Sax.
 Fortitude } *Force* — Gr.
 Fortrefs }
 Fortuitous. *Fortune* Gr.
 FOSTAL; *a path leading to a*
great house
 Foughten. *Fight* — Gr.
 a Fout-nart — Add. Gr.
 Fowl of the air — Add. Gr.
 Fragile. *Fracture* — Gr.
 Frampard. *Frumpifh* — Gr.
 France. *Franks* — Gr.
 Branchife. *Frank and free* Sax.
 Frangible. *Fracture*
 Frantic. *Phrenfy* — Gr.
 Frap. *Phrap* — Gr.
 Fraught. *Freight* — Gr.
 Freak — Sax.
 Freated — Sax.
 Frede — Sax.
 Fremd. *Fromit* — Sax.
 French. *Franks* — Gr.
 Frenzy. *Phrenfy* — Gr.
 Freond. *Friend* — Gr.
 Fresh, new — Sax.
 Friday — Sax.
 Frieze in architect: *Frence*.
 Gr.
 Frim folks. *Fremd* Sax.
 Frim; handsome — Sax.
 Frift — Sax.
 Erizure. *Frizle* — Gr.

FROBLY-MOBLY; indifferent
 well
 Frock. *Roebet* — Sax.
 Froife. *Fricaffe* — Gr.
 From — Sax.
 Frofh. *Frog* — Gr.
 Frow. *Virago* — Gr.
 FROUGH; *loofe, and fpongy*
 Froward — Sax.
 Frown — Add. Gr.
 Fructiferous. *Fruit* — Gr.
 FUKBS; *locks of hair*
 Fumble — Sax.
 Fumigation. *Fume* — Gr.
 Fun. *Wune* — Sax.
 Fund. *Foundation* — Gr.
 Funk — Sax.
 Furbelows — Sax.
 where FURED you; *whitber*
went you?
 Furious — Add. Gr.
 Furlong — a. Gr.
 Furmity. *Frumity* — Gr.
 Futil } *Futility* — Gr.
 Futy }
 Fuzzen. *Foifon* — Gr.
 * Fye. *Fie a pond.* Sax. and
 Add. Gr.

G.

GABLE end of a houfe.
 Sax. and Gr.
 Gad about — Sax.
 Gad-fly. *Goad* — Sax.
 Gad of steel — Sax.
 Gaffer — Add. Gr.
 Gaffles — Sax.
 Gage to measure — Sax.
 Gain, or handy — Add. Gr.
 Gait, *Gang, or Go* — Gr.
 * Gale of wind — Sax.
 * Gall, or fret. Sax. and * Gr.
 Gallery — Sax.
 Galligaskins — a. Gr.
 Gallows — Sax.
 GALLY-BAUK; *a trammel*
 Gander — a. Gr.
 Gantlope — Sax.
 Gaol. *Jail* — Gr.
 Garifh. *Gairifh* — Gr.
 Garment. *Garb* — Gr.
 Garn-windles — Sax.
 Garnifh. *Garb* — Gr.
 Garr — Sax.
 Garret — a. Gr.
 Garth. *Garden* — Gr.
 GARZIE; *bedging wood*
 Gattle head — Sax.
 Gavel-kind — a. Gr.
 Gavelock — Sax.
 Gaule — Sax.
 Gaulic hand — Sax.
 GAUM; *to look, and stare about*
 Gauntlet. *Gantlet* — Gr.
 GAUNTRY; *a ftillage*
 GAUVISON; *an aukward*
perfon
 Gazebo. *Gaze* — Gr.
 Ge — Sax.

* Geal. * Gall, or fret. Sax.
 and * Gr.
 GEAZON; *feare; bard to*
be got
 Ged-ftaff — Sax.
 Gelt, money. *Gold* — Gr.
 Gentile. *Gentile* — Gr.
 Geoffry. *Godfrey* — Sax.
 Gerard — Sax.
 Gerkin. *Gurkin* — Gr.
 German coufn. *German coufn.* Gr.
 Gertrude — Sax.
 Gesticulation. *Gefure* Gr.
 Gew-gaws — a. Gr.
 Ghibelins. *Guelphs* — Gr.
 GIB-ftaff; *quarter-ftaff*
 * Gibberifh } * Gabber. Sax.
 * Gibes } and * Gr.
 Gibbet — Sax.
 GIBBON; *a nut book*
 * Giblets Sax. or Hebr.
 Gift. *Give* — Gr.
 Gig, or jig — Sax.
 Gig along — Sax.
 Gigg. *Whirl* — Gr.
 Guilders. *Guilders* — Gr.
 a GILL; *a beck, or rivulet*
 a GILL; *or drag*
 Girkin. *Gurkin* — Gr.
 Gittar. *Gitar* — Gr.
 Gives. *Gyves* — Sax.
 Glaffer — Sax.
 Glance — a. Gr.
 Glafier. *Glafe* — a. Gr.
 GLAYTON; *Welch flanel*
 Glavering fellow — Sax.
 Glead. *Glede* — Gr.
 Glichter. *Clyfter* — Gr.
 GLOB'D; *fond of*
 Gloomy — Sax.
 Gloffy. *Gliften* — Gr.
 GLOTTEN'D; *ftartled, af-*
frighted
 Gloy — Sax.
 Glum. *Gloomy* — Sax.
 Glutinous. *Glue* — Gr.
 Glutton — a. Gr.
 Gnarl. *Snarl* — Sax.
 Gnath — Sax.
 Goad — Sax.
 GOAF; *a mow of hay, or corn*
 Goal. *Jail* — Gr.
 Goal, or pole — Sax.
 GOAM; *to grasp, or clafp*
 Goblet — a. Gr.
 Godfrey — Sax.
 Goff. *GOAF*; *above*
 Goggle-eyed — a. Gr.
 GOLE; *big, full, florid*
 Gooden } *Good man* } Gr.
 Goody } *Good wife* }
 * Goose — Sax. and a. Gr.
 GOPING; *fall; a handful*
 Gor-bellied — Sax.
 Gors. *Gof* — Sax.
 Goflin. *Goofe* — Sax.
 Gofh-hawk — Sax.
 Goffip at a chriftening. *God-*
fib — Gr.
 Goffip, or gadding about Sax.
 GOTCH; *or jug.*

Gouk. *Ganty* — Gr.
 Gound — Sax.
 Gown — a. Gr.
 GOYSTER; *to romp, and laugh*
about
 GRAIN; *cbaks, or throtle*
 Gram. *Gramfcyp* — Sax.
 Gramercy — a. Gr.
 Grank — Sax.
 Granulate. *Grains* — Gr.
 GRATH; *confident and bold*
 Gratitute. *Gratis* — Gr.
 GRATTON; *crfb, edifb, or*
ftubble
 Grave, or ruler — a. Gr.
 GRAVY, *of meat*
 Grazier. *Grafe* — Gr.
 Great, or large — a. Gr.
 GREAT; *wasp, or cry*
 GREATHLY; *handfomely*
 Greaves, or armour Sax.
 Grey. *Gray* — Gr.
 Grill. *Grid-iron* — Gr.
 Grind — Sax.
 Grife. *Gräs* — Gr.
 Grifkins — Sax.
 Grifle. *Gray* — Gr.
 Grift. *Grind* — Sax.
 Gritty — Sax.
 Groats, *oatmeal* Add. Gr.
 Grocer. *Groffer* — Gr.
 Groin — Sax.
 Grovel on the ground Sax.
 Ground fmall. *Grind* Sax.
 Ground, or foil — a. Gr.
 Grout — Sax.
 GROUT; *new wort*
 GROUZE; *chill*
 Grow, trouble — Add. Gr.
 Groel — Sax.
 Grunfel. *Groundfill* — Gr.
 Grunt. *Grumble* — Gr.
 Grup. *Grip* — Gr.
 Gryphon. *Griffin* — Gr.
 Guelphs — a. Gr.
 Guefs — Sax.
 the GUILLE-difh; *the tun-difh*
 the GUILLE-fat } *for wort*
 the GUILLE-tub }
 to GULL; *to deceale*
 Guirland. *Garland* Gr.
 Geitar. *Gitar* — Gr.
 GUIZEN'D; *leaky*
 Gulf. *Gulph* — Gr.
 a GULLY; *or large knife*
 a GUN; *or flagen*
 Gyfe. *Gyfe* — Sax.
 Gylde. *Guild* — Gr.
 GYPSIES; *fpings of water*
 Gypfy — a. Gr.
 Gyves — Sax.

H.

HAB-NAB — a. Gr.
 Haberdasher Sax.
 Habergeon — Sax.
 Habilitment. *Habit* — Gr.
 Hack. *Hedge* — Sax.
 Hack, or Hay-rack. *Hay for*
horfes — Gr.
 Hack.

H E

H O

I M

J U

Hack, or half door Sax.
 Hackney coach — a. Gr.
HÄDDER; *beath, or ling*
 Haft — a. Gr.
HAGESTER; *a magpye*
 Haggie. *Hail, or frost* Gr.
 Haggie. *Huckle* — Gr.
 Haghies. *Haws* — Sax.
 Haiduc. *Hoyduc* — Gr.
 Hair-lip. *Hare-lipped* Gr.
HÄKE; *sneak, or loiter*
 Halbert — Sax.
a HALE; *or trammel, to hang the pot on*
 Halt. *Hold* Sax. and * Gr.
 Hamper, or basket. *Hanaper* Gr.
 Hand — a. Gr.
 Hang-nail. *Ang-nail* Gr.
 Hans towns — Sax.
HANTY; *wanton*
 Hap, chance. *Happen* Gr.
 Happarlet — Add. Gr.
 Happing. *Hap, or take* Gr.
 Harbinger — Sax.
 Harbour of rest — Sax.
 Hards — Sax.
HÄRL; *mist, or fog*
 Harpoon } — a. Gr.
 Harpy }
 Harr — Sax.
 Harry. *Harast* — Gr.
HARRY-GAUD; *a wild girl*
 Hart, or stag — Add. Gr.
 Hasp, clasp. *Haps* — Gr.
 Hasp, or spindle — Sax.
HASPAT }
HASPENALD } *a youth*
 Hatch, or half door } *Hack*
 Hatches of a ship } Sax.
 Hatchment. *Achievement* Gr.
 Hate — a. Gr.
HÄTTE; *wild, or skittish*
HÄTTOCK; *twelve sheaves of corn*
 Haulm. *Halm* — Gr.
 Havock — Sax.
 Havrock. *Hawk* — Sax.
 Haulse — Sax.
 Hautf — Sax.
 Haut-goût — a. Gr.
 Haw, or clove — Sax.
 Hawk, or cough. *Hocque* Gr.
 Haws — Sax.
 Hawthorn — Sax.
 Hay, of net — Sax.
 Hay rack. *Hay for horses* Gr.
 Hay, a dance — Sax.
 Hays, or hedge — Sax.
 He — Sax.
 Heafing — Sax.
 Heart of oak. *Hart* Gr.
 Hearth — a. Gr.
 Hebetude. *Heavy* — Gr.
 Heck, or hatch door. *Hack* Sax.
 Heck, or rack. *Hay for horses* Gr.

Heir — a. Gr.
 Heirlooms — Add. Gr.
HELDAR; *rather, before, in preference*
 Helen — a. Gr.
 Helle. *Heel, or incline* Sax.
 Helluo. *Heluo* — Gr.
 Helm of a ship — Sax.
 Helter-skelter — Sax.
 * Helve Sax. and * a. Gr.
 Hem, or border }
 Hem in } Add. Gr.
 Hem, or spit out — Sax.
 Hem, for them — Sax.
 Henchman — Sax.
HENTING; *a clown in behaviour*
 Heord. *Herd* — Sax.
 Here, in this place — Sax.
 Here, an army }
 Hereberga } Sax.
 Heretofore — Sax.
 Heretoga. *Hers* — Sax.
 Heritage. *Heir* — Gr.
 Hermit. *Eremit* — Gr.
 Herring — Sax.
HETTER; *eager*
 * Heurtle-berries. * *Whortle-berries* — Sax. and * Gr.
 Hey-net. *Hay-net* Sax.
 Hickup — Sax.
 Hide of land — Add. Gr.
 Higgle. *Huckle* — Gr.
 Hight — Sax.
 Hilling. *Heile, to cover* Gr.
 Hilts — Sax.
 Hind, or clown — Sax.
 Hinde-berries — Sax.
 Hindermost — Sax.
 Hinder, prevent — Sax.
 Hinderling — Sax.
 Hine, or clown. *Hind* Sax.
 Hingles. *Hinge* — Gr.
HIPPING-HÄUD; *a loitering place*
 Hips and haws — Sax.
 Hired — a. Gr.
 Hithe — Sax.
 Hither — Sax.
HOB; *the chimney back, and sides*
 Hob-nail — Add. Gr.
 Hoboys. *Hautbois* — Gr.
HODDY; *in good humor*
 Hodge-podge. *Hutch-pot* Gr.
 Hodmandod. *Doaman* Gr.
 Hogo. *Haut-goût* — Gr.
 Hoiden — Sax.
 Hoity toity — Sax.
 Hokers — Sax.
 Hokus-pokus. *Hocus-pocus* Gr.
 Hold, or contain — Sax.
 Hold fast — Sax.
 Hold of a ship }
 Holdsters for pistols } Sax.
 Homage — a. Gr.
 Home — a. Gr.
 Honesty, *Honor* — Gr.
 Hoop. *Cooper* — Gr.
a HOOP; *a peck measure*
 Hops — Sax.

to **HOSE**; *bug, or carry in the arms*
 Hofen — Sax.
 Hoff, or wafer — a. Gr.
 Hostile. *Hof, or army* Gr.
HOTAGOB; *to move nimbly*
 Hotch-potch. *Hutch-pot* Gr.
 Hotel. *Hospital* — Gr.
 Hough. *Hock* — Gr.
 Houfel — Sax.
 How — Sax.
 Howl. *Houl* — Gr.
HUB; *or sides of the chimney*
 Huddle — a. Gr.
 Huge. *High* — Gr.
 Humble-bee. *Bumble-bee* Gr.
 Humbles of a deer. *Umbles* Gr.
 Humilation. *Humidity* Gr.
 Hunch. *Punch holes* Gr.
 Hunch-back'd. *Bunny* Gr.
 Hundred — Add. Gr.
 Hure. *Hair* — Gr.
 Hurtle-berries. *Whortle-berries* — Sax.
 Huffy — Add. Gr.
 * Hustings Sax. and a. Gr.
 Hustle. *Hutch-pot* — Gr.
 Hutch — Sax.
 Hylling. *Heil* — Gr.
HYPE *at one; stout at one*
 Hyrde — Sax.
 Hyrse — Sax.
 Hyrfumneffe — Sax.

J.

JABBER. *Gabber* Sax.
 Jacinth. *Hyacinth* Gr.
 Jade — Sax.
 Jagged — Sax.
 Jape — Sax.
on JARRE; *the door partly open*
 Jaunts of a wheel — Sax.
 Ice — Sax.
 Ich dien. *Ich thien* Add. Gr.
 Iconoclastes. *Eikonoclastes* Gr.
 Jeffery. *Godfrey* — Sax.
 Jeopardy. *Jeopardy* — Gr.
 Jerfalcon. *Gerfalcon* Gr.
 Jerk. *Jirk, or rather Girk* Gr.
 Jessamin. *Jasmin* — Gr.
 Jet d'eau. *Fett of water* Gr.
 Jewel — a. Gr.
 Igniferous. *Ignis fatuus* Gr.
 Jig. *Gig* — Sax.
 Jilt — Sax.
 Jingle. *Gingle* — Gr.
 Jirk. *Girk* — Gr.
 Jlet-hole. *Oilet* — Gr.
 * Ill. * *Evil.* * Sax. and Gr.
 Imbargo — Sax.
 Imbezzele. *Embezzele* Sax.
 Imbree. *Emprew* — Gr.
 Immure. *Mural* — Gr.
 Impannel. *Pannel a jury* Gr.
 Imperial. *Imperious* — Gr.
 Implements — Add. Gr.
 Implex — a. Gr.
 Implicit. *Implex* — a. Gr.
 Implore. *Deplorable* — Gr.
 Imprecation. *Prayer* — Gr.

Imprest-money — Add. Gr.
 Impulse. *Impell* — Gr.
 Impunity. *Punish* — Gr.
 Imputation. *Putative* Gr.
 Impatience. *Patrid* Gr.
 Inceptive. *Incipient* — Gr.
 Incident. *Accident* — Gr.
 Incitement. *Cite* — Gr.
 Incog. *Cognizance* — Gr.
 Increment. *Crescent* — Gr.
 Incubation. *Incubus* — Gr.
 Incumbent. *Cumberous* Gr.
 Incurtion. *Course* — Gr.
 Indemnify. *Damage* — Gr.
 Indenture. *Deat* — Gr.
 Indicate. *Index* — Gr.
 Indigo. *Indico* — Gr.
 Indissoluble. *Solve* — Gr.
 Indited of a crime. *Indicted* Gr.
 Induction. *Condu&* — Gr.
 Inexorable. *Adore* — Gr.
 Infantry — Sax.
 Infinitude. *Final* — Gr.
 Influenza. *Flow* — Gr.
 Ing — Sax.
 Ingle — a. Gr.
 Inhibit. *Exhibit* — Gr.
 Inhumane. *Human* — Gr.
 Inhume. *Posthumous* — Gr.
 Injection. *Abje&* — Gr.
 Inimical. *Enemy* — Gr.
 Iniquitous. *Equal* — Gr.
 Injury. *Judge* — Gr.
 Inlathud. *Latbing* — Sax.
 Innate. *Nature* — Gr.
 Inquest. *Query* — Gr.
 Infert. *Sow* — Gr.
 Insoluble. *Solve* — Gr.
 Inspect. *Special* — Gr.
 Inspissate. *Spiffitude* Gr.
 Institutes. *Status* — Gr.
 Integer. *Integrity* — Gr.
 Interminate. *Term* — Gr.
 Interregnum. *Royal* Gr.
 Interrogatory. *Rogation* Gr.
 Interval. *Vale* — Gr.
 Intervene. *Invent* — Gr.
 Intestate. *T&st* — Gr.
INTESTINES. *Inward*
 Inthrone. *Enthrone* — Gr.
 Inveigh. *Inve&ive* — Gr.
 Inure — a. Gr.
to JOB holes; to make holes
a JOB of work
 Jobbenol — Sax.
 Jocund. *Jocose* — Gr.
 Joists. *Joice* — Gr.
to JOLL holes; to make holes
 Jorden — Sax.
 Jostle. *Just* — Gr.
 Jowl. *Jole* — Gr.
 Ireland. *Ierke* — Gr.
 Jnglafs — Sax.
 Jucundity. *Jocose* — Gr.
 Jugglers — a. Gr.
 Jumps — Sax.
 Juncture. *Joint* — Gr.
 Ivory — a. Gr.
JUR-nut; *an earib-nut*
 Jurisdiction }
 Justification } *Judge* — Gr.

K.

KABAGE, or feal Sax.
 Kailes. *Keils* — Gr.
 Kale. *Colswort* — Gr.
 Karl. *Carl* — Gr.
 Keal. *Colswort* — Gr.
KEDGE; *brisk, and lively*
 a **KEDGE**; or *glutton*
 Keen appetite Add. Gr.
 to **KEEVE** a cart; to turn
 it up
 a **KEEVE**; or *vat, to work*
beer in
 a **KEIL**; or *cock of bay*
 Kelter — Sax.
 Kemb. *Comb* — Gr.
 to **KEPPEN**; or *boodwink*
 Kerchief. *Handkerchief* Gr.
 a **KERL** of *veal*; or *loin*
 Kersey. *Karsey* — Gr.
 Ket of salmon. *Keg* — Gr.
 Kettle pias. *Keils* — Gr.
 a **KETTY** cur; a *nasty fellow*
 a **KIDCROW**; or *place for a*
calf
 Kid-napper — Add. Gr.
 Killer. *Keeler* — Gr.
KILPS; *pot-books*
 Kimbo. *Kembo* — Gr.
 a **KIMMEL**; or *powdering sub*
 Kind, or courteous Sax.
 a **KNACK**, *at fine speaking*
 Knacker. *Nacker* — Gr.
KNIGHTLE-*max*; *an active*
man
KNOLLES; *turnips*
 Knor. *Kaur* — Gr.
 Knot in wood. *Knob* Gr.
 Know — a. Gr.
 a **KONT** thing; a *pretty thing*
 Kyred. *Acyred* — Gr.

L.

LACKEY. *Lacquey* Gr.
 Ladder — a. Gr.
 Lake to play — Sax.
 Lam, or net — Sax.
 Lamb-pye. *Lam* — Sax.
 Lambkinnet. *Lans-guinet* Gr.
 Lambeth — Sax.
LAMPOON; a *satirical poem*
 Land; urine — Sax.
 Land-grave. *Reeve* — Gr.
 Lantern. *Lantern* — Gr.
 Lap of the ear. *Lobe* — Gr.
 Lare over for meddlars Sax.
 Lark — Sax.
 Lask — Add. Gr.
 Last of corn — Sax.
 * Last of a shoe — Sax.
 Lassage. *Ballast* Add. Gr.
 Late. *Left of all* — Gr.
 Late, or fearch — Sax.
 Lately — Sax.
 Lath. *Lasby* — Gr.
 Lathe. *Leath* — Gr.

Lathing — Sax.
 Latten — Sax.
 Lavatory. *Laver* — Gr.
 Lave. *Laavo, or left* Gr.
 Lavroc — Sax.
 Lawn in a park — Sax.
 Lazar-house — Sax.
 Leach, the animal. *Leech* Gr.
 League, or measure a. Gr.
 Lean, to hide — Sax.
 Leap, or lib — Sax.
 Leaf. *Leffor* — Gr.
 Leisure. *Leisura* — Gr.
 Leaver. *Lever* — Gr.
 Lee, or lawn — Sax.
 Lee to wash with. *Lye* Gr.
 Leer — Sax.
 Leese. *Loft* — Gr.
 Leet — a. Gr.
 Leeten — Sax.
 Leeve. *Lief* — Gr.
 Leg — Sax.
 Leger de maia — a. Gr.
 Leithwake — Add. Gr.
 Lend — Sax.
 Length. *Long* — Gr.
 Leoth. *Light of heaven* Gr.
 Ler — Sax.
 Letch. *Lye-letch* — Gr.
 Letch. *Lecherous* — Gr.
 Lether — Sax.
 Lett, or hinder — Sax.
 Lett out. *Leffor* — Gr.
 Lettice-work — Sax.
 Levigate. *Level, even* Gr.
 Levin — Sax.
 Lewd-hirelings. *Lead* Gr.
 Liberate. *Liberal* — Gr.
 Lie to wash with. *Lye* Gr.
 * Life. * *Livo* Sax. and * Gr.
 Lift. *Lever* — Gr.
 Lig; or lie down — Gr.
 Ligger. *Lis, an untruth* Gr.
 Lilly. *Lily* — Gr.
 a **LILLYLOW**; a *cheerful*
blaze
 Limb — a. Gr.
 Limbec. *Alombic* — Gr.
 Limber — Sax.
 Limp — Sax.
 Linch — Sax.
 Linch-pin. *Linspin* — Gr.
 Linden — Sax.
 Linen. *Line* — Gr.
 Ling, a fish. *Long* — Gr.
 Ling; furz — Sax.
LINGEY; *limber*
 Link-boy. *Lynch boy* Gr.
 Linstock } *Linen* Gr.
 Lint }
 to **LIPPEN**; to *rely on*
 Liquorish. *Licorish* — Gr.
 Liripoop — Add. Gr.
 Lisp — a. Gr.
 List of club — a. Gr.
 a Liten, or garden. *Litten*
 a. Gr.
 Lithe. *Listen you* — Gr.
 Lither. *Litby, pliant* Gr.
LITHING; *thickening*
 * Livery-stables Sax. and a. Gr.

Loam — a. Gr.
 Loan. *Lend* — Sax.
 Loath. *Lothing* — Gr.
 Lobby — Sax.
 Loch. *Lake, or pond* — Gr.
 Lode-stone. *Lead-stone* Gr.
 Lodge, or retreat Add. Gr.
 Lodaum. *Ladannum* — Gr.
 Loe, a small hill — Sax.
 Loll out the tongue Sax.
 Lollards — Sax.
 Lombard-street Add. Gr.
 Lome. *Loam* — Gr.
 Looby. *Lob* — Gr.
 Loom — Sax.
 a **LOOP**; or *hinge of a door*
 Lopper'd milk — Sax.
 Lore. *Learn* — Sax.
 Lorel. *Lofel* — Sax.
 a **LOSSET**; a *flat, wooden dish*
 Loth. *Lothing* — Gr.
 Lough. *Lake* — Gr.
 Lowe — Sax.
 Lown. *Loon* — Gr.
 Lubber. *Lob* — Gr.
 Lutation. *Loth* — Gr.
 Lude folk. *Lead* — Gr.
 Ludibrious. *Ludicrous* Gr.
 the **LUFE**; the *open band*
 Luggage. *Lugs* — Gr.
 Lunar. *Lunacy* — Gr.
 Lurid. *Lowry* — Gr.
 Luskith — Sax.
 Luft. *Lift will, or pleasure* Gr.
 Lutefring. *Lustring* Gr.
 Luve — Sax.
 Luyd folk. *Lead* — Gr.
 Lye, an untruth. *Lie* Gr.
 a **LYNCHE**; a *green balk, to*
divide lands
 Lynn — Sax.
 Lyfan — Sax.

M.

MAB } *flatters, who*
MABS } *dress carelessly;*
 perhaps from hence comes a
 woman's *mob*, or undress for
 the head
 Mad, an earth-worm Sax.
 Macerate — a. Gr.
 Madder — Sax.
 Made. *Mak* — Gr.
 Maffe — Sax.
 Magazine — a. Gr.
 Mage } — Sax.
 Maghe }
 Malanders — Sax.
MALL; to *walk in*
 Malm-fey — Sax.
 Mamenocks — Sax.
MAMSWORN; *forfevorn*
 Man-ife — a. Gr.
 Manacles. *Manicles* Gr.
 Mandilion. *Mantle* — Gr.
 Manducation. *Manchet* Gr.
 Manor. *Manison* — Gr.
 Manlyht. *Manlaughter* Gr.
 Mantiger. *Mantivora* Gr.

MANYLING-*vine; embracing*
kindly
 Mar. *Merr* — Gr.
 Marchant. *Merchant* Gr.
 Mare, or female horse Sax.
 Margrave. *Marquis* — Gr.
 Marish. *Marshy* — Gr.
 Mark, or sign. *Marches* Gr.
 Marmelade — Sax.
 Marrow — a. Gr.
 Marschal — Sax.
 Marshy — a. Gr.
 Mask — Sax.
 Mafs — a. Gr.
 Master. *Magistrate* — Gr.
 Matador. *Mated at play* Gr.
 Maukin. *Malkin* — Gr.
 Mawl. *Mall* — Gr.
 Maze, or labyrinth. *Mated,*
subdued — Gr.
MAZZARDS; *black berries*
MEAG } *a peas-book*
MEAK }
 Meagram. *Megrims* — Gr.
 Meagtha — Sax.
 Mear-balks. *Mair-balks* Gr.
 Mear of water — a. Gr.
 Meafles — a. Gr.
 Meath — Add. Gr.
 my **MEAUGH**; my *sister's*
br. band
 Mede, or power Add. Gr.
 Mede, or reward. *Mood* Gr.
 Mediety. *Mediocrity* — Gr.
MEEDLESS; *unruly*
 Menial — a. Gr.
 Meer. *Mere* — Gr.
 Meet together — a. Gr.
MENSEFUL; *handsome, graceful*
 Menfes. *Moon* — Gr.
 Mensuration. *Measure* Gr.
 Meny. *Menial* — Gr.
 Mercenary. *Merchant* Gr.
 Mermaid. *Myrmaid* Gr.
 Merrily. *Mirth* — Gr.
MERRY-BAULKS; *cold possit*
 Meshes. *Mafhes* — Gr.
 Meshin. *Mafsin* — Gr.
 Meter. *Metre* — Gr.
 Mews. *Muc, for hawks* Gr.
 Mickle — a. Gr.
 Mid; with — Add. Gr.
 Mien — Sax.
MILL-HOLMS; *watery places*
 Mineral. *Mine, underground*
 Minikin. *Miniature* — Gr.
 Minion — Add. Gr.
 Minnow. *Minor* — Gr.
 Minstrel — Add. Gr.
 Mire-balks. *Mair-balks* Gr.
 Mirley. *Mif* — Gr.
 Mis-nomer. *Name* — Gr.
 Mistel-tan — Sax.
 Mittens — Sax.
 a **MIZZY**; or *quagmire*
 Moam — Sax.
 Moaning. *Mourn* — Gr.
 Moat of water. *Mote* Gr.
 a **MOB**; or *woman's undress*
for the bread
 Modulate. *Melody* — Gr.
 Moggy.

Moggy. <i>Peggy</i> — Gr.	Nephew. <i>Neice</i> — Gr.	Only. <i>Oue</i> — Gr.	Paunch. <i>Panch</i> — Gr.
Mohair — Sax.	Nether. <i>Neatber</i> — Gr.	OOST; a kiln	Pauper. <i>Poor</i> — Gr.
Mokes, or meshes of a net	NETHER'D; <i>stare'd with cold</i>	Opera. <i>Operation</i> — Gr.	Pavafaction. <i>Pavidity</i> Gr.
Mokey weather. <i>Murkey</i> Gr.	NETTING; <i>chamberley</i>	Oppleted. <i>Complete</i> — Gr.	PAX-WAX; <i>the large tendon of the neck</i>
Mold-warp — Sax.	Newt. <i>Evet</i> — Gr.	Opposite. <i>Opponent</i> — Gr.	Peace. <i>Pacation</i> — Gr.
Mone. <i>Moun</i> — Gr.	Next — Sax.	Opprobrium. <i>Reproach</i> Gr.	PEARL the pot; <i>cool it</i>
Moor, or fen — a. Gr.	Nib. <i>Neb, or bill</i> Sax.	Oppugn. <i>Repugnant</i> Gr.	Pearch, the fish. <i>Perch</i> Gr.
to Moor a ship Sax. and * Gr.	Nibble. <i>Gibble</i> — Gr.	Optative. <i>Option</i> — Gr.	Pearch to roost on; <i>Perch</i> Gr.
to Moot a point — a. Gr.	Nick. <i>Notch</i> — Sax.	Or, in <i>heraldry. Aur</i> — Gr.	Peafen. <i>Pea</i> — Gr.
Morals. <i>Marby</i> — Gr.	Nigh, or near — Sax.	Orange. <i>Aurage</i> — Gr.	PEAT, or turf
Morrice dance. <i>Morisc</i> Gr.	Nigrify. <i>Negro</i> — Gr.	Orbicular. <i>Orb</i> — Gr.	PEGK; or <i>measurs</i>
Mort, moay — Sax.	Nipperkin — Sax.	Orbation } <i>Orphan</i> — Gr.	Peccadillo } <i>Peccant</i> — G.
Mortify — Sax.	Nitchels. <i>Nigils</i> — Gr.	Orbit } — Gr.	Peccavi — Sax.
Mortuary } <i>Mortgage</i> Gr.	Nitches. <i>Nieb</i> — Gr.	Orf — Sax.	Pedagogue. <i>Pæd'gogue</i> Gr.
Mofchi. <i>Mufcheto</i> Gr.	NITHING; <i>sparing of his pains</i>	Orgeulous — Sax.	Pedicle. <i>Pedestal</i> — Gr.
Mote-hills. <i>Meet together</i> Gr.	Nock — Sax.	Orndorn. <i>Andorn</i> Sax.	PEED; <i>blind of one ye</i>
Mottled. <i>Motty mixture</i> Gr.	Nogging. <i>Nog</i> — Sax.	Orpiment. <i>Aurpiment</i> Gr.	Peek, <i>Peak</i> — Gr.
Mould-warp. <i>Mold-warp</i> Sax.	Nolt-herd — Sax.	Osts — Sax.	Peep-bo. <i>Bo-peep</i> — Gr.
Mouldiness. <i>Mud, or Mobery</i>	Nombles. <i>Umbls</i> — Gr.	Offrage. <i>Ofpray</i> — Gr.	PEEVISH; <i>rusty, and j. bitil</i>
Gr.	Noon — Add. Gr.	Oiler. <i>Hofler</i> — Gr.	Peg; contraction o <i>Peggy</i> Gr.
Mouch. <i>Munch</i> — Gr.	NOR; <i>than: mors nor I; mors than I</i>	Overwhart. <i>Tbwart</i> Gr.	Pellucid. <i>Lucifer</i> — Gr.
Mounds — a. Gr.	Norroy — a. Gr.	St. Mary Overy — a. Gr.	Pelt-rot. <i>Pells</i> — Gr.
Mountain — a. Gr.	Nofel. <i>Nofs</i> — Gr.	Ought. <i>Aught</i> — Gr.	Pen, or head. <i>Vunal</i> Gr.
Mows. <i>Mowing</i> — Gr.	Not; poll'd, or thorn Sax.	Our — Sax.	PENBAUK; <i>a beggar's cann</i>
MOYDER'D; <i>distraed</i>	Notch — Sax.	Oufel — Sax.	Pencil — a. Gr.
Macilage. <i>Muck</i> — Gr.	Note; push, or strike Sax.	Oufen. <i>Oxen</i> — Sax.	Pendulous } <i>Pendent</i> Lat.
MUFFIN; <i>an oat cake; per haps from the maker's name</i>	Note; use — Sax.	Outwail — Sax.	Pennant } <i>Penn</i> to write with — Gr.
Mug — Sax.	Note-herd — Sax.	Oysters. <i>Oysters</i> — Gr.	Pennigerous. — Gr.
Muggy weather. <i>Murkey</i> Gr.	Notion. <i>Know</i> — Gr.	Ozier. <i>Ozier</i> — Gr.	Peany. <i>Pence</i> — Lat.
MULLOCK; <i>dirty and rubbish</i>	Nought. <i>Naight</i> — Gr.		Penfive — Lat.
Multiply. <i>Plicature</i> — Gr.	Novel } <i>Now</i> — Gr.		People. <i>Populace</i> — Gr.
MUMPER; <i>a beggar</i>	Noviciate } — Gr.		Peradventure. <i>Venture</i> Gr.
Munificence. <i>Muneration</i> Gr.	Nowl. <i>Novel</i> — Gr.		Perceptible. <i>Conception</i> Gr.
Munition. <i>Municipal</i> Gr.	Nowt-gelt — Sax.		Perceptive. <i>Conceive</i> Gr.
Mans — Sax.	Noxious. <i>Nocent</i> — Gr.		Percolate. <i>Colander</i> — Gr.
Marcen — Sax.	Nubble. <i>Kaubbles, or Guibble</i>		Perfidy. <i>Fidelity</i> — Gr.
Murgeon. <i>Mergin</i> Lat.	Nullity. <i>Nil</i> — Gr.		Perforate. <i>Foraminous</i> Gr.
Murry. <i>Murky</i> — Gr.	Numeral. <i>Number</i> — Gr.		Perfunctory. <i>Function</i> Gr.
Murthor. <i>Murder</i> — Gr.	Numparel. <i>Nonpariel</i> — Gr.		Perhaps. <i>Happen</i> — Gr.
Muth. <i>Muffation</i> — Gr.	Nunikel. <i>Numb</i> — Gr.		Perilous. <i>Peril</i> — a. Gr.
Must; ought — Sax.	Nurse. <i>Nourish</i> — Gr.		Perk. <i>Perch</i> — Gr.
Mythagogue. <i>Mystery</i> Gr.	Nufance. <i>Nuisance</i> — Gr.		Permeable. <i>Meatus</i> — Gr.
	NUSHED; <i>stunted in the bring-</i>		Perpendicular. <i>Pendent</i> Lat.
	ing up		Perplexity. <i>Implex</i> — Gr.
N.	Nutrimint. <i>Nourish</i> — Gr.		Perriwig. <i>Periwig</i> — Gr.
			Perry. <i>Pory</i> — Gr.
NAB. <i>Hab-nab</i> Gr.			Perfuate. <i>Suasory</i> — Gr.
Nab, or seize Add. Gr.			Pertinacious. <i>Contain</i> Gr.
Nag's head — a. Gr.			Pervagation. <i>Vagrant</i> Gr.
a NALL of beef; <i>eight pound</i>			Peruke. <i>Perrake</i> — Gr.
a NAPE; or trigger for a wheel			a PET-lamb; <i>a cot-lamb</i>
Napper. <i>Hab, or seize</i> Gr.			Pettifogger — Sax.
Napping. <i>Nap, or sleep</i> Gr.			Pettle. <i>Pit</i> — Add. Gr.
Nappy ale — Sax.			Petty-pan. <i>Paty-pan</i> Gr.
Napron. <i>An Apron</i> — Gr.			Phane — a. Gr.
Narrow — Sax.			Pharamond. <i>Foramund</i> Gr.
Nash — Sax.			Phenix. <i>Pharix</i> — Gr.
Natal. <i>Nature</i> — Gr.			Philactery. <i>Phylactery</i> Gr.
Neaf. <i>Nelf</i> — Sax.			Philirate. <i>Fibration</i> — Gr.
Near, nigh — Sax.			Phrautic. <i>Phrensy</i> — Gr.
Neat cattle — Sax.			Pickax. <i>Peck, and Ax</i> Gr.
Neb, or bill — Sax.			Picked, or sharp. <i>Peak</i> Gr.
Necromancy. <i>Nekromancy</i> Gr.			Pickeroons. <i>Pike, or spear</i> Gr.
Nedder. <i>Adder</i> — Gr.			Pierce. <i>Peircs</i> — Gr.
Neece. <i>Neice</i> — Gr.			a PIGGIN; <i>a little tub, with an upright handle</i>
Neere. <i>Sneers</i> — Gr.			a Pightle — Add. Gr.
Neif — Sax.			Pigmy. <i>Pygmy</i> — Gr.
Neigh — a. Gr.			Pilaster. <i>Pillar</i> — Gr.
			Pilch.

P.

PACIFY } <i>Pacation</i> Gr.	Paddock, or toad — Sax.	Pain — a. Gr.	Palifade. <i>Pa's, or Rake</i> Gr.	Painful. <i>Painful</i> — Gr.	PAN, consolidate; <i>the earth pans</i>	Pandour. <i>Pander</i> — Gr.	Pans of glass. <i>Pannal of wood</i>	Pang — a. Gr.	Pannel, or parch.-list a. Gr.	Papacy. <i>Pope</i> — Gr.	Parial at cards — a. Gr.	Parmacity. <i>Parmaceti</i> Gr.	Parochial. <i>Parish</i> — Gr.	Parfimony. <i>Parcimony</i> Gr.	Partake } <i>Part</i> — Gr.	Partner } — Gr.	Party } — Gr.	Parturient. <i>Parent</i> — Gr.	Pasquil. <i>Pasquin</i> — Gr.	Passover } <i>Passage</i> — Gr.	Pafs-port } — Gr.	Pastoral } <i>Pastor</i> — Gr.	Pasture } — Gr.	PATE; <i>brook, or badger</i>	Patefaction. <i>Patens</i> — Gr.	Paternal. <i>Parent</i> — Gr.	Pathos. <i>Pathetic</i> — Gr.	Patrician } — Gr.	Patrimony } — Gr.	Patriot } <i>Parent</i> — Gr.	Patron } — Gr.	Patronymic } — Gr.	Patwin. <i>Paten</i> — Gr.	Poultry. <i>Paltry</i> — Lat.
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P R

P U

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R E

Pitch. <i>Surplise</i> — Gr.	Predestination. <i>Destiny</i> Gr.	Purgatory } <i>Purify</i> — Gr.	Rapid } <i>Rapacious</i> — Gr.
Pill, or rind. <i>Peel</i> , or strip off Gr.	Predominate. <i>Domestic</i> Gr.	Puritan } <i>Purify</i> — Gr.	Rapine } <i>Rhapsody</i> — Gr.
Pillory — — Add. Gr.	Prejudicate. <i>Judge</i> — Gr.	Purity — Gr.	Rapsody. <i>Rhapsody</i> — Gr.
Pimple — — Add. Gr.	Prelude. <i>Ludicrous</i> — Gr.	Purpurean. <i>Purple</i> — Gr.	Rarify. <i>Rarity</i> — Gr.
Pinfold — — a. Gr.	Premise. <i>Mission</i> — Gr.	Parfer. <i>Burfer</i> — Gr.	RASH; corn that shells of itself
PINK; or flower	Prentice. <i>Apprehend</i> Gr.	Pursue. <i>Persua</i> — Gr.	Rather } <i>Rafe</i> — Gr.
Pink, a ship — Sax.	Prepense — Add. Gr.	Pursuivant. <i>Persuivant</i> Gr.	Rasor } <i>Rafe</i> — Gr.
Pip. <i>Pimples</i> — Gr.	Preponderate. <i>Ponder</i> Lat.	Purtenance. <i>Appertinence</i> Gr.	Rasur } <i>Rafe</i> — Gr.
PIPPERIDGES; barberries	Prerogative. <i>Rogation</i> Gr.	PUTTOCK-candle; or make-weight	Ratify — — a. Gr.
Pirate — Add. Gr.	Prefage. <i>Sagacity</i> — Gr.	Pye-bald. <i>Pis</i> — Gr.	Rattle, or scold. <i>Rate</i> Gr.
Pittance — — a. Gr.	Present, or gift } <i>Presence</i> Gr.		Rattock. <i>Rbattock</i> — Gr.
Pix. <i>Pyx</i> — — Gr.	Presentation } <i>Presence</i> Gr.		Rave — — a. Gr.
Plachart. <i>Placart</i> — Gr.	Prest into service Add. Gr.		Ravel — — Sax.
Placid. <i>Plaise</i> — Gr.	Presume. <i>Assume</i> — Gr.		Raven, the bird — a. Gr.
Plane-tree. <i>Platan</i> — Gr.	Pretender. <i>Protence</i> — Gr.		Rawt. <i>Rovus</i> — Gr.
Plash a hedge. <i>Pleach</i> , or fold Gr.	Prevention. <i>Prevens</i> Gr.		Raze. <i>Rafe</i> — Gr.
	Price. <i>Pretious</i> — Gr.		Razor. <i>Rasor</i> — Gr.
Platted. <i>Plat</i> — Gr.	Primordial. <i>Order</i> — Gr.		Read, council. <i>Rede</i> Sax.
Platter. <i>Plate</i> , or dish Gr.	Primum mobile. <i>Motion</i> Gr.		Ream. <i>Cream</i> — Gr.
Plaw. <i>Ply</i> , or boil — Gr.	Prior — — a. Gr.		Ream, or stretch out Sax.
* Play — Sax. and Gr.	Principal. <i>Prince</i> — Gr.		Reapling — — Sax.
Plead — — Sax.	Prithee. <i>Prythee</i> — Gr.		Rear-up. <i>Raise</i> — Gr.
Pledge in drinking Sax.	Probability } <i>Prove</i> Gr.		Rear-ward — Add. Gr.
Plenipo } <i>Plenipotentiary</i> Gr.	Probable } <i>Prove</i> Gr.		Reason. <i>Rational</i> — Gr.
Pleonasm } <i>Plenipotentiary</i> Gr.	Probate } <i>Prove</i> Gr.		Rebeck — — Sax.
Plevin — — Add. Gr.	Probational } <i>Prove</i> Gr.		Rebellion. <i>Belligerent</i> Gr.
Plicature. <i>Pliant</i> — Gr.	Probatum est } <i>Prove</i> Gr.		Rebuke — — Sax.
Plight, or condition Sax.	Probity } <i>Prove</i> Gr.		Recalcitrate — Add. Gr.
Plight, or promise Add. Gr.	Procession. <i>Procede</i> — Gr.		Receptacle. <i>Receipt</i> Gr.
Plug — — Sax.	Proclamation. <i>Clamor</i> Gr.		Recess. <i>Ceasse</i> — Gr.
Pocket of a coat. <i>Poke</i> , or bag Gr.	Proclivity. <i>Declivity</i> Gr.		Reckless. <i>Reckon</i> — Gr.
	Proctor. <i>Procure</i> — Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Poder. <i>Pudder</i> — Gr.	Procumbent. <i>Cumberance</i> Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Politics. <i>Policy</i> , cunning Gr.	Profess. <i>Confess</i> — Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Policy of insurance. <i>Pollicy</i> Gr.	Prognosticate. <i>Gnostic</i> Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Polygon. <i>Polygon</i> — Gr.	Progress. <i>Digestion</i> — Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Pollard } <i>Polen</i> — Gr.	Prohibition. <i>Exhibit</i> Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Pollen } <i>Polen</i> — Gr.	Projection. <i>Abjeet</i> — Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Pomander. <i>Pomatum</i> Gr.	Proin. <i>Prune</i> — Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Pommel of a saddle Add. Gr.	Prologue. <i>Epilogus</i> — Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Pompet-balls — Add. Gr.	Prominence. <i>Eminence</i> Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Ponderate. <i>Ponder</i> Lat.	Promiscuous. <i>Mix</i> — Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Pontoon. <i>Pontif</i> — Lat.	Promontory. <i>Mountain</i> Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Poor — — a. Gr.	Promote. <i>Move</i> — Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Poppet-shew. <i>Puppet</i> Gr.	Prompter } <i>Prompt</i> — Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Porpus. <i>Porpoise</i> — Gr.	Promptuary } <i>Prompt</i> — Gr.		Reciprocity. <i>Reciprocal</i> Gr.
PORR; a glacier's salamander	Prong — — Sax.		Reciprocity. <i>Reciprocal</i> Gr.
Portico. <i>Porch</i> — Gr.	Pronoun. <i>Noun</i> — Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Portreeve. <i>Grave</i> , or ruler Gr.	Pronounce. <i>Nuncio</i> — Gr.		Reciprocity. <i>Reciprocal</i> Gr.
POSE; a cold in the head.	Proportion. <i>Portion</i> — Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Posterity } <i>Posterior</i> — Gr.	Proprietor. <i>Proper</i> , right Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Postern } <i>Posterior</i> — Gr.	Prostration } <i>Strow</i> — Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Potable. <i>Potion</i> — Gr.	Prothontary. <i>Protonotary</i> Add. Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Pother. <i>Pudder</i> — Gr.	Proud. <i>Pride</i> — Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Pottle. <i>Bottle</i> — Gr.	Provide. PROVIDENCE Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Potulent. <i>Por</i> — Gr.	Provoke. <i>Vocation</i> — Gr.		Reciprocity. <i>Reciprocal</i> Gr.
a POUD; a boil, or ulcer	PUBBLE; fat and full		Reciprocity. <i>Reciprocal</i> Gr.
Poultice. <i>Pollice</i> — Gr.	Pucilanimity. <i>Puillanimity</i> Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Poverty. <i>Poor</i> — Gr.	PUCKETS; nests of caterpillars		Reciprocity. <i>Reciprocal</i> Gr.
Poufe — — Add. Gr.	Pudder — — a. Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Pos. <i>Positive</i> — Gr.	Pullulate. <i>Pullet</i> — Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Powder. <i>Powder</i> — Gr.	Pulmentarious. <i>Puls</i> Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Praiser. <i>Priiser</i> — Gr.	Pummel with the fists Add. Gr.		Reciprocity. <i>Reciprocal</i> Gr.
PRAETILY; softly	Pumpet-balls. <i>Pompets</i> Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Frawm — — Sax.	Pumpion. <i>Pompion</i> — Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Preceptor. <i>Precept</i> — Gr.	Pumps. <i>Pomps</i> — Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Precincts. <i>Cincture</i> — Gr.	Punk — — Sax.		Reciprocity. <i>Reciprocal</i> Gr.
Precious. <i>Pretious</i> — Gr.	Puppy — — a. Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Precipitate. <i>Precipice</i> Gr.	Pur-blind. <i>Pore-blind</i> Gr.		Reciprocity. <i>Reciprocal</i> Gr.
Predatory. <i>Pry</i> — Gr.			Reciprocity. <i>Reciprocal</i> Gr.

Q UANTUM. Quantity Gr.

Quartan. *Quart* Gr.

Quassation. *Quass* Gr.

Quay. *Key*, or warf Gr.

Queen — — a. Gr.

Quelling. *Kill* — Gr.

Quench — — Sax.

Querist. *Chorister* — Gr.

Quern — — Sax.

* Querpo. * *Cuerpo* Sax. and Gr.

Querri. *Equerry* — Gr.

Querulous. *Querimonious* Gr.

the QUEST; or sides of an oven; and pies are said to be *quested*, when their sides are crushed, and so joined as to be less baked

Quid of tobacco — Sax.

Quiescent } *Quiet* — Gr.

Quietus } *Quiet* — Gr.

Quin, or head. *Quintessence* Gr.

Quinfy. *Squiancy* — Gr.

Quintal. *Quincunx* — Gr.

Quire in a church. *Choir* Gr.

Quorum — Add. Gr.

Quota. *Quotient* — Gr.

Quotted — — Sax.

R.

RACE of ginger. *Raze* Gr.

RACE } *runnet*

RACEY } *runnet*

Race horse — a. Gr.

Rack, or heed. *Reckon* Gr.

Radical } *Root* — Gr.

Radix } *Root* — Gr.

Radius. *Radiant* — Gr.

RADINGS; the windings of a wall

Raffle — — a. Gr.

Rag, or reproach — Sax.

Railery. *Rail*, or scoff Gr.

Raiment. *Aray*, or clothing Gr.

to RAIF timber; to soak it in water

Rame. *Ream*, or stretch out Sax.

Rand — — Sax.

Range, or sift meal Sax.

Rank, strong smell. *Raucid* Gr.

Rant, and roar — Sax.

Rape. *Ravish* with violence Gr.

Rapacious — Gr.

Rapine } *Rapacious* — Gr.

Rapsody. *Rhapsody* — Gr.

Rarify. *Rarity* — Gr.

RASH; corn that shells of itself

Rather } *Rafe* — Gr.

Rasor } *Rafe* — Gr.

Rasur } *Rafe* — Gr.

Ratify — — a. Gr.

Rattle, or scold. *Rate* Gr.

Rattock. *Rbattock* — Gr.

Rave — — a. Gr.

Ravel — — Sax.

Raven, the bird — a. Gr.

Rawt. *Rovus* — Gr.

Raze. *Rafe* — Gr.

Razor. *Rasor* — Gr.

Read, council. *Rede* Sax.

Ream. *Cream* — Gr.

Ream, or stretch out Sax.

Reapling — — Sax.

Rear-up. *Raise* — Gr.

Rear-ward — Add. Gr.

Reason. *Rational* — Gr.

Rebeck — — Sax.

Rebellion. *Belligerent* Gr.

Rebuke — — Sax.

Recalcitrate — Add. Gr.

Receptacle. *Receipt* Gr.

Recess. *Ceasse* — Gr.

Reckless. *Reckon* — Gr.

Reciprocity. *Reciprocal* Gr.

Reciprocity. *Reciprocal* Gr.

Reciprocity. *Reciprocal* Gr.

Reciprocity. *Reciprocal* Gr.

Reciprocity. *Reciprocal* Gr.

Reciprocity. *Reciprocal* Gr.

Reciprocity. *Reciprocal* Gr.

Reciprocity. *Reciprocal* Gr.

Reciprocity. *Reciprocal* Gr.

Reciprocity. *Reciprocal* Gr.

Reciprocity. *Reciprocal* Gr.

Reciprocity. *Reciprocal* Gr.

Reciprocity. *Reciprocal* Gr.

Reciprocity. *Reciprocal* Gr.

Reciprocity. *Reciprocal* Gr.

Reciprocity. *Reciprocal* Gr.

R O

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Remonstrance. <i>Demonstration</i>	Roger — — Sax.	Scamper away — Sax.	Sefs. <i>Coffment</i> — Gr.
Remove. <i>Motion</i> — Gr.	Rogitation. <i>Rogation</i> Gr.	Scarborough. <i>Quarry</i> , or <i>Scarrow</i> Gr.	Settee } <i>Seat</i> — Gr.
Renard — — Sax.	Rooky weather. <i>Rokey</i> Gr.	Scarlet — — Sax.	Settle. <i>Session</i> — Gr.
Rennet. <i>Runnet</i> — Gr.	Roop. <i>Roup</i> — Sax.	Scarce, rare — a. Gr.	Sever afunder. <i>Several</i> Gr.
RENNISH; <i>furious</i>	Rofamond — a. Gr.	Scaw — — Sax.	to go <i>SEW</i> , or <i>dry</i> ; as a <i>cow</i>
Rease. <i>Rinse</i> — Gr.	Rofin. <i>Refin</i> — Gr.	Sceaves — Add. Gr.	Sew. <i>Sow</i> with thread Gr.
Rental. <i>Rent</i> of a house Gr.	Rofion. <i>Corroffion</i> — Gr.	Skeleton. <i>Skeleton</i> — Gr.	Sewet. <i>Sust</i> — Gr.
RENTY; <i>a handsome, well-shaped horse</i>	Rounceval peas — Sax.	Scep for bees. <i>Skep</i> — Gr.	Sexton — — a. Gr.
Repast — — Add. Gr.	Round. <i>Rotund</i> — Gr.	Schirrous. <i>Scirrous</i> — Gr.	Shabby. <i>Scabby</i> — Gr.
Repent. <i>Penitent</i> — Gr.	Roup — — Sax.	Scientifical. <i>Science</i> — Gr.	Shackles — — Sax.
Reply. <i>Pliant</i> — Gr.	Roufe. <i>Rife</i> — Gr.	Scimble. <i>Skimble-Skamble</i> Gr.	Shafment — — Sax.
Represent. <i>Presence</i> — Gr.	Rout, or <i>assembly</i> Add. Gr.	Sciography. <i>Sciagraphy</i> Gr.	Shaft of a mine. <i>Schaft</i> Gr.
Reprifal. <i>Prize</i> — Gr.	ROWTY; <i>rank corn</i>	Scona — — Sax.	Shaggy — — Sax.
Repute. <i>Putative</i> — Gr.	Royster. <i>Roifter</i> — Gr.	SCONCE for <i>candles</i>	Shagreen } <i>Chagrin</i> Sax.
Requiem. <i>Quiet</i> — Gr.	Rozinante. <i>Horse</i> — Gr.	SCOPPERLOIT; <i>play time</i>	Shagrin }
Requisite. <i>Query</i> — Gr.	Rubiginous. <i>Rubicund</i> Gr.	Scot and lot — Add. Gr.	Shale. <i>Shell</i> — — Gr.
Requite. <i>Quit</i> , or <i>Quiet</i> Gr.	Ruddle } <i>Red</i> — — Gr.	Scotch-collops. <i>Scutch'd-collops</i> Gr.	Shall — — Sax.
Remouue — — Sax.	to RUE; <i>to fift</i>	Scrabble. <i>Scratch</i> , or <i>Scribble</i> Gr.	Shallow — — Sax.
Refemblance. <i>Similar</i> Gr.	Rummer. <i>Romer</i> — Gr.	Scrannel pipes. <i>Scream</i> Gr.	Shambling. <i>Skambling-gait</i> Gr.
Refident. <i>Seat</i> — Gr.	Rumple. <i>Ruffe</i> — Gr.	Scrape, or danger Sax.	Shamois. <i>Chamoife</i> — Gr.
Residue. <i>Subfide</i> — Gr.	RUNCHES; <i>dry earlock</i>	Scratch-cradle. <i>Cratch cradle</i> Gr.	Shan. <i>Shama</i> — Gr.
Resolute. <i>Refolve</i> — Gr.	a RUNGE; <i>or flasket</i>	Screation. <i>Scream</i> — Gr.	SHANDY } <i>wild</i>
Respire. <i>Spiracle</i> — Gr.	Runt — — Sax.	Screen. <i>Skreen</i> — Gr.	SHANNY }
Restorative. <i>Restauration</i> Gr.	Rupture. <i>Abrupt</i> — Gr.	Scrimbre — Add. Gr.	Sharp — — a. Gr.
Restricting. <i>Strain</i> , or <i>Strizt</i> Gr.	Ruftic. <i>Rural</i> — Gr.	Scrip, or pouch — Sax.	Shatter. <i>Shaks</i> — Gr.
Retain. <i>Abstain</i> — Gr.	Rute, make a noise. <i>Rowt</i> Gr.	SCROGS; <i>black thorn</i>	Shawl. <i>Showel</i> — Gr.
Reticulated. <i>Retina</i> — Gr.	Rutting time. <i>Rut</i> — Gr.	Scrooby-grafs. <i>Scurvy-grafs</i> Gr.	She — — Sax.
Retort. <i>Torfion</i> — Gr.	Ruze — — Sax.	Scrubbing brush. <i>Rub</i> Gr.	Shear — — Sax.
Retract. <i>Abstract</i> — Gr.	RYNT THEE. <i>Aroint</i> ; <i>by your leave</i>	Scrutore. <i>Efcritore</i> — Gr.	Shelf — — Sax.
Retrench. <i>Retraht</i> — Gr.		Sculk. <i>Skulk</i> — Gr.	Shelter. <i>Shield</i> — Gr.
Retribution. <i>Triba</i> — Gr.		Sculd-bone. <i>Skull</i> — Gr.	Shelvs, or shoals — Sax.
Retrieve — — Sax.		Scurvy. <i>Scorbatic</i> — Gr.	Shent. <i>Shama</i> — Gr.
Reve. <i>Revee</i> — Gr.		Scutage } <i>Scutchion</i> Gr.	Sherry — — Sax.
Revelation. <i>Voil</i> — Gr.	SABLE — — Sax.	Se — — Sax.	Shimper. <i>Shimmering</i> Gr.
Reverend. <i>Revers</i> — Gr.	Sackbut — — Sax.	Sea of a bishop. <i>See</i> of a bishop Gr.	Shingles, tiling. <i>Shindles</i> Gr.
Revivifcence. <i>Vitals</i> — Gr.	Sackless — — Sax.	Seal-skin — — Sax.	Ship, <i>in terminations</i> Sax.
Revoke. <i>Vocation</i> — Gr.	Sacred } <i>Sacrament</i> Gr.	Seal-time — — Sax.	Shipwright. <i>Wright</i> — Gr.
Revolt } <i>Volvular</i> — Gr.	Sacrifice }	Seal-skin — — Sax.	Shittle-cock. <i>Scutel-cock</i> Gr.
Revolution } <i>Sacrilege</i> }	Sacrilege }	Seal-time — — Sax.	Shiver with cold. <i>Shudder</i> Gr.
REVOARD; <i>a ruddy countenance</i>	Sacring bell }	Sean. <i>Saene</i> — — Gr.	Shiver, or splinter. <i>Shive</i> Gr.
Revulfion. <i>Convulfion</i> Gr.	Sacrift }	Sear. <i>Sere</i> — — Gr.	Shoals of fish. <i>Sculls</i> Gr.
REUL; <i>rude, unmannerly</i>	Saghe. <i>Saw</i> — — Gr.	Sear-cloth. <i>Cere-cloth</i> Gr.	Shoals. <i>Shallows</i> — Sax.
REUZE; <i>to extol, or commend</i>	Saline. <i>Salt</i> — — Gr.	Secant. <i>Secfor</i> — Gr.	Shoar. <i>Shore</i> — Gr.
Rib — — Sax.	Salubrious } <i>Salvation</i> Gr.	Seduce. <i>Seduction</i> — Gr.	Shock-dog. <i>Shaggy</i> Sax.
Ribband. <i>Band</i> to tie with Gr.	Salute } <i>Salvation</i> Gr.	Seer, or prophet. <i>See</i> Gr.	Shoe-wang — — Sax.
Rife — — Sax.	to SAMME milk; <i>to put runnet to it</i>	Seeth. <i>Sebe</i> — — Gr.	SHOODS; <i>out buks</i>
Riff-raff — — a. Gr.	Sanctuary } <i>Sanctity</i> Gr.	Segg'd — — Sax.	Shot, or part. <i>Scot</i> Add. Gr.
Rigorous. <i>Rigid</i> — Gr.	Sanctum Sanctorum }	Segment. <i>Section</i> — Gr.	Should — — Sax.
Rim — — Sax.	Sane. <i>Saene</i> — — Gr.	Segregate. <i>Gregarious</i> Gr.	SHOWEL; <i>a blinker of wood</i>
Rime. <i>Rhythm</i> — Gr.	Sapidity } <i>Sap</i> of trees Gr.	Seine. <i>Saene</i> — — Gr.	Shrift. <i>Sbrive</i> — Gr.
Rimple. <i>Crumple</i> — Gr.	Saporific }	Seldom — — Sax.	Shroud — — Sax.
Rine; touch, or feel Sax.	Sark. <i>Serk</i> — — Gr.	Self — — Sax.	Shrubbery — — Sax.
Ring the bell — — Sax.	Sash — — Sax.	Sell — — Sax.	Shrug — — Sax.
Ripe. <i>Mature</i> — a. Gr.	Satchel. <i>Sachel</i> — — Gr.	Sely. <i>Silly</i> — — Gr.	Shud. <i>Shed</i> for a cart Gr.
Ripe; to search for Sax.	Satiate. <i>Sated</i> — — Gr.	Semblance. <i>Similar</i> — Gr.	Shug. <i>Shake</i> — — Gr.
a RIPPER; <i>or dorfer</i>	Satin. <i>Sastin</i> — — Gr.	Seminary. <i>Seed</i> — Gr.	Shunc. <i>Shama one</i> — Gr.
to Ripple flax — Add. Gr.	Satisfy } <i>Sated</i> — Gr.	SEMMIT; <i>limber.</i>	Shot of a thing — Sax.
Ripplings. <i>Reapling</i> Sax.	Saturate }	Sempstrefs. <i>Seam</i> — Gr.	Shutter — — Sax.
Riffibility. <i>Ridiculis</i> — Gr.	Sauce. <i>Saufe</i> — — Gr.	Senefchal — — Sax.	Shuttle-cock. <i>Scutel</i> Gr.
Ritual. <i>Rites</i> — Gr.	Savin. <i>Sabin</i> — — Lat.	Seniority. <i>Senate</i> — Gr.	Sickerly. <i>Securely</i> — Gr.
Roaky — — a. Gr.	Saunter. <i>Santer about</i> Gr.	Senline — — Sax.	Side, length — — Sax.
Roast — — a. Gr.	Saur-paol. <i>Sordid</i> — Gr.	Sentimental } <i>Sentence</i> Gr.	Side by fide — — Sax.
Robert — — a. Gr.	Say. <i>Sample</i> , or <i>taste</i> Gr.	Sentry }	Sidelong } — — Sax.
Roch-alum. <i>Roach alum</i> Gr.	SCADDLE; <i>skittif</i>	Sequestration. <i>Sequel</i> — Gr.	Sidesman } — — Sax.
Rochelo. <i>Rochet</i> — Sax.	SCAFE; <i>wild, and frolicksome</i>	Seravada — — Add. Gr.	SIDY; <i>furly, moody</i>
Roderic — — Sax.	Scale a wall. <i>Scalado</i> Gr.	Serried. <i>Seried</i> — Gr.	Sie down — — Sax.
Roc-buck — — Sax.	Scambling. <i>Skambling</i> Gr.		Sieve
Roc of fish. <i>Roan</i> — Gr.			

Sieve } <i>Seive</i> — Gr.	SLIVERY ; idle, and lazy	Soft. <i>Soph</i> — — Gr.	Squeamish. <i>Qualmish</i> Gr.
Sift } — — Gr.	Sloken. <i>Slake</i> , or <i>Slacken</i> Gr.	Sold — — Sax.	Squibs — — Sax.
Sieze. <i>Seize</i> — Gr.	Slocker. <i>Sluggard</i> — Gr.	Solemn. <i>Sallema</i> — Gr.	Squimble. <i>Squamble</i> . <i>Shambling</i> Gr.
SIG; <i>urine</i>	Sloe-tree — — Sax.	Sollar — — Add. Gr.	SQUIRM ; to wiggle like an eel
Sige. <i>Sigbo</i> — Sax.	Sloomy — — Sax.	Soluble } <i>Solve</i> — Gr.	STADDLE ; an impression; also pits of the small pox
Sight. <i>See</i> — Gr.	Slope — — Sax.	Somerlet-step. <i>Summerfet</i> Gr.	a STAFFE of cocks; a pair of cocks
Sign — — a. Gr.	Slory. <i>Slur</i> — Gr.	Sook — — Sax.	Stag, or gander. <i>Steg</i> Sax.
Sike. <i>Such</i> — Gr.	Slot the door — Sax.	Sonnet. <i>Sing</i> — Gr.	Stagger — — Sax.
Siker. <i>Secure</i> — Gr.	Slot, or print of the foot Sax.	Sonorous. <i>Sound</i> , or noise Gr.	Stake of beef. <i>Steak</i> Sax.
Sile, mud, or filth. <i>Soil</i> Gr.	the SLOTE of a ladder; or broad step	Soon, or faint. <i>Swoon</i> Sax.	Stale, or decoy — a. Gr.
Sillibub — — Sax.	Sloth. <i>Slut</i> — Gr.	Soop. <i>Soup</i> — Gr.	Stale; urine — Sax.
Sill — — a. Gr.	louch. <i>Slown</i> — Gr.	Sord-pool. <i>Sordid</i> — Gr.	STAM -wood; roots fluffed up
Sinister — a. Gr.	Slow. <i>Slug</i> — Gr.	SOSS ; muddy, thick water	Stang — — Sax.
Sink down — Sax.	SLUMP in; or slip in	SOSS-BANGLE ; a daggled tail'd wench	Stank. <i>Stink</i> — Gr.
Sinuous. <i>Insinnuation</i> Gr.	Slurry. <i>Slur</i> — Gr.	* Sounding-line — Sax.	Start, or origin — Sax.
Sippets. <i>Sop</i> — Gr.	Smack, or kiss — Sax.	Sowl by the ears — Sax.	Start, or tail. <i>Red-start</i> Gr.
Sir — — a. Gr.	Smack, or skip — Sax.	Sowfe down — Sax.	Startle. <i>Start aside</i> Sax.
Sirrup. <i>Syrop</i> — Gr.	Small — — Sax.	Spade to dig with — a. Gr.	Stationary } <i>Statue</i> — Gr.
Sit. <i>Siffon</i> — Gr.	Smead — — Sax.	Spain. <i>Hispania</i> — Gr.	Statuary }
* Sith } * <i>Since</i> Sax. and	Smitten } <i>Smut</i> — Gr.	Spalls — — Sax.	Statue }
* Sithence } — Gr.	Smittle } — Gr.	SPANCEL ; a rope to tie a cow with	Steak the door. <i>Stake</i> Gr.
Sithe. <i>Scybe</i> — Gr.	Smock — — Sax.	to SPANE ; or wnan a child	Steak, or rather — Sax.
Situation. <i>Site</i> — Gr.	SMOPPLE ; pie crust; thort, and fat	Spar the door — Sax.	Steal, or handle — Sax.
SIZE ; or bulk	Snack of a door — Sax.	Spar, or rocky substance Sax.	Stedfastness. <i>Statue</i> Gr.
Size, glue — Sax.	Snag — — Sax.	Sparre; to inquire Sax.	Steik. <i>Steak</i> — Sax.
SIZELY ; nice, proud, and coy	a SNAGGE ; or snail	Spatious. <i>Space</i> — Gr.	STEM ; or bespeak any thing
Skaddle. <i>Scab</i> — Gr.	Snail — — Sax.	Spatte. <i>Spatula</i> — Gr.	Steep, or sike — Sax.
Skaile — — Sax.	Snap in twain. <i>Knap</i> afunder	Spawn of fish — Sax.	Steeple — — Sax.
Skale. <i>Skale</i> — Sax.	Snapp-fack. <i>Knap-fack</i> Gr.	a SPEAL ; or splinter	Stefn } — — Sax.
Skalk — — Sax.	Snarl — — Sax.	Specific. <i>Special</i> — Gr.	Steg, or gander — Sax.
Skathe } <i>Scab</i> — Gr.	SNASTE ; or wick of a candle	Spectacle } — Gr.	Steck } — — Sax.
Skatloe } — — Gr.	Snatch — — Sax.	Spectacles }	Steke }
a SKEEL ; or collock	SNATHE ; the handle of a scythe	Spectator } <i>Specious</i> Gr.	Stele. <i>Steal</i> , or handle Sax.
SKEELING ; an isle, or bay of a barn	Snathe. <i>Snide</i> — Gr.	Speculate }	Stench. <i>Stink</i> — Gr.
SKEER the effe; stir the ashes to SKID a wheel; to fasten the trigger	Snaw. <i>Snow</i> — Gr.	Speculum }	Sterling money — a. Gr.
SKILLARD ; warped, or crooked to SKIME ; or look askint	Sneak — — Sax.	Speen; or dug — Sax.	STEVEN any thing; to bespeak it
Skinker — — Sax.	SNEAP ; or snaps	Spir. <i>Sparre</i> — Sax.	Stiddy. <i>Stiby</i> — Gr.
Skirt — — Sax.	Sneck of a door — Sax.	Speick — — Sax.	Stightan — — Sax.
Skrag. <i>Scrag</i> — Gr.	SNEE ; or-swarth	Spelling-book — a. Gr.	Stile in writing. <i>Style</i> Gr.
Skreak } <i>Scream</i> } — Gr.	Snell — — Sax.	SPELL , or SPEAL ; a splinter	Still-yard. <i>Steel-yard</i> Gr.
Skream } <i>Scream</i> }	NEVER-SPAWT ; a slender striping	SPELL ; or turn	Stils — — Sax.
SKROW ; surly, dogged	Snib, or snub — Sax.	Sperage. <i>Aparagus</i> — Gr.	STINGY ; covetous, and ill-natured
Skurry. <i>Hurry-scurry</i> Gr.	Snift. <i>Snivel</i> — Sax.	Sperhing — — Sax.	Stirrups. <i>Stirops</i> — Gr.
SLAB ; or outside plank	SNIGGER ; or laugh	Spill — — Sax.	Stiven; stern, and stiff Gr.
Slabber. <i>Slaver</i> — Gr.	Saite the nose — Sax.	Spokesman. <i>Speak</i> — Gr.	Stockings — — Sax.
Slade — — Sax.	Saivel. <i>Snite</i> — Sax.	Spool — — Sax.	a STOLY -house; a litter'd, dirty house
Slam fellow. <i>Slim</i> — Gr.	Snock the door — Sax.	Sponse. <i>Sponsor</i> — Gr.	STOOD ; crops short
Slander — — a. Gr.	SNOG malt; smooth, without cumes	Spradle. <i>Sprawl</i> — Gr.	a Stote — — Sax.
Slant — — Sax.	Snot. <i>Snite</i> — Sax.	Sprain. <i>Strain</i> , or stretch Gr.	Stoure — — Sax.
SLAPPEL ; a part, or portion	Snout — — Sax.	Sprat — — Sax.	Stowage. <i>Stow close</i> Gr.
Slapigrave — Add. Gr.	Snub — — Sax.	Spright. <i>Spirit</i> — Gr.	Stowk. <i>Stalk</i> , or handle Gr.
Slattern. <i>Slut</i> — Gr.	Snude — — Sax.	Spring a leak } — Sax.	STOWRE ; the round steps of a ladder
SLEAK ; to loll out the tongue	Snudge along — Sax.	Spring a mast } — Sax.	Straddle — — Sax.
SLECK ; small pit-coal	Snuff, displeasure — Sax.	* Sprinkle — * Sax.	Strain thro' a colander Add. Gr.
Sled. <i>Sledge</i> — Gr.	snuff of a candle }	Sprite. <i>Spirit</i> — Gr.	Strake. <i>Strike</i> — Gr.
SLEECH ; to take up water	snuff, a powder }	Sprout } <i>Spring</i> , or leap Gr.	Strake of a wheel. <i>Streak</i> Gr.
Sleek. <i>Slick</i> — Gr.	snuff up }	Span c. <i>Sponge</i> — Gr.	Strand, or shore — Sax.
Sleet; snow and rain mixt Sax.	Snuffers }	Spurge. <i>Purge</i> — Gr.	a STRAND ; or single twist of a rope
SLEET a dog; to terr him on	Snuffle }	Spurious — — a. Gr.	STRANDY ; restless, and unruly
Sleeve — — Sax.	a SNURLE ; or cold in the head	Spurre; inquire — Sax.	Strap. <i>Strop</i> — Gr.
Sleeveless errand — Sax.	SNURLES ; the nostrils	Sputter. <i>Spit at</i> — Gr.	Stratagem. <i>Strategem</i> Gr.
Slide. <i>Glide</i> — Gr.	a SOA , or } a tub with two	Squadron. <i>Square</i> — Gr.	* Stream,
Slipary } <i>Slip</i> — — Gr.	SOE } ears	Squeak. * <i>Squal</i> aloud * Sax.	
Slipper } — — Gr.	Soak. <i>Soke</i> — — Gr.		
Slit } <i>Split</i> , or <i>Splinter</i> Gr.	Sod, or turf — — Sax.		
Slive } — — Sax.			

S U

T A

T H

T O

* Stream, or rivulet } Sax. and
 * Streamer } * Gr.
 Streek — Sax.
 Street — a. Gr.
 Strenuous — a. Gr.
 Stride. *Straddle* — Sax.
the STRIG; or stalk of fruit
 String } *Strick* — Gr.
 Stringent }
 Strip off — Add. Gr.
 Stripe, or blow } *Strike a blow*
 Striped stuff } Gr.
 STROM; *the instrument to keep*
the malt in the vat; perhaps
the same with a fid
 Strong. *Strength* — Gr.
 Stroup — Sax.
 Strout — Sax.
a STUCKLING; an apple puffy
 a Stud, or button — Sax.
 a Stud, or prop — Sax.
 STUFNET; *a skillet*
 Stulp. *Stoop, or post* — Gr.
a STULL; or large luncheon of
bread
 Stulp. *Stoop* — Gr.
 Stun. *Stound, amazed* — Gr.
 Stunt. *Srint* — Gr.
 Stupendous. *Stupid* — Gr.
 Sture — Sax.
 * Sturk — * Sax.
 STURKEN; *thriven*
 Sturry. *Sturdy, rigid* — Gr.
 Scute — Sax.
 Stutter — Sax.
 Stygian. *Styx* — Gr.
 Stypel. *Steeple* — Sax.
 Suation. *Suafor* — Gr.
 Subject. *Abjekt* — Gr.
 Subvention. *Convenience* — Gr.
 Subversion } *Versatile* — Gr.
 Subvert }
 Succory. *Cichory* — Gr.
 Succubus. *Incubus* — Gr.
 Succulent. *Succinum* — Gr.
 Sudatory. *Sudorific* — Gr.
 SUIT; *adapt*
a SUIT of clothes; because
they fit us
 Suit } *Sue for a favor* — Gr.
 Suitor }
 SULKY; *glouty, pouty*
 Sally. *Soil, or spot* — Gr.
 Sultry. *Swelter* — Gr.
 Summary }
 Summum } *Sum total* — Gr.
 bonum }
 Sumptuary. *Sumptuous* — Gr.
 Sundry. *Sunder* — Sax.
 Sup up. *Soup, or Sip* — Gr.
 Supercargo. *Cargo* — Gr.
 Superficial. *Superficies* — Gr.
 Superlative. *Superior* — Gr.
 Supervisor. *Vision* — Gr.
 Supposititious. *Suppose* — Gr.
 Sure } *Secure* — Gr.
 Surety }
 Surface. *Superficies* — Gr.
 Surgeon. *Cheirurgon* — Gr.
 Surely. *Saur* — Gr.
 Surplice — a. Gr.

Surrender — Add. Gr.
 Survive. *Vital* — Gr.
 Susceptible. *Acceptance* — Gr.
 Surrey — a. Gr.
 Sustain } *Abstain* — Gr.
 Sustenance }
 Swab } *Sweeper* — Gr.
 Swabber }
a SWACHE; or tally
 Swaddle } *Swasbe*
 Swaddling clothes } Sax.
 Swads — Sax.
 Swag down — Sax.
 Swagger — Sax.
 Swale. *Swasal* — Gr.
 * Swallow, or gulp down * Sax.
 Swan — Sax.
 SWANG; *a dool; also marshy*
ground
 Swank — Sax.
 Swap the door — Sax.
 Sward. *Sword* — Sax.
 Swash — Sax.
 Swash with a sword — Sax.
 Swathe — Sax.
 Swathe of grass — Sax.
 Sweamish. *Qualmish* — Gr.
 SWEB; *swoon*
 Sweet-heart — Add. Gr.
 Swell — Sax.
 SWELPING *top*
 * Swelt — * Sax.
 Swelter } *Sweal* — Gr.
 Sweltry }
 Swefne. *Swoven* — Gr.
 Swerd — Sax.
 Swerve — Sax.
 Sweyngeour — Sax.
 Swift — Sax.
 Swik — Sax.
 SWILL; *or keeler to wash in*
 Swine. *Swill* — Gr.
 Swing — Sax.
 Swinge — Sax.
 Swinger. *Sweyngeour* — Sax.
 Swipe to draw water with Sax.
 Swipper — Sax.
 Swithe — Sax.
 Swivel — Sax.
 Swoon — Sax.
 Swythran — Sax.
 Syle — Sax.
 Syllabub. *Sillibub* — Sax.
 * Symle — * Sax.
 Sympathy. *Patbetic* — Gr.
 Synderesis. *Synterests* — Gr.
 Synderic — Sax.
 Syntagma. *Sytaxis* — Gr.
 Sythan — Sax.

T
 TABERT — Sax.
 Tabid. *Tabofusion* — Gr.
 Tackle — Sax.
 Taction — a. Gr.
 TAG; *a floop of the first year*
 Taint. *Tinge* — Gr.
 Tale. *Tall* — Gr.
 Tanner. *Tanor* — Gr.

TANTRELS; *idlers; of no*
employment
 Tape, or lace — Sax.
 Tapher — Sax.
 Tar — Sax.
 Taragon, the herb *Dragon* — Gr.
 Tarn — Sax.
 Tate — Sax.
 Tatting. *Tawattle* — Gr.
 Tavern. *Tabarnacle* — Gr.
 Taught. *Teach* — Gr.
 Tawdry lace — Sax.
so TAWM; or sawcom
 Teach — a. Gr.
 Team a bottle of wine. *Tame*
 — Gr.
 Tedder. *Tether* — Gr.
to TEDE the grass; or spread it
to the sun
 Teen. *Tine, or kindle* — Gr.
 Teen, or provoke * Sax. and
 — Gr.
 Teeth. *Tooth* — Gr.
 Teints. *Tinge* — Gr.
 Tems, or *Tense* — Sax.
 Tenent. *Tenable* — Gr.
 Tendrel. *Tendril* — Gr.
 Tenuity. *Tender, soft*
 Tent, to look to. *Tend* — Gr.
 Tenter ground. *Tenters* — Gr.
 Tenure. *Tenable* — Gr.
 Ternion. *Ternary* — Gr.
 Terrene }
 Terrestrial } *Terrace* — Gr.
 Terrier }
 Testament } *Test* — Gr.
 Testator }
 Tester of a bed — Sax.
 Tester, or sixpence — Sax.
 Testicle } *Test* — Gr.
 Testimonial }
 Testudineous. *Testaceous* — Gr.
 Testy — Sax.
 Tew. *Taw, or tug* — Gr.
 TEWLY; *tender, fickle*
 Tewm — Sax.
 Tharkey. *Dark* — Gr.
 Tharme — Sax.
 THEAPES; *gooseberries*
 Thearf — Sax.
a THEAVE; or ewe of the
first year
 Theaw — Sax.
 Thee. *Tbou* — Gr.
 Theeh — Sax.
 Their — Sax.
 Them — Sax.
 Theoda — Sax.
 Theodom — Sax.
 *Theorbo. *Harp Sax. and *Gr.
 Theowine — Sax.
 There — Sax.
 Therefore — Sax.
 Therf-bread — Sax.
 Thefe — Sax.
 Thefis. *Thome* — Gr.
 Thestates. *Jupiter* — Gr.
 Thew — Sax.
 Thewed — Sax.
 Thewes }
 Thewghes } — Sax.

Thibel — Sax.
 Thievish. *Thief* — Gr.
 Thigg — Sax.
 Thight. *Tight* — Gr.
 Thilk — Sax.
 Thill-horse } *Thill* — Sax.
 Thiller }
 Thirl. *Drill* — Gr.
 Tither — Sax.
 THOKISH; *loshful*
 Thong — Sax.
 Thony — Sax.
 Though — Sax.
 Thrave — Sax.
 Threap — Sax.
 Threave — Sax.
 Thresh out corn — Add. Gr.
 Threshold — * Sax.
 Thrill. *Trill, or Drill* — Gr.
 Thringe. *Throng* — Gr.
PM THRIPPA ibes; beat, or
cudgel you
 Thrift. *Thrust* — Gr.
 Thrifte — Sax.
 Thrive. *Thrift* — Gr.
 Throne — a. Gr.
 Throople. *Throat* — Gr.
 Throkie — Sax.
 Thorough. *Thorough* — Gr.
 Throw at. *Throuster* — Sax.
 Thrush, a bird — Sax.
 Thud — Sax.
 Thunder — a. Gr.
 Thunder-bolt. *Bolt, or arrow*
 — Gr.
 Thurf. *Tuft* — Gr.
 Thwite — Sax.
 Thy. *Thine* — Gr.
 Thystrum — Sax.
 TICHING; *setting up turves*
to dry
 Tick, the animal. *Tike* — Gr.
 Tide, or time — Sax.
 TIDES; *ebbings, and flowings*
of the sea
 Tidings — Sax.
 Tier of guns — Sax.
 TIFLE; *grass trodden down*
 Till; or housewife — Sax.
 Till; until — Sax.
 Fikt up — Sax.
 Tilts, or tournaments — Sax.
 Timber of ermins — Sax.
 Timber-wood — Sax.
 Timid. *Timorous* — a. Gr.
 Tine the door — Sax.
 Tingle — * Sax.
 Tinker. *Tinkle* — Gr.
 Tints. *Tinge* — Gr.
 TIPPER'D; *drest carelessly*
 Tire, or head-dress. *Tier* — Gr.
 Tishing, or louny — Sax.
 Titter. *Tawitter* — Gr.
 Tittle-tattle. *Tawattle* — Gr.
 Tiumm. *Toom* — Sax.
 To, the preposition — Sax.
 Toad — Sax.
 Toast. *Toft* — Gr.
 Todealud — Sax.
 Tofet. *Tovet* — Gr.
 Token — a. Gr.

T Y

V I

V O

W A

Too — — Sax.
 Toom — — Sax.
 TOORCAN; to wonder at
 Toothy — — Add. Gr.
 Tooting — — Sax.
 Torfet — — Sax.
 TORIES, and wigs
 Tornado. Turn round Gr.
 Torpedo. Torpid — Gr.
 Tortuous } Torment — Gr.
 Torture }
 Tote wool. Teaze — Gr.
 * Tour of England * Sax.
 Tournament. Turnaments Gr.
 Toward — — Sax.
 Towgher. Dowter — Gr.
 Towze. Teaze — Gr.
 TRAMMEL-books; to bang the
 pot on
 Transportation. Port, or har-
 bour — — Gr.
 Transverse. Versatile Gr.
 TRANTY; forward children
 or perhaps rather forward
 children
 Travail. Travel — Gr.
 Traves. — — Sax.
 TREAT; peevish, peevish
 Treason. Traitor — Gr.
 Tremendous. Tremble Gr.
 TREWETS; pattens for women
 Tribute. Tribe — Gr.
 Trinkets — — Sax.
 a TRIP of sheep; a few sheep
 Triple. Pliant — Gr.
 Triptote. Dipote — Gr.
 Trivet. Tripod — Gr.
 Troth. Trust — Gr.
 Trotting hard. Trot Sax.
 Trowl for fish. Troll Gr.
 Troy weight — — Sax.
 a TRUG; or tray for milk
 Trumpery — — Sax.
 Truncated
 Trunch
 Trunk, or chest } Truncion
 Trunk-hole } Gr.
 Trunk of a tree }
 Truth. Trust — Gr.
 Tucker — — Sax.
 TUM; to mix wool of various
 colors
 Tunc. Town — Gr.
 Tunney. Tunny — Gr.
 Turbulent. Turbid — Gr.
 Turgescence. Turgid Gr.
 Turn, or good office Sax.
 Tush! — — Sax.
 Tutelage }
 Tutelary } Tutition — Gr.
 Tutor }
 Tweag } — — Sax.
 Tweak }
 Twelve — — Sax.
 Twig — — Sax.
 'Wing — — Sax.
 Twirl. Whirl — Gr.
 Twitch — — Sax.
 Twyredness — — Sax.
 Tydie. Tidy — Gr.
 Tyc. Tie — — Gr.

Tynning — — Sax.
 Tyro. Tiro — — Gr.
 U. V.
 U-BACH. Yule batch
 Vacation }
 Vacuity } Vacant — Gr.
 Vacuum }
 Vagabond }
 Vagary } Vagrant — Gr.
 Vague }
 Valences — — Sax.
 Valet. Varlet — Gr.
 Valiant
 Validity }
 Valor } Valefcence Gr.
 Valuable }
 Value }
 Valley. Vale — Gr.
 Vamp — — Sax.
 Vane. Phans — Gr.
 Vang — — Sax.
 Vantage-ground. Venture Gr.
 Vapid. Vapor — Gr.
 Variolous. Vary — Gr.
 Varnish. Vernish — Gr.
 Veil — — a. Gr.
 VELLING; plowing up turf
 to burn
 Vendible. Venal — Gr.
 Venison — — a. Gr.
 Vent } Ventilator Gr.
 Ventiduct }
 Ventricle } Venter Gr.
 Ventriloquy }
 Verbatim } Verb — Gr.
 Verbose }
 Verify } Veracity Gr.
 Verily }
 Verisimilitude }
 Verity }
 Vermicular } Vermin Gr.
 Vermiparous }
 Vernality. Vernacular Gr.
 Verse } Versatile — Gr.
 Version }
 Vest }
 Vert. Verdure — Gr.
 Vesculent. Esculent — Gr.
 Vescatory. Vesicle — Gr.
 Vespillone. Vespers — Gr.
 Vestiture
 Vestment } Vestal — Gr.
 Vestry }
 Vesture }
 Vestigation. Vestiges Gr.
 Vial. Pbial — Gr.
 Viaticum. Viands — Gr.
 Vibrate } Verberate Gr.
 Vibratory }
 Vicissitude. Vice-versa Gr.
 Victory. Victim — Gr.
 Viduation. Widow — Gr.
 Vigils. Vigilant Add. Gr.
 Villain. Vile — Gr.
 Viacture. Viminal — Gr.
 Vindictive. Vindication Gr.
 VINEROUS; hard to please

Vinegar }
 Vineyard }
 Vinolency } Vine — Gr.
 Vinous }
 Vintage }
 Vintner }
 Violation } Violent — Gr.
 Violator }
 Violincello. Viol — Gr.
 Virility, Virgin — Gr.
 Virtual }
 Virtue }
 Virtuoso } Virgin — Gr.
 Virulence }
 Virus }
 Visard. Visage — Gr.
 Visionary }
 Vist }
 Vifitant } Vifible — Gr.
 Vifitation }
 Vifual }
 Vifilitigator — Add. Gr.
 Vifiriol. Vifirify — Gr.
 Viva-voce }
 Vivid } Vivacity Gr.
 Viviparous }
 Umftrid. Stride, or Straddle
 Sax.
 Uncrank, and Gruntzen Sax.
 Under — — Sax.
 Underfengud — — Sax.
 Underheld — — Sax.
 Underling — — Sax.
 Underfetan — — Sax.
 Underthead — — Sax.
 Undertide — — Sax.
 Underneath Sax. and Gr.
 Ungain. Gain — Gr.
 UNHEER; impatient
 Uniformity. Form — Gr.
 Unifon. Sound — Gr.
 Unit } Union — Gr.
 Unitarian }
 Unite }
 Unkward — — Sax.
 Unlead — — Gr.
 UNLEED; a venomous reptile
 Unfcyldigh — — Sax.
 Unfcyrded — — Sax.
 Untrum — — Sax.
 Untrufs a point. Trufs Gr.
 Vocabulary }
 Vocal }
 Vocative } Vocation Gr.
 Vociferation }
 Voice }
 Volant. Volatil — Gr.
 Volcano. Vulcan — Gr.
 Vollow. Fallow land Gr.
 Volume. Voluble — Gr.
 Voluntary } Volition Gr.
 Volunteer }
 Volutation. Volvular Gr.
 Vomlc nut }
 Vomitory } Vomit — Gr.
 a VOOR; a furrow
 Voraginous }
 Vortex } Voracious Gr.
 Vortical }
 Votive. Vote — Gr.
 Voucher. Vouchsafe Gr.

Urbanity. Suburbs — Gr.
 Urinal } Urster — Gr.
 Urinary }
 URLED } a dwarf
 URLING }
 Uroscopy. Ouranofcopy Gr.
 Vrow. Virago — Gr.
 Ufage } Ufe — Gr.
 Ufance }
 Uftion } Combustible Gr.
 Uftorious }
 Uftulation }
 Uftual }
 Uftucaption }
 Uftufructuary }
 Ufurer } Ufurper Gr.
 Ufurious }
 Ufurpation }
 Ufury }
 Utenfil }
 Utawurren — — Sax.
 Utility. Ufe — — Gr.
 Utterance }
 Uttermoft } — — Sax.
 W.
 WAAR — — Sax.
 Wad. Wood Sax.
 Wad of a gun — — Sax.
 Wad, a mineral — — Sax.
 Wad of ftrow — — Sax.
 Wadding. Wad of a gun Sax.
 Waddle. Wabble — Gr.
 Waft. Elevation; or Wave
 up and down — Gr.
 Wag, or shake. Wabble Gr.
 Wage } Gage — Gr.
 Wager }
 Wages }
 Wagle. Wabble — Gr.
 Wainfoot — — Sax.
 Wair. Weer — — Sax.
 * Waitt — * Sax. and Gr.
 Waith — — Sax.
 Waiward — — Sax.
 Wak — — Sax.
 WALCH; infipid, waterifh
 Walling } to boil. Willow Gr.
 Wallop }
 WALLQUISH; naufeous
 WALLY; to conquer, indulge
 Wamble. Womb — Gr.
 Want; the mole — — Sax.
 * Wanton * Sax. and Gr.
 Wanzc, Wane; or Squander
 Gr.
 Wapentake — — Sax.
 War, take care. Wars, or
 Wary — — Gr.
 War, worfe — — Sax.
 Warden }
 Warder } Guard, }
 Wardmote } Ward, or pupil }
 Wardrobe } Gr.
 Wardfhip }
 Warehouse. Wares — Gr.
 Warf — — Sax.
 WARISHT; well-ftored, or fur-
 nifhed
 Warp, or bend — — Sax.
 Warp,